

NETWORK NEWS

It's a New Day!

WordAlone Annual Convention

April 18-19

Calvary Lutheran Church
Golden Valley, Minn.

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Convention set to bring hope for a new day

by Betsy Carlson, WordAlone editor

The Lord GOD has given me the tongue of those who are taught, that I may know how to sustain with a word him who is weary. Morning by morning he awakens; he awakens my ear to hear as those who are taught. (Isaiah 50:4)

What does this mean, morning by morning? An easy answer is, "It's a new day!"

Not only is it an answer, but also, it is the theme of the 2010 WordAlone convention scheduled April 18-19 at Calvary Lutheran Church, Golden Valley, Minn.

The convention theme heralds new ministry and work for WordAlone as the network moves away from the politics of church assemblies.

Rather, WordAlone is becoming a servant to confessional, biblical Lutherans by supporting, comforting and providing resources as they now discern how to react to the Evangelical Lutheran Church in America in light of decisions made by the 2009 churchwide assembly.

Those decisions rejected the authority of the Bible concerning ministry standards, marriage, family and human sexuality.

To inform those in a discernment process, WordAlone is bringing convention workshop speakers who can talk about leaving

large, institutional Lutheran denominations and forming new Lutheran associations as well as a representative of those planning to start a new Lutheran denomination.

However, helping individuals and congregations discern whether to stay in or to leave the ELCA, while commendable, is not the main thing.

Preaching, teaching and confessing Jesus Christ as Savior, make up the main thing, as WordAlone President Pastor Jaynan Clark has said many times in the past several months.

Isaiah 50:4 sums up that call beautifully and in encouraging ways.

As quoted above, it is the Lord who gives an educated tongue to the prophet Isaiah. And why did the Lord give him the tongue? So the prophet would know what to say to sustain the weary. And who taught Isaiah? The Lord God did.

And He is provisioning today's disciples to fulfill the Great Commission just as He equipped Isaiah to prophesy to His people.

And Jesus came and said to them, 'All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the

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(‘Hope...’ Continues from page one)

name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.’ (Matt 28:18-20)

During the convention, members and guests will hear keynote presenters, the Rev. Dr. Gemechis D. Buba and Pastor Bruce Wilder, speak about continuing responses to Christ’s Great Commission.

Buba, director of African National Ministries in the ELCA in Chicago, will declare to the convention a present, critical need to reach out with the Word of Christ to North America. He will bring a message of hope and encouragement that the Word of Christ, which brought faith to Africa, can return and bring faith back to North America.

He is from Ethiopia, East Africa, and has graduate degrees including theology, Christian education and missional leadership. He was ordained in 2001. Buba has participated in international ministries through revivals, leadership development conventions and evangelical mission events.

Buba has been a pastor, seminary professor, assistant to a bishop, vice president of the Southeastern Black Lutheran Pastors’ Conference and president of the worldwide union of Oromo Evangelical Churches, Inc.

Wilder, senior pastor at Faith Lutheran Church, a Lutheran Congregations in Mission for Christ church in Albuquerque, N.M., will speak about the opportunity for every Christian to serve the Great Commission by working together in faithful congregations reaching out with the message of salvation in Christ Jesus.

He has said his ministry has been guided by profound experiences of Bible studies, church retreats, youth group meetings and weekly worship at a Lutheran church. It was in those teenage years that he felt the call to the ministry.

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Chaplains to serve laypersons, clergy in discerning their Lutheran futures

by Betsy Carlson, WordAlone editor

Initiated by the WordAlone Network in January 2010, members of the Chaplain Corps are available to laypersons and pastors seeking support and advice on responding to controversial votes at the 2009 Evangelical Lutheran Church in America Churchwide Assembly.

The assembly decisions have evoked a consequent storm over the denomination’s rejection of the authority of the Bible regarding sexuality.

The assembly approved a confusing, ambiguous “social statement” on sexuality and accepted changes in standards that opened professional lay and ordained ministries to practicing homosexuals and authorized church blessing for same-sex unions.

To get the Chaplain Corps started this winter, WordAlone first invited retired pastors and former bishops to join the program to minister to those who are looking for help in responding faithfully to the changes taking place in the ELCA and the broader society.

“The Chaplain Corps consists of volunteer retired pastors and bishops from around the United States who have considerable experience and wisdom in a wide variety of church-related affairs. The ELCA’s positions have caused a ground-swell of dissent that has brought much discomfort to the pews and not just a few pulpits,” says the WordAlone Web site, www.wordalone.org/xmap/chaplain-corps.shtml.

Growing numbers of both pastors and laypersons are being forced to accept policies with which they vehemently disagree. The result is churches divided between pastor and congregation, and congregation members amongst themselves. Many have

even felt the need to leave their congregations in search of new church homes.

The chaplains are ready to provide good counsel and prayer to aid in discernment of answers to questions such as, “What do we do?” and “Where do we go from here?”

The Chaplain Corps is still looking for confessional, biblical, Lutheran pastors willing to participate in its ministry.

Pastor Steve King, education director of WordAlone, has developed a packet of materials that include the Chaplain Corps Handbook and are available to pastor volunteers who contact WordAlone by email at wachaplains@gmail.com or by calling the office at 651-633-6004.

The work of the chaplains includes ministries of Word and Sacrament, prayer, conversation, fellowship and teaching. Chaplains are not meant to replace local clergy and are urged not to overstep the bounds of mutual respect and professional courtesies.

To find a chaplain, go to the Chaplain’s Availability Page on the WordAlone Web site or, again, call the office.

Chaplains are expected to pray daily for others including those in WordAlone, LCMC and Lutheran CORE, and for denomination, synod and local Lutheran leaders. Conversation means one-to-one conversation and care, being “on-call.”

Fellowship includes being a contact person for the larger network and possibly forming local groups for confessional Lutherans. Word and Sacrament ministry might occur if a number of local parishioners have been alienated from their congregation and want a Bible study, small group ministry or a house church fellowship.

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Lutheran CORE sets out vision for new church

by Betsy Carlson, WordAlone editor

Lutheran CORE and the new denomination it intends to form are committed to close partnership with WordAlone, Lutheran Congregations in Mission for Christ and other orthodox churches, leaders of Lutheran CORE said recently.

Leaders of Lutheran CORE released documents in February that outlined expected relationships among WordAlone; LCMC, a 10-year-old association of churches; Lutheran CORE's "traditional and confessional association," planned to remain within the major evangelical Lutheran denominations in America and in Canada; and the new denomination in North America.

They hope to have constituting documents for the new denomination ready for consideration by the Lutheran CORE convocation Aug. 26-27 in Columbus, Ohio, according to Ryan Schwarz, chair of the Vision and Planning Working Group of Lutheran CORE, a lay person from Washington, D.C.

The proposed name of the new denomination is North American Lutheran Church.

A vision and plan document stated, "Both Lutheran CORE and NALC will seek to foster further reconfiguration and unity among confessing Lutherans by seeking out partnership opportunities with Lutheran Congregations in Mission for Christ and with WordAlone and other orthodox Lutheran churchly groups and ministries.

"While respecting our different roles and church structures, we all share a common confession of faith and a common commitment to the authority of the Word of God and the centrality of the Great Commission in the life of the Church. May God grant us ever-increasing opportunities to serve Him collaboratively."

The document also said, "The NALC [the new church] is being established in response to those members and friends of Lutheran CORE who have expressed a preference for completely withdrawing from the Evangelical Lutheran Church in America or the Evangelical Lutheran Church in Canada.

"They are looking for a Lutheran church body that stands in the tradition of the Church; is denominationally structured for leadership, oversight and accountability; enhances representative governance by congregations; and affirms and supports ministry and mission at the congregational level.

"The NALC will be structurally lean and will look to Lutheran CORE... for many resources."

According to the vision and plan, the new denomination will remain "in apostolic continuity with the Church universal, tracing its origin back to Jesus Christ's command to Peter the Apostle to 'feed my sheep.'"

Lutheran CORE leaders have said this winter that the new denomination will have a bishop. Regional pastoral oversight will be in the hands of leaders known as "deans."

The vision and plan document said the North American Lutheran Church is to be governed by convocations of representative delegates from its congregations. Major denominational decisions are to be submitted to the congregations for ratification.

The Lutheran CORE vision is that both the confessional association, in the ELCA and the ELCIC, and the new denomination will share four attributes. They will be Christ centered, mission driven, traditionally grounded and focused on serving congregations. ♦

Lent, a time to repent

by Dr. Lothar Schwabe, retired theologian and pastor of the Evangelical Lutheran Church in Canada, from Sherwood, Alberta.

It is naïve to assume that radical Islam can be defeated by military means. It is equally naïve to assume that the problem that leads to radical Islam lies completely outside the boundaries of America. It is easier to radicalize Muslims because of our declining morals. The deterioration of traditional values of chastity and honesty, as well unbridled greed and materialism—in what is increasingly becoming the "formerly" Christian west—feed radical Islam.

We are hated not only because we are "infidels" but also because of our declining moral values. There is no excuse for terrorism and the killing of innocent civilians. Identifying ourselves as a part of the problem of the rise of radical Islam does in no way diminish the condemnation of Islamic terrorism.

Materialism and other vices that we are guilty of also exist in the Islamic world. Radical Islam, of course, prefers to focus on ills of the Christian west and what they call, "The Great Satan."

However, that does not justify ignoring our own declining morals.

Christ taught us to deal with our own problems before addressing the problems of other people. I found such self-examination to be painful. Having done so, I plead guilty. The decay of Christian morals began long before I was born in 1928 but it continued and grew in momentum during my life. My efforts to stop the decay were few and feeble. *Mea culpa!*

My church has become a part of the problem rather than the solution. Instead of providing moral and prophetic leadership and addressing our sins of immorality, greed and dishonesty, our church focuses on political maneuvering to "get the vote." Our church participated in chipping away at the sanctity of the family as Jesus understood

it. Our church structures seem to have become more political and guided by principles that resemble more Machiavellian than Christian values.

It appears to me that institutional power is used to suppress those who seek to abide by traditional Christian values. The excommunication of seven members of Faith Lutheran Church in Kelowna, B.C., in 2007 serves as an example of such suppression. Such political tactics cannot be brushed off as simple errors of judgment.

Environmental causes are worthy of our attention, but they also can be used as diversions. A church that has lost its direction can easily become fascinated by what is "in." The primary task of the Christian church is to proclaim that humans are sinful and need to be redeemed and that Jesus is the redeemer. The first of Luther's Ninety-five Theses is a call to repentance. Our church and our whole western society need to hear a call to repentance.

All professions have experienced a change in work related attitudes in their ranks as the me-generation entered the work force. Is it unreasonable to expect a servant attitude to continue among those who represent Jesus? In John 10, Jesus made the distinction between shepherds and hirelings. Hirelings were those who put their own needs and comfort well ahead of the needs of their flock. Good shepherds serve their flock rather than expect the flock to serve them.

Hirelings weaken the church. Have the ranks of our clergy been infiltrated by pastors who entered the ministry for their own benefit and for whom the ministry would be a secure job? The church always had some hirelings, but is there now a growing number of pastors who put their own needs and comfort well ahead of the needs of their congregations?

('Lent...' Continues from page five)

Our church is becoming weaker. Radical Islam is having a heyday. Some predict that several European countries, including Germany, will be dominated by Muslims within one generation.

In light of the declining birth rates among those with Christian roots as well as current trends in mainline churches in Canada, one may speculate what Canada might be like in 2080. Here, I envision a fictitious journalist, Abdullah Benson, reporting on an interview with the leader of the Union of Transcendence Communities of Canada into which former Christian churches merged in 2030.



The Post Christian Age

Oct. 31, 2080

by Abdullah Benson

(A fictitious interview with S. Jameson, chief spiritual executive of the UTCC, or Union of Transcendence Communities of Canada).

Benson: Dr. Jameson, you have just completed your Tri-annual National Communication. What were some of the highlights of that event?

Jameson: As you may know we have just celebrated the 50th anniversary of our UTCC. Formed in 2030 as a union of former Lutheran, Anglican, United and Unitarian churches, this union has now grown to include the Transcendental Meditation Society, the Canadian Buddhist Union and the Agnostic Society of Canada. Our mission is to provide quasi-religious services to a variety of communities, some of whom believe in a Higher Power.

We train our spiritual executives at VST (Virtual School of Transcendence) and serve about 1 million clients. We are the largest minority group in our Islamic country and have been granted a special charter by our gracious Supreme Ayatollah of Canada. We celebrated our diversity and the 30th anniversary of our Bill of Tolerance.

Benson: I remember from history courses that the dwindling memberships and shrinking financial resources led to a near collapse of Christian churches in the first few decades of the third millennium. What forces allowed them to be united in the UTCC?

Jameson: It was more than financial pressures and dwindling memberships that brought them together. A chief uniting force was the issuance of the NHCRV (New Historically Correct Revised Version) in 2020 that replaced the Bible. This work of 70 scholars removed all controversial parts of the Bible. These scholars totally demythologized the Bible, removed all references to miracles and the resurrection of Jesus. The NHCRV included only a few historically correct paragraphs about Jesus.

It reduced the Bible to a 75-page document that was easy to read. It focused on a loving, tolerant and totally forgiving Higher Power; it was free of all commandments and judgmental statements; and it allowed people to interpret the NHCRV to suit their own needs. It is now our official book of Scriptures. It is a peaceful document that helps our clients to feel good.

The replacement of the Bible with this progressive document allowed people from various religious backgrounds to unite in our UTCC.

Benson: You do not have ordained clergy anymore. How do you serve your clients?

Jameson: We have a group of spiritual executives. Each is required to have a degree in psychology and receives one year of specialized training at the Virtual School of Transcendence. They charge for their services at rates set by the Union of Psychologists of Canada.

Benson: There is a great variety of needs among your clients. How do you serve their special needs?

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('Lent...' Continues from page six)

Jameson: We have a variety of VCs (virtual communities) to which we provide services. We just finished a retreat for Multiple Partners Unions. Since the Islamic Nation of Canada did away with monogamy requirements, the group of polygamists among our clients has grown. Another group of our clients, our agnostic clients, has just finished a retreat on moral relativism and situational ethics.

Benson: What happened to same-sex unions that were so popular in the early decades of the third millennium?

Jameson: Islam takes a clear position on homosexuality. Since we are now under Sharia Law same-sex unions are no longer an issue.

Benson: What is the future of the UTCC?

Jameson: Since our Islamic government restricts all infidels to just one child per family, we can expect further decline.

Benson: What happened to Roman Catholics and those groups of conservative Christians that were going strong in the early decades of this millennium?

Jameson: We have no contact with them; they do not fit our criteria for membership. It is rumored that they still meet secretly in several places. But only the Higher Power, if there is one, knows.

Benson: Thank you for your time. You must be a busy person.

Jameson: Indeed, I am late for my transcendental focusing group.



Unless we repent, could the future of our church end up as bleak as above? Many of the Biblical centers of Christianity have vanished. Could Vancouver, Calgary, Winnipeg and Toronto go the way of Ephesus, Smyrna, Pergamum and Thyatira that are named in the book of Revelations?

Jesus said: "But unless you repent, you too will all perish" (Luke 13:5).

Who will face our hedonistic culture, which makes a virtue out of self-indulgence, with a call to repentance? Who will do better than I did and call on politicians, corporations, some church leaders and the rest of us to return to lives of chastity, honesty, compassion and family values that were upheld in Holy Scriptures? Who will teach us to repent?

"You are the salt of the earth; but ..." (Matthew 5:13).

"Our Lord and Master Jesus Christ, when he said '*Poenitentiam agite*,' willed that the whole life of believers should be repentance." (Martin Luther, Ninety-five Theses Number 1.)

We have good news to share but we also have some repenting to do. ♦

('Reformation...' Continues from page ten)

No wonder people are going elsewhere, not to be affirmed in their sin, but to be reproved for it, and cleansed of it by God's Word. The reason ReClaim Resources was started and is continuing in its work is to reform much of the current notion of liturgies that affirm sinners, rather than reprove them. We, at ReClaim, are in the ministry of equipping congregations to make Christians by reclaiming the theology and practices that have kept us Lutheran and Christian for the past 500 years. To do that, we need the continued support of our friends and colleagues.

ReClaim contact information: call toll free 800-590-6001 or go the Web site, www.ReclaimResources.org

'It's a New Day!'

by Pastor Jaynan Clark, WordAlone president

The theme, "It's a New Day!," for the upcoming WordAlone 11th annual convention is either a reality or just another catchy phrase meant to attract the confused, conflicted Lutherans out searching for faithful pastures in which to reside and take up the work of the "true" church.

"Oh for the love of God in Christ Jesus," let this gathering be about membership in your kingdom, alignment with you and your faithful followers, and not about more institutional concerns, self interest and agendas.

A new day is just that—a new start—and all bets are off on how and what God might be up to. Except, we should be assured that it will include dying to self in order to be raised in Him.

That is "the way" that not only connected the cross to the door of the empty tomb but also showed us the way of Paul to Damascus, a knockdown, drag-out affair. The way to Emmaus was an encounter with the real, live, resurrected Jesus and the way of the first century church.

House churches and mission starts are apparently not a new phenomenon!

Theodore Roosevelt's guiding principal was, "In any moment of decision, the best thing you can do is the right thing, the next best thing is the wrong thing and the worst thing you can do is nothing."

Some say talk is cheap. But, actually, it is costly when time is wasted and the doing never gets done either because of fear of failure, lack of conviction or an inability to just "do." Doing means stepping up to the task and its consequences.

Might the One who "makes all things new" have His way with us this one time?

Could we possibly put down the bricks and the blueprints of Babel? Instead of building

towers, let's allow ourselves on bended knee to be formed, shaped and built by our sovereign Lord Jesus into the cloud of witness only He can produce.

Can unity, for once, not be the primary calling, not be allowed to obscure truth? Can Jesus' command and revelation that we are to love God first and our neighbor as ourselves bring to light, like a mirror, our own self-portraits of a god and show our conflict of interest in that self **always** comes first before neighbor and God?

Can human institutions, alignments and memberships be treated as the second order questions they are?

As we gather, can we do so as hearers and doers of the Word—fresh and new—and be engaged in the call to repent of our past, present and future church history and discover what church as a verb really means?

Humorist Bill Cosby said, "I don't know the key to success, but the key to failure is trying to please everybody."

Amen to that. Perhaps so much time is spent by leadership and pastors and institutions trying to please everyone and maintaining "unity" that we insulate ourselves from the cutting-edge sword of the Word that calls us to God's pleasure.

His sword, which cuts between marrow and bone, calls us to deny self, take up the cross and follow Him, the once and always Crucified One and the once and always Risen One who died for us and the forgiveness of our sin. This old story is the new news that we need to preach, teach and confess with an engaging sense of urgency.

Perhaps the key is to trust that Jesus knows "the way" for the new day. ♦

Institute of Lutheran Theology reports growth

by Julie Smith, ILT dean of students

Student numbers at the Internet-based Institute of Lutheran Theology almost doubled from first to second term this academic year.

We began our online pastoral preparation programs in September with 11 students from around the country and even a couple of international students. In February our enrollment jumped to 21 students for the start of the second term. We couldn't be more pleased with this growth and we take it as an affirmation of the need for precisely the kind of theological education we are providing at ILT.

The students at ILT are enrolled in one of two schools. The ILT Academy hosts the Associate in Ministry Certification and Pastoral Ministry Certification programs. These two programs, one and two years respectively, are at the undergraduate level and are designed for lay persons who plan to or are already serving a congregation in some capacity. Christ School of Theology hosts the Master of Divinity and Lutheran Theology Graduate Certificate programs. These are the more traditional pastoral preparation programs.

Students in both programs receive instruction from excellent faculty. Our instructors include Jim Nestingen, Dennis Bielfeldt, Greg Peterson, Mark Tranvik, Jonathan Sorum, and Tim Swenson.

The opportunity to take courses online from highly qualified faculty without having to relocate to a residential seminary opens up a world of possibilities for students whose circumstances preclude such a move. Our students come from a variety of backgrounds and bring with them a rich diversity of experience.

They are stepping out in faith as the first generation of students in a brand new

school. Their sense of vocation and willingness to take this leap are inspiring to all of us.

The Institute of Lutheran Theology is committed to rigorous theological education in the Lutheran tradition. We believe this is vital to the future of Lutheranism in North America. Faithful, engaged and articulate preachers and teachers are needed in every generation. At ILT we perceive a call to serve Lutheran churches by training those preachers and teachers.

Our courses are challenging and our students are proving up to the task of thinking deeply and carefully about the biblical, historical, practical and theological framework of the Lutheran tradition. When we graduate our first class of students, perhaps as early as next spring, they will have received a top-notch education and we will be proud to call them our graduates.

Even more importantly, the churches that call these graduates can be confident the education they have received is faithful to the theological witness of the Reformation.

To learn more about the Institute of Lutheran Theology and the quality education provided, visit our Web site at www.ilt.org. ♦

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

In teaching, chaplains are going to highlight the deep theological implications of the assembly decisions, according to King, decisions that go beyond the surface matters of sexuality to core Christian teachings about Scripture and the nature of the Gospel itself. ♦

After Luther's death: How was the Reformation saved?

by Gracia Grindal, professor of rhetoric at Luther Seminary, St. Paul, Minn.,
editor-in-chief for ReClaim Resources for Lutherans

Soon after Martin Luther died, his lieutenants were involved in several debates about how to mend the terrible rift between the evangelicals and Rome. The proposal was to let the Lutherans have their theology, but not their liturgy. Lutherans could continue teaching their doctrine to the people, but Rome would dictate the liturgy.

Although the proposal had its attractions, the great reformer Mathias Flacius understood it was to be resisted. If this happened, he argued, it would not be long before people would say, “Why are we separated? Our worship services are the same; our practices are the same; our teachings are the same; why should we continue in separate churches?”

Sometimes I think we are in a similar situation today. We have gone into the ecclesiological battles over deeply held confessional doctrines that are essential to what it means to be Lutheran, but have yawned at the notion that the liturgical services we use make any difference.

The old saw *lex orandi; lex credendi*, the way we pray becomes the way we believe, has long been understood by the makers of liturgies to be their most important principle. Let the theologians brawl, they say, while we make the liturgies—we will win in a few generations. And they have.

Today when you ask Lutherans why they go to church, it may be a while before they say “to hear the Word of God.” They will talk about praying, worshiping, singing, receiving the sacrament and even being with friends, which are not bad. They are just not the main thing. It is not surprising.

It is what the compilers of the Lutheran Book of Worship thought liturgy was: the work of the people, a time when Christians,

believers, could gather together to play or act in a drama, before their God, to cite Robert Jenson in “Christian Dogmatics,” volume II, p. 312.

Lutherans, however, used to go to church to hear the Word of God, to be reproved by it, not to be affirmed; to be cleansed of their unrighteousness by the Word, which came to them in many and various ways—Scripture readings, hymns, preaching, the sacrament, the entire service. God’s Word made Christians out of people Sunday after Sunday. Public services welcomed all, believers and non-believers alike.

When the revisions of the liturgy that came from Vatican II took over, suddenly church was only for believers. Old practiced pastors like Henry Horn of University Lutheran in Cambridge, Mass., noted in many lectures on worship that after the LBW came out, the attendance of seekers dropped precipitously. No wonder the contemporary worship movement burst forth: at least these people were eager to make new Christians. Even they, however, lost their way because they set the LBW services to contemporary music thinking it was only a musical question, a matter of style.

Prior to the LBW, the Lutheran service was intended to preach the word: to make Christians, reprove them for their sins and call them to holy living. Making up a new service every Sunday does not solve the problem we are having in our churches today. Arguing that all one needs to be a Lutheran is the right theology without knowing how to put that theology into concrete shapes like Scripture, the liturgy, the catechism, hymns, songs and conversation is probably the greatest decline the Lutheran churches have suffered in the past 50 years.

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(‘Hope...’ Continues from page two)

“It was the powerful Biblical preaching that touched my heart most deeply,” he has said of those years. “Jesus became a real person in my life, not just an idea or someone from the pages of history. My understanding of Christianity moved from my head to my heart.”

President Clark will address the convention about the new programs WordAlone is putting into place to fulfill its new role.

Workshop leaders from the newer church associations and proposed denomination will speak about how their organizations operate and what they offer to those wishing to leave the ELCA or other denominations.

They are Bill Sullivan, service coordinator from the 10-year-old association of Lutheran Congregations in Mission for Christ; Ryan Schwarz of Lutheran CORE, a community of confessing Lutherans planning to found a new, national Lutheran church; and Ed Skutshek of the Canadian Association of Lutheran Churches, a denomination founded in 1994.

And when Jesus finished these sayings, the crowds were astonished at his teaching, for he was teaching them as one who had authority, and not as their scribes. (Matt. 7:28-29)

After the convention, let Jesus’ disciples go forth preaching, teaching and confessing in His authority! ♦

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.

Memorial Drive Lutheran Church Houston, Texas

Position: Solo Senior Pastor

Contact: John McMurray, call committee chair, 713-858-8310 (cell) or 713-465-3133 (home), email johnnancymcmurray@comcast.net; and Pastor Don Carlson, Asst. to the Bishop for Leadership, 281-873-5665, email don@gulfoastsynod.org

St. John Evangelical Lutheran Church Pflugerville, Texas

Position: Pastor

Contact: Maurice Hamann, church council president, 512-751-4315 or 361-293-6685, email to mofuel1014@aol.com

St. Nicodemus Lutheran Church East Aurora, N.Y.

Position: Pastor

Contact: John Offaus, call committee, joffaus001@rochester.rr.com or call 726-652-2073 (home) or 716-655-1676 (cell) or 716-652-2073 (fax) (Church voted to leave ELCA; plans to join LCMC)