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NETWORK NEWS



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LCMC celebrates 10th anniversary!

by Betsy Carlson, editor

At its annual gathering Oct. 3 to 6, Lutheran Congregations in Mission for Christ celebrated its 10th anniversary and having grown to 531 congregations with 233,781 members.

At this time last year, the group had 226 congregations.

Since August 2009, LCMC has more than doubled in size, with many of the added congregations leaving the Evangelical Lutheran Church in America to join.

Much of that growth came in reaction to ELCA Churchwide Assembly votes in August 2009 to allow lay ministers and clergy in “committed” same-sex relationships to serve the ELCA.

“(The growth) is exciting. It grows every week,” said the Rev. Mark Vander Tuig, the newly appointed service coordinator of LCMC. He is being formally introduced at the annual gathering.

The theme of the gathering at Calvary Lutheran Church in Golden Valley, Minn., was “Celebrate! Jesus Christ, The Same Yesterday, Today and Forever.”

Keynote speakers listed were: Senior Pastor Efreem Smith of The Sanctuary Covenant Church, Minneapolis, Minn.; Pastor Johan Hinderlie, executive director of Mount Carmel Ministries, Alexandria,

Minn.; and Ethiopian immigrant Challa Baro, service director of the worldwide Union of Oromo Evangelical Churches in Minneapolis.

More than 40 smaller break-out sessions were planned including: creating “wow” in worship, crisis in youth ministry, congregational healing and Christians meeting Muslims.

Others were: igniting a passion for missions, Haitian helping Haitian outreach, introduction to the Alpha course and, given by our own Jaynan Clark, WordAlone: Then, Now and Not Yet.

Vander Tuig said in a recent phone interview he is “really looking forward” to working with WordAlone and to figuring out what resources WordAlone can bring to help congregations.

“After all, we [LCMC] are a product of WordAlone,” he added.

Vander Tuig said his personal vision for LCMC is that it become more involved in local and international missions; that it develop—for the support, encouragement and accountability of congregations—the geographical districts that are forming in Florida, Iowa, Vietnam and in the heartland; and to set up an organization-wide prayer chain.

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Other hopes he has for LCMC are that it train and equip more individuals—both clergy and lay—to do informational meetings about LCMC and that it develop better ways to facilitate the call process.

“It’s just beginning to dawn on some people that things have changed [in the ELCA] and there’s nothing they can do about it,” said Vander Tuig, former pastor at Lutheran Church of the Cross, Altoona, Iowa.

Subscribe to *Connections* magazine

Confessional Lutherans are invited to subscribe to *Connections* magazine as a common source of news and inspiration, says WordAlone Ministries Vice President Tom Walker.

This magazine for evangelical Lutheran Christians is filled with meaty articles as well as lighter spiritual fare and sponsors monthly contests. *Connections* provides great food for the soul. Articles and features are contributed by evangelical Lutherans from congregations across America.

Connections is a ministry of Bible Alive Ministries. Bible Alive exists in order to encourage spiritual renewal and development among Lutheran congregations and individuals through educational materials as well as original seminars and workshops, according to Kent Groethe, director of Bible Alive.

Connections is published six times a year, plus special editions at Christmas and Easter. A one-year subscription is \$20.

Subscription and gift subscription forms are available on the magazine’s Web site, <http://bible-aliveministries.com/magazine.htm>. The mailing address is P.O. Box 372, Fergus Falls, MN 56538. ♦

“Our church is a charter member of LCMC. We left the ELCA in 2003,” he said. “We knew the train had left the station.” ♦

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Betsy Carlson: editor

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New North American Lutheran Church formed

Grove City, Ohio — A new Lutheran denomination was born Aug. 27, as Lutherans from throughout North America voted overwhelmingly and enthusiastically to form the North American Lutheran Church.

The decision to form the new church body was made at the annual Convocation of Lutheran CORE, which attracted more than 1,100 Lutherans in late August at Grove City Church of the Nazarene.

Thousands more watched the convocation online, according to a Lutheran CORE news release.

The Convocation adopted a constitution and elected provisional leaders to one-year terms for the NALC.

The Rev. Paull Spring of State College, Pa., was elected bishop of the NALC. Spring served as a bishop of the Northwestern Pennsylvania Synod of the Evangelical Lutheran Church in America for 14 years. He has said that he will not be available for reelection.

“The North American Lutheran Church is now launched on its mission — to proclaim the good news of Christ to all people. We pray that God will be by our side and with our congregations as we move forward in His name,” said Spring.

Members and congregations of the NALC will have direct involvement in the decisions and life of the NALC,” said the Rev. Mark Chavez of Landisville, Pa., director of Lutheran CORE.

The new church body was approved with no opposition. Some current pastors in the Evangelical Lutheran Church in America who attended the convocation chose to abstain because of their ELCA responsibilities.

The convocation voted to request membership in the Lutheran World Federation for the NALC as a part of the church body’s commitment to an ongoing relationship with faithful Lutheran churches in Africa and Eastern Europe.

The NALC is also committed to a close partnership with Lutheran Congregations in Mission for Christ (LCMC), an association of congregations that many former ELCA congregations have joined since it was formed in 2001. More than 280 congregations have joined LCMC since last August.

“As you make your stand today, I pledge that your siblings in LCMC will stand beside you,” said the Rev. Larry Lindstrom of Farmersville, Ohio, chair of the LCMC Board of Trustees. “I anticipate many congregations will choose to join both LCMC and the NALC.”

In addition to creating the NALC, Lutheran CORE’s 2010 Convocation approved proposals to provide a way for Lutherans who uphold Biblical teaching to move forward together.

Lutheran CORE will continue as “a confessional and confessing unity movement for all Lutherans regardless of church body.”

Ryan Schwarz of Washington, D.C., chair of Lutheran CORE’s Vision and Planning Working Group, said, “Lutheran CORE and the new NALC are two pathways for faithful, confessing Lutherans in North America to remain connected to each other and to the vast majority of Lutherans and Christians globally who reject the theological innovations of the ELCA and ELCIC [Evangelical Lutheran Church in Canada].” ♦

EMT — Evangelical Mission Teams

What are they?

Mission work at the local level is the way the Christian church has spread throughout time. Small groups of people working in concert have the ability to be extremely effective in the work of the Gospel.

The WordAlone Evangelical Mission Team program is designed to support and promote the vital evangelical work of local groups, WordAlone chapters, new church starts and house churches in carrying out their missions to the community, particularly in the areas of media and marketing.

The central purpose of the program is to empower people at a grass roots level to make effective use of public media, open dialogue and current marketing methodology to further the work of the gospel.

It will be especially useful for groups like WordAlone chapters, congregations considering disaffiliation with the Evangelical Lutheran Church America and teams planting new congregations.

Through this work EMTs will engage in awakening of faith, renewing commitment to the Word and public witness to raise the name of Jesus as worthy of passion and truth-speaking.

The work itself will build up the confidence of members for “doing the Word.” Clarity about the future of area congregations will increase.

Finally, and most importantly, this program will enhance the EMTs’ ability to take on effective evangelical ministry to preach, teach, and confess the name of Jesus in their local areas.

How does it work? The primary way our support works is through local workshops provided by our teams.

Here are the seminars we have ready for your use:

- Direct mailing – covers both philosophical and practical use of direct mail in mission work and publicity. Especially deals with the issues of getting started using direct mail.
- Writing a news release – provides hands on instruction for how to prepare news releases and how to use them to get your message out.
- Writing a letter to the editor – provides hands on instruction for how to write letters to the editor that will get noticed and actually printed in newspapers.
- Establishing media contacts – answers questions about why the media is like it is, and what we can and can’t do about it as Christians working to spread God’s Word in the local community.
- Newsletters – covers philosophy, writing, editing, art and photography, legal matters, computer typography and design required for effective newsletters.
- Key believer program – develop practical strategies for meeting person to person with other believers to discern common purpose for mission.

We also can develop customized media and marketing training seminars by working with local leaders to focus on local needs and requirements.

In addition to seminars on media and marketing the Evangelical Mission Team program is preparing a series of educational conferences.

These conferences will be designed to be offered to the public as an outreach of a local team. A conference we have ready now is: “By What Authority: Confronting Churches Who No Longer Believe Their Own Message.”

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What is a ‘confessional’ Lutheran church?

by Senior Pastor Bruce Wilder

(Editor’s note: This is an edited and shortened version of the keynote address given by Wilder of Faith Lutheran Church, Albuquerque, N.M., at this year’s WordAlone convention held at Calvary Lutheran Church, Golden Valley, Minn. Faith Lutheran is in Lutheran Congregations in Mission for Christ.)

Our Confessions—that’s a good place for any Lutheran convention to focus its attention, don’t you think?

Regardless to which Lutheran church body you belong, it’s my hunch that you subscribe to the Lutheran Confessions. In North America, there are 35 different Lutheran church bodies and counting. Every one of them makes reference to the Lutheran Confessions in their constitutions or governing documents.

Remember: all these images [which Wilder showed on large screens at Calvary Lutheran] are of people who believe they are just as Lutheran as you, and their church bodies all claim to be confessional.

So let’s pause here for reflection. Do you know of any Lutheran church body that defines itself as being “non-confessional”? Do you know of any Lutheran denomination with a constitution that reads like this:

This church **rejects** the Unaltered Augsburg Confession as a **false** witness to the Gospel. This church **rejects** the other confessional writings in the Book of Concord. This church confesses the Gospel, recorded in the Holy Scripture, but **not confessed** in the Lutheran confessional writings.

So what do we say, and what do we do, with all these Lutheran bodies claiming to be confessional? Is a Lutheran church confessional just because it says so? Is a Lutheran denomination confessional simply because its constitution refers to the contents of the Book of Concord?

To be Lutheran and confessional, a church body must do more than give lip service and governing document service to the Confessions.

For the Lutheran Confessions of faith point to Christ alone, grace alone, faith alone and Word alone. And these solas demand more from us than nice talk. They bid us die with Christ to be raised with Christ by grace through faith—costly grace.

When a Lutheran church body, however large or small, however its members may have voted in a duly called-to-order convention or assembly; whenever a church body makes decisions regarding its proclamation and its policies that places it in clear contradiction and disobedience to God’s Word, it ceases to stand on the Word alone.

If a church body rejects *Sola Scriptura*, how can such a church call itself confessional? If a church rejects God’s Word, is that church faithful to Jesus Christ, her Lord? I believe that most of you are here because you believe the answer to these questions is a resounding, “No!”

I hope you leave this convention with some joy restored, and I hope that I can play a small role in that restoration. Your brochures and information for this convention said, “Personal experiences in his youth transformed his commitment to Jesus in a way that profoundly guides his ministry.”

What I have to say isn’t about the days of my youth, but about the power of the Word of God, the power of the Gospel.

I was not raised as a Lutheran Christian. Neither were my parents. There were no Lutheran congregations where my father was raised in a Kentucky coal-mining town or where my mother was raised in the hills of Virginia. Following my father’s

(Continues on page six)

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

graduation from college, he served his country as an officer in the U.S. Army for 28 years.

In my 21 moves during 18 years of living with Mom and Dad, we made worship a regular part of our family life. In my world as an Army brat there were three religious communities: Jewish, Catholic and Protestant.

But all that changed for me when my father received orders to report to the Pentagon for his next assignment. We moved during my sophomore year of high school.

We had to find a home as there is no such thing as “on post housing” at the Pentagon. Neither is there a chapel for worship, so we had to find a church home as we would no longer be attending Protestant services on a base.

My parents bought a house in Fairfax County and it was there that we were invited to worship at a brand new, American Lutheran Church mission congregation.

So my family went to that Lutheran mission church because we had been invited. There we worshipped, there we remained. There my folks and I went through adult confirmation. There my life and faith were transformed by the Gospel of Jesus Christ and there I was ordained on July 8, 1984.

While we were in high school, friends and I attended not one, but two, services each Sunday. We worshipped God in both the traditional worship hour and the contemporary service.

We didn't argue with anyone who preferred one service over another, because in both services the Gospel was preached in its purity and the sacraments were administered according to the Gospel.

After participating in two morning services, we then returned that night for Luther League. On Wednesday mornings an hour before classes started, we would gather at the church once again, for breakfast and Bible study with our pastor.

Not because our parents made us but because the Holy Spirit was calling, gathering, enlightening and sanctifying us in the one true faith.

Now, if my pastor had told stories from the pulpit that entertained but did not point to Jesus and his cross then I would not have heard the Word of God. And without that Word, then I would be as good as dead.

And if my pastor had come back from a church convention telling us that even though the Word of God was clear on matters such as human sexuality and the gift of marriage, nonetheless a new teaching, a new word and a new practice were going to be put into place because of a majority vote...well, any guess as to what I would have done as a teenager is purely speculation. I suppose I would have been confused at best, led astray at worst.

So let me speak to you fellow pastors.

God calls you to preach his Word, both Law and Gospel, regardless of what your church body may have done in contradiction to that Word. The people who gather in your sanctuaries need and deserve a pastor who is willing to preach and teach the Word of God without compromise or hesitation.

There are people dying unless they hear that Word proclaimed to them by faithful pastors. Remember you are in mission, a life-saving, hope-restoring, crucified-and-raised-with-Christ mission.

Some of those people are teenagers in a world that has been called “post modern,” in which truth claims are deemed empty and illegitimate. These young people need a pastor willing to preach Christ crucified, Christ Jesus who is the way, the truth and the life.

Some of those people are elderly. Unless Christ comes again in glory soon, you may be the one standing by their caskets at their funeral services. Before they die they deserve to have the Word of life proclaimed to them by a pastor who knows Jesus, who loves Jesus and who is willing to serve Jesus.

(Continues on page seven)

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

They need a pastor who cares more about God's Word than political correctness, a pastor who cares more about their souls than his or her status in the synod office.

Pastors, let me be clear, your letter of call is not to “make all the people happy” or to “lead from the middle so that you don't offend anyone.”

Your calling is to preach Christ crucified.

Your calling is to preach God's Word even when some develop itching ears and wander away seeking false teachers to give them a scratch. Jesus told us that the truth of his Word and the authority of his Lordship trump institutional and manmade unity. Read Matthew, chapter 10, if you need to be reminded.

And for those of you faithful church members—you baptized ministers of the Gospel, you who participate in the priesthood of all believers, you who love Jesus and seek to do his will—I have a word for you too.

Do not be ashamed of your faith! Do not let any pastor or bishop tell you that because you didn't go to seminary and he or she did, that your job is to sit quietly and do what “the church” tells you to do.

They are the ones who should know better than to say such things, and they are the ones who made promises to preach and teach in accordance with God's Word when they were ordained. So do not apologize for insisting that God's Word be proclaimed in your pulpits, taught in your Sunday schools and Confirmation classes and followed when it comes to the sanctity of Christian marriage.

I would remind you pastors again, our ordination vows were not made to an institution but to the living God. We as pastors were ordained in the Church of Jesus Christ, not as managers of the local franchise of any human religious institution.

Brothers and sisters in Christ, I never thought I would see the day when many of my seminary classmates, faithful servants of

God, would be ridiculed and rejected for putting into their practices of ministry exactly what they were trained to do by the church's theologians. I never thought it would happen to any of them—or any of you!

If you are a pastor on your synod bishop's list of “trouble makers” who are not his or her “team players,” if you struggle with what it means to be faithful to the ordination vows you made to almighty God in a church body that has now rejected God's Word, do not despair.

Baptized minister of God, if you and fellow church members have been called “schismatic” by the very ones who have created this schism among themselves and the overwhelming majority of the world's orthodox and evangelical Christian communions, I've got good news for you.

You are not alone. There is hope.

Jesus is Lord of the church—his church—and it is a new day.

The people of my congregation and the 500 plus LCMC [Lutheran Congregations in Mission for Christ] congregations around the world hold you in our prayers and we humbly invite you to step out and step forward in faith.

It is a new day. It is time for the new wineskins.

We in LCMC know what it feels like to be ostracized and marginalized for seeking faithfulness to the Word of God and our Lutheran confession. And we can tell you from experience that by God's grace and sufficiency, there is light—the light of the Gospel—at the end of the dark tunnel in which you might find yourself right now.

And if you don't believe that LCMC is a good fit for you and your congregation, then find a community with which you can affiliate, in which you can experience the mutual consolation of the brethren.

Pastors, be the servant leader God called you to be. Be a loving and wise pastor in caring for and guiding God's people as you seek wisdom from God's holy Word.

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

Moses was called to lead God’s people out of bondage in Egypt. Luther was called to lead God’s people out of the Babylonian captivity of the Church. Who knows but that you may be called by God to lead his people into deeper faithfulness, into a new place and an ecclesial culture where you can get on with making disciples, baptizing new believers, teaching God’s people what it means to live by grace and celebrating the means of grace in the Lord’s Supper and absolution.

I certainly don’t know everything there is to know about your particular congregation or context, but I do have a clue when it comes to serving in a variety of settings, and most of mine were not large congregations.

Every congregation—large or small—can serve the Lord in some way. Christ calls each of us to do our part. We are, after all, “Lutheran Christians in Mission for Christ.”

So, everyone, find two or three like-minded, mission-driven believers and start praying together, asking God to use you in leading others to Christ and fulfilling the Great Commission.

I mean, isn’t that why you are here for a convention like this? You want the church to be the church and you want to do your part.

Live your lives missionally. Live in mission, not “on a mission.” Mission is our way of life. It is not just what we do, it is who we are.

Our language is really inaccurate here. We often say that the “youth group” is “on a mission trip.” And this is a great thing. But since when do Christians go “on” and “off” of mission?

If you are baptized, then your whole life is in mission for Christ. When you are in school or in the workplace, your mission in Christ continues. For we are called to love the neighbor as Christ loves us, and such agape love is not something you turn “on” and “off.”

It is a new day, and we are called to be in mission for Christ. It is not for Christ as when you do a favor “for” someone. It is

for the sake of Christ. It is for Him, as in living for Him, giving for Him, sacrificing for Him, for He is Lord of lords and King of kings.

The Holy Spirit is calling us to be Acts 1:8 mission communities. In that verse, we hear Jesus saying, “You will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.”

So pray with others back home asking the Holy Spirit to show you what being God’s witnesses means for you. This means in your hometown, in the region around you and in the wider world.

So I challenge you to find out about the opportunities for mission back home. If you have no clue where to begin, then take someone out for coffee from another church in town that seems to be in mission and learn from them.

If yours is the only church in town and you don’t know how to reach out to the people who don’t worship with you, then take some of them out—not just for coffee, maybe for lunch. Listen to them, learn from them, love them, share your faith with them. Ask God to show you the right path.

Before this convention is over, make sure you have what you need to take information home with you about the changing mission of the WordAlone Network. WordAlone [Ministries] is committed to helping congregations and individuals carry out faithful ministries.

WordAlone is poised for partnering with you in the new post-churchwide-assembly world in which many of you find yourselves.

Step out! It is a new day for Lutherans in North America. What is happening in some large Lutheran church bodies is nothing short of a crisis, but for confessional Lutherans who serve Jesus as Lord and know what it means to live by grace, this time of crisis is really a time of *kairos*. It is God’s time.

God can and does make all things new. ♦

New district shows LCMC flexibility

by Betsy Carlson, editor

The new Augustana District in Lutheran Congregations in Mission for Christ, with a defined structure, shows just how flexible LCMC can be.

LCMC does not have governance structures or bishops or three expressions of the church, which the ELCA declares it has.

A brochure from the Augustana district says, “The church is the assembly of believers gathered around Word and Sacrament. The local congregation is a ‘full’ expression of the Church.”

The new district has a constitution and bylaws and a governance structure with six boards, a district council and an interim service coordinator, according to Pastor Randy Freund, a chair of the district council.

Freund said recently in a phone interview, “Congregations came to us who were interested in more structure. The district will serve congregations by providing support and accountability to each other and to our Lutheran theology.”

He said that with the growth LCMC is experiencing district leaders think it is “so timely” to be publicizing the district now.

“We can do this now without LCMC altering their grassroots flexibility and their flat organizational structure,” Freund said.

Pastor Mark Richardson is quoted in a recent district newsletter saying, “Well, quite obviously, the ELCA’s [Evangelical Lutheran Church in America] continuing shift away from our roots and heritage . . . has created a crisis in North American Lutheranism.

“A decade ago, LCMC stepped into that ever widening gap, creating an organization with a lot of flexibility.

“Augustana is being formed under the LCMC umbrella to bring a clear option for

congregations who want to embrace our Lutheran heritage, and at the same time, to provide services to congregations and pastors in a way that is unique within the LCMC structure.”

The district council and the board of theology and ministry will be elected at annual conventions. The other boards will be made up of volunteers.

The interim service coordinator will provide support to congregations and will connect the boards and the council. Richardson was named interim service coordinator beginning Oct. 1.

Freund said the district hopes to form a good working relationship with the new North American Lutheran Church. ♦

(‘EMT...’ Continues from page four)

This is a daylong conference based on the WordAlone book, “By What Authority.”

In four sessions, conferees will examine the historical and theological issues that have given rise to the current problems with Biblical authority in mainline churches. Questions and answers with discussion will enable learners to better form their positions and formulate explanations of how they believe.

To arrange for seminars, conferences and to get started as an Evangelical Mission Team, contact Jimmy Olsen, director, marketing and outreach, at 320 255-9464, at jimmyo@cloudnet.com, or write him at 1307 7th Ave. N., St. Cloud, MN 56303 ♦

Former ELCA individual members form new congregation, join LCMC

by Betsy Carlson, editor

Living Word Lutheran Church started worshipping with 83 people Nov. 1, 2009, in Minnesota lake country in Alexandria, a city of about 15,000 people.

By September, their number had grown to 155 and they were on the verge of deciding whether to buy a vacant church or to buy land and build a church with probably a 300-seat sanctuary.

The congregation officially chartered the church and joined Lutheran Congregations in Mission for Christ after the first of the year in 2010. The congregation has since called its first pastor, Pastor A.J. Kluver, and has a secretary and an office.

Interim Pastor John Beem said in a phone interview last spring that organization of the new congregation began in September, 2009, after failed attempts to involve Evangelical Lutheran Church in America congregations and pastors in the Alexandria area in discussions about actions taken at the ELCA's 2009 Churchwide Assembly concerning marriage and family and the roles of gays and lesbians in same-sex relationships in the ELCA.

Beem explained there had been an active WordAlone chapter in the area for several years. Prior to the ELCA assembly, the chapter had scheduled two post-assembly meetings to talk about responding to possible assembly decisions.

Action was expected from the assembly on a social statement on the morals of marriage and sexuality and on whether to allow practicing gays and lesbians to serve as ordained or professional lay ministers.

In fact the assembly approved an ambiguous social statement and okayed changing ministry guidelines from requiring celibacy for self-identified gay and lesbian persons to allowing partnered gays and lesbians to serve as ministers in the ELCA.

The first of the two meetings was scheduled at Mt. Carmel Ministries in Alexandria. Invited to the meeting were Bishop William Rindy of the Eastern North Dakota Synod, Bishop Larry Wohlrabe of the Northwestern Minnesota Synod and WordAlone President Jaynan Clark.

"And as it would turn out," Beem said, "we had 600 (people) at Mt. Carmel."

The WordAlone chapter's next meeting was scheduled two weeks later. Several pastors were asked to respond but few were willing to take part, according to Beem.

So they rescheduled the meeting and invited Pastor Dale Wolf from Atonement Lutheran in Fargo, N.D., to come to speak about LCMC, as he was one of the founders of the association of churches in 2001.

"After Dale spoke, people from three of the four ELCA churches in Alexandria went to their pastors and got fundamentally no support. Most pastors voted for the sexuality statement," Beem said. "People from the fourth ELCA congregation didn't even consider (the matter). It was a non-issue for them."

Of the first three ELCA churches, one's church council didn't want to consider the issue, one's congregational meeting rejected talking about it and the third congregation "had a keep the waters calm report from the pastors and that was it," Beem said.

So, he said, there was an initial group of about 25 individuals from Alexandria and neighboring churches who met before the end of September. They decided to move ahead with starting a new congregation outside the ELCA.

From their organizational meetings came Living Word, which meets for Sunday morning worship in Discovery Middle School, 501 N. McKay Ave., in Alexandria.

(Continues on page eleven)

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Lutheran Clergy Connect

These are congregations who are seeking salaried discipleship workers capable of discerning Law and Gospel.

If your congregation would like a listing here, please fax (651-633-4260) or mail your request on church letterhead, signed by an officer, pastor, or call committee chair, to WordAlone Ministries, 2299 Palmer Drive, Suite 220, New Brighton, MN 55112-2202. When doing so, please include the following information:

- Pastoral position
- Congregation's name, city and state, along with Web site address if applicable
- Contact person
- Phone number
- Email address

When the position's been filled please let us know, and tell us if the listing was of any help. If you have additions or corrections to this list, please let us know at info@wordalone.org.

Resurrection Lutheran Church of South Central Minnesota Mankato, Minn.

Position: Solo pastor, start-up congregation

Contact: Polly Marshall, 218 Clover Lane, Mankato, MN 56001, telephone 507 388-1542 or email polmar@hikorytech.net; or Phil Wold, 25 Browns Court, Mankato, MN 56001, telephone 507 387-5705 or email pwold@hickorytech.net.

Hope Lutheran Church in Mission with Christ Edgar, Wis.

Position: full-time pastor for newly formed LCMC church

Contact: Resumes to P.O. Box 505, Abbotsford, WI 54405, by fax to 715 223-6991 or email ststreck@ceas.coop.

(Former... Continues from page ten)

Living Word members wrote their own constitution from several models they had, including an ELCA version, he said. Beem, a former bishop, called it a very good constitution.

He said the church will soon have a web site. They already have a "pretty good sized" welcome packet that will go online. It includes a couple of brochures borrowed from other LCMC congregations as well as a brochure and other documents they have written.

"We have new people coming every Sunday," he said. "We have members from neighboring areas, and in those areas efforts are being made to start a mission church like we did."

He acknowledged they have had a hard time getting families with young children

American Evangelical Lutheran Church Prescott, Ariz.

Position: Associate pastor, full time with benefits

Contact: Kate Howell, minister of parish life, at email kate@americanlutheran.net or call 928 445-4348.

St. Paul Evangelical Lutheran Church Berea, Ohio

Position: Youth director

Contact: Resumes only to officestaff@stpaulberea.org or to Pastor Tom Henderson St. Paul Lutheran Church, 276 E. Bagely Rd., Berea, OH 44017, or email thenderson@stpaulberea.org.

but added they have a "modest" confirmation class. Beem said he suspects some families have stayed in congregations where their youngsters started Sunday school last fall.

Living Word plans to start a Sunday school this fall. He said Living Word has a good choir and all the church members are faithful.

Beem said, "If they are in town or not sick, they will be in church on Sunday. We are well on our way. A nice thing about it is that we're one mind with each other, focused on the Scriptures."

New people join Living Word, he said, because the church is LCMC, not ELCA.

"We are known as a congregation that is going to be a traditional, orthodox Lutheran Church," he said. ♦

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