

NETWORK NEWS



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ELCA planners meet with Board

The WordAlone Board recently spent three hours talking about the future of the Evangelical Lutheran Church in America (ELCA) with denominational staff who are working on a long-range plan for the church.

During its regular January board meeting, in San Antonio, Texas, the board members and other guests met with ELCA staff members, Jamie Jazdzyk, associate director for strategic planning in the office of the Presiding Bishop, and Heidi Torgerson, strategic planning analyst in the department for research and evaluation.

The board was invited by the planners to give their opinions at the behest of Presiding Bishop Mark Hanson, according to WordAlone (WA) director Mark Chavez.

A draft of the long-range plan will be presented to the 2003 Churchwide Assembly as an informational report, but it is the Church Council that has the authority to act on it, the board was told. Planners are seeking information from many sources, including committees, ELCA divisions, synod assemblies, seminary presidents and other groups in the church.

Board members voiced concerns that most people view the ELCA churchwide offices as irrelevant and the church leadership is viewed with despair and distrust, and as

divided and distant, according to written reports from the meeting.

The board also expressed dissatisfaction with present patterns in the church that keep churchwide officials and programs too far removed from the congregations. Imposition of uniformity at the national level, including "action packets for congregations," has taken the life out of congregations, was a comment.

The board spoke in favor of the traditional Lutheran understanding of ministry, rejecting the "three-fold orders" of the Episcopal tradition. They denied the theological integrity or reality of the "three expressions of the church" that is used in the ELCA.

"There is one expression of the church, that is the Gospel as it is preached and taught in the congregations. All other 'levels' of the church are merely support staff to the local word and sacrament ministry," WA president Jaynan Clark Eglund told the planners.

Board members also suggested changes in the ELCA constitution to institute a representative governance structure and to involve congregations in major denominational decisions. They said they wanted to get away from the hierarchical, centralized authority that typifies *(Continued on page 2)*

ELCA planners meet with Board (Continued from page 1)

the present organization.

"Form necessarily follows function," Egland said, "In the formation of the ELCA that was obviously not the case, and form preceded function and has resulted in dysfunction at every level."

Pastor Chuck DeHaven of St. Paul Lutheran Church in New Braunfels, Texas, regional WA coordinator for that area, attended the session and said later he was pleased the board was able to share their thoughts

and ideas in a setting in which the listeners were not "emotionally overreacting."

He complimented Jazdyk and Torgerson for taking accurate and "copious" notes on their computer. Chavez noted the planners invited WA officials to check the accuracy of what they typed.

"The dialogue was very open and thoughtful," DeHaven said, "I felt the Spirit's power unwrapping topics and insights we don't normally talk about."

Changes occur at Augsburg Fortress

Roy Harrisville III, who has been described as a representative of the theologically traditional or centrist wing of the church, is no longer working as general manager of the books group at Augsburg Fortress Publishers, after only a year in that post.

Little is being said publicly.

Augsburg President and CEO Beth Lewis

commented to WordAlone: "It's not ethical to comment in a public way about personnel matters."

Concern over the departure of a centrist manager is being voiced by Augsburg authors Prof. James Kittelson of Luther Seminary, St. Paul, Minn., and Prof. Robert Gagnon, Pittsburgh Theological Seminary.

Lewis added that she sees her calling not only to turn "the ship" around financially and to improve customer service but also to restore theological balance to the publishing house.

Harrisville has issued the following statement: "I am very proud of the work I have done as general manager of the books group at Augsburg Fortress Publishers. I was recruited to redirect Fortress Press toward a centrist Lutheran footing. I was also brought in to reconnect with Lutheran authors. I was successful in achieving both goals.

I wish only the best for Fortress Press and Augsburg Books and pray that both teams continue to offer well-balanced resources that serve the whole Church."

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Ways to support WA resolution

As a proposed WordAlone resolution shows, (see below) freedom in ordination practices must be extended to those called to serve both as pastors and bishops, who for matters of conscience are not able to accept an historic episcopate, said Pastor Mary Brown of Calvary Lutheran Church, Golden Valley, Minn., recently.

While WA continues to encourage seminarians to use a present by-law exception to be ordained outside an historic episcopate, the resolution shows that WordAlone is not looking for a second ordination exception by-law, she indicated. Pastors and bishops who choose freedom from an historic episcopate must be on equal footing with those

who choose to be ordained into an historic episcopate.

"The Admonition has brought this issue to the forefront again. Over 1,200 people have signed this historic document. Go to www.wordalone.org and sign it today. Better yet, make a copy and invite your friends to sign on. Call your bishop, pastor and other church leaders and share the Admonition with them."

To join in efforts to pass this resolution, contact the WordAlone office," said Brown. "Your help is needed! Most importantly, pray. Pray for God's presence as we seek His calling and direction in 2003."

Resolution Commending the Freedom to Receive or Reject the Historic Episcopate

WHEREAS, Article 7 of the Augsburg Confession, which we accept as "a true witness to the Gospel" according to our Confession of Faith (ELCA Constitution 2.05), states that "... it is enough for the true unity of the church to agree concerning the teaching of the gospel and the administration of the sacraments. It is not necessary that human traditions, rites or ceremonies instituted by human beings be alike everywhere;" and

WHEREAS, 16 leading international Lutheran theologians issued an *Admonition for the Sake of the True Peace and Unity of the Church* on November 18, 2002, which is incorporated by reference in this resolution, and which re-states the important witness from the Augsburg Confession and other Lutheran confessional writings in the context of the current dispute over the necessity of an historic episcopate; and

WHEREAS, this ELCA Synod has many members who, as a matter of faith, conscience and theology, must resist and will not comply with measures or actions that mandate an historic episcopate; and

WHEREAS, the ELCA Churchwide Assembly in 2001 recognized an exception to the mandatory imposition of the historic episcopate for duly-qualified ordinands but did not extend a similar exception for the benefit of newly-elected bishops; and

WHEREAS, the *Admonition* makes clear that the only route to preserving the Christian freedom that Lutherans have long enjoyed is to change what is now an exception into an option of equal standing, and, likewise, to make the two practices of installing bishops, with or without the participation of bishops in Episcopal succession, options of equal standing;

THEREFORE BE IT RESOLVED, that this ELCA Synod urges adoption of appropriate amendments to the ELCA constitution and bylaws that will freely permit those seeking ordination or installation as pastors or bishops to do so with or without the participation of bishops in Episcopal succession and that these options shall have equal standing in the life of the ELCA.

Convention speaker calls churches into 21st century

Dr. Leonard Sweet, a United Methodist professor, has been called a prophet in publications and book reviews. He is known to challenge church leaders, inspiring some and making others angry. What will he say to WordAlone at its annual convention April 25-26 at Roseville Lutheran Church, Roseville, Minn.?

Sweet speaks to the church of today and calls it to take up the tools of pop culture to bring the "postmodern" generations of today into relationship with Christ. He equates the computer and Internet of today with the printing presses of Luther's time.

Among the many books he has authored are: "Post-Modern Pilgrims: First Century Passion for the 21st Century Church," "A Is for Abductive, Language of the Emerging Church," "A Cup of Coffee at the Soul-Cafe" and "SoulTsunami: Sink or Swim in New Millennium Culture."

He has called himself the church's best friend and worst nightmare. He challenges

church people to embrace change and fluidity in the practice of religion. Yet, he calls the Gospel his oxygen and states that Jesus is the same yesterday, today and tomorrow.

Sweet is the E. Stanley Jones Professor of Evangelism at Drew University, Madison, N.J., and is a visiting distinguished professor at George Fox University in Newburg, Ore. He served for five years as vice president for academic affairs and dean of the theological school Drew University.

The author of more than 100 articles and 400 published sermons and 20 books, Sweet also has had an interactive website for several years, with a homepage at www.leonardsweet.com.

Convention information will be mailed in February to individuals who receive the Network News. It will include a registration form, agenda, workshops and hotel information. All others can contact the WordAlone office and ask for a convention flyer.

Nominating committee seeks candidates

The WordAlone nominating committee is hoping that you know of a few good men and women interested in taking leadership roles in this grassroots organization as the organization continues to bring renewal and reform to the Lutheran Church, says committee chairman Mark Granquist.

"At our spring convention this year we will be electing people for the WordAlone board and the next nominating committee, and we'd like your help in identifying good candidates for these positions," he said.

"The committee will take nominations from WordAlone's members over the winter and spring, and will bring a slate with at least two candidates for each position to the spring convention. Obviously, there will be opportunities for nominations from the floor at the convention, but if the commit-

tee can get nominations ahead of time, it will allow the committee to check with the nominees for their approval and to obtain biographical data for fuller consideration. If you have a nomination, please send it to any one of the committee members, listed below. If you have any questions or concerns about this process, please let us know," Granquist added.

Linda Danielson (danielsonll@aol.com)
Johnston, IA 515-270-9083

Chuck DeHaven (cwdh@aol.com)
New Braunfels, TX 830-708-0945

Bill Drew (wkdrew@patriot.net)
Burke, VA 703-503-8566

Mark Granquist, Chair (mgranqui@gac.edu)
Northfield, MN 507-933-6163

Gerald Miller (pastormiller@msn.com)
Annapolis, MD 410-263-4723

A lesson in our theology

Is it Still Worth Being a Lutheran?



by
Dr. George
Wolfgang Forell
Carver
Distinguished
Professor
Emeritus,
University of Iowa

November 19, 2002, Mahtomedi, Minnesota

(Editor's note: This is a condensed and edited version of a presentation that Dr. Forell gave at the Theological Conference after the first meeting of the WordAlone Network's newly formed Theological Advisory Board. To get the full richness of his address, read the entire speech on the WordAlone website - www.wordalone.org - at The Reformation at the Crossroads Conference on the homepage.)

There are always some problems with ecumenical discussions. And we have inherited some of these problems. The topic that was assigned to me and which I shall address, "Is it still worth being a Lutheran?"

There is a very short answer to this question. I could say, "Yes," and then we could all go home. But I would like to change it a little bit and ask: "Why is it still

worth being a Lutheran?" I'm assuming that we all agree that it is still worth being a Lutheran, otherwise we wouldn't be here. And I want to discuss our reasons for this conviction. There are first of all a number of fairly inadequate answers and I shall just mention them briefly.

Firstly, some people say it is worth being Lutheran, because my family is Lutheran and I have always been a Lutheran.

My second false answer is, it is worth being a Lutheran because the church can and should be a source of entertainment and diversion, avoiding all depressing aspects of Lutheranism, like talking about sin and suffering.

Then there is a third group that takes not a much different approach claiming that being



Dr. George Wolfgang Forell

a Christian makes you healthy, wealthy and wise. "Keep smiling," they might say. You don't have to believe anything or do anything. These people will avoid all theology - because they think it only leads to controversy and unhappiness.

And then there are those people who claim that it is still worth being a Lutheran because it may give you the opportunity to lead the rest of the

(Continued on page 6)

Is it Still Worth Being a Lutheran?

(Continued from page 5) Lutheran church back to the holy Roman church.

It is my claim that all these reasons for being Lutheran must be rejected.

On the contrary I claim it is still worth being a Lutheran because of Lutheran theology. It is the Lutheran church's responsibility to the ecumenical movement. We are called to witness to this tradition because we believe that without this witness an essential dimension of the Christian message would be dangerously obscured or even lost.

The center of Lutheran theology is the Cross of Christ. Lutheran theology is profoundly Christocentric. When we speak of the Word we mean first of all the Word that became flesh according to the Gospel of St. John and which is proclaimed to us in the Holy Scriptures. Secondly we mean the proclamation of this word by prophets and apostles and evangelists and recorded in the Holy Scriptures. And thirdly it is the proclamation of this word visible and spoken by the priesthood of all believers.

We live in an age when the emphasis on the centrality of Christ is considered by some exclusivist and dispensable. The Christ who says "I am the Way, the Truth and the Life; no one comes to the Father, but by me," (John 14:6) is embarrassing in a pluralistic age. But we are called to bear witness exactly to this Christ.

The centrality of the Word in Lutheran theology means the centrality of Christ. We read the written Word from Genesis to Revelation in the light of Christ. The key to the Scriptures for us is expressed in Luth-

er's words: *Was Christum treibet*, "What drives Christ home." This principle of Biblical interpretation of Luther's theology is one factor that makes it worth being a Lutheran because it supplies the key to the Scriptures. If it is lost, neither the Old Testament nor the New Testament makes much sense except as colorful documents of ancient times.

We must explain every part of the scriptures in the light of Christ's cross and resurrection. We have so much trouble with the Old Testament because we ignore the witness of Christ in the Old Testament. The Old Testament speaks about Christ from the story of Adam and Eve to Isaiah 53. Christ is the key, but the centrality of Christ has many

implications for Lutheran theology.

It entails the distinction between Law and Gospel, God's demand and God's gift. To expect people to see the Gospel as good news demands that they know that we are involved in the Law that reminds us of the reality of fate and death, guilt and condemnation, emptiness and meaninglessness. These terms, which I first learned from my teacher, Paul Tillich, 60 years ago, change the perception of law as the conventional rules of our particular society. Law is the realization that we are sick and in need of a physician, to use Jesus' terms. The universality of fate and death, guilt and condemnation, emptiness and meaninglessness bring understanding of the need for a Gospel that addresses all these overwhelming realities. Lutefisk and lefse or entertainment evangelism and "keep smiling" do not address any of these profound realities. When the

New York towers explode, "keep smiling" or a sauerkraut supper is hardly an adequate response.

We must know that Law is real and confronts all human beings. But the Law is not the Gospel. Luther's distinction between Law and Gospel reminds us of the reality of sin and chaos that constantly threaten us, and at the same time tells us of the reality of the forgiveness of sins which saves us and empowers us to forgive. The glorification of the opposite of forgiveness is revenge. It can only be overcome by the reality of forgiveness. It is worth being a Lutheran because the forgiveness of sins is central to Lutheran theology, and the greatest need in the 21st century is precisely the forgiveness of sins. It is addressed by the clear distinction between Law and Gospel.

And it is worth being a Lutheran because we learn from it that we are sinners and saints at the same time. We are sinners when we look at ourselves, and saints when we look at Christ. We (Lutherans) know that sin threatens us as long as we live. We have to pray for the forgiveness of sins all the time. But we also know that our sins are forgiven daily.

And the centrality of Christ in Lutheran theology also means that we have been told that the finite is the bearer of the Infinite. God comes to us as a baby who is true God and truly human. The finite is the bearer of the Infinite. This Christological miracle is in the center of our faith and has all kinds of implications in our Lutheran understanding of theology. It explains our understanding of Word and Sacrament and of Christian vocation. We owe the proclamation of

these implications to all our Christian sisters and brothers. We mustn't give this up.

One of our great controversies in the Christian church is the conflict between Fundamentalists and Modernists. Lutherans have trouble with both groups because we know the finite is the bearer of the Infinite.

The Holy Scriptures are at the same time human words and God's Word. They aren't partly human and partly divine. I don't like Bibles with red print because some people think, "That's the real Bible, the red stuff." And the rest isn't so much God's words. These human words have not been transubstantiated, they remain human words but in, with and under these human words

God's word speaks to us, reaches us. This is true of the entire Bible. We do not believe that the Bible contains the Word of God. The Bible is the Word of God but it does not abolish the human words.

We are alienated from Fundamentalists because we believe that the finite bears the Infinite and are comfortable with the humanity of the biblical words. We are alienated from the Modernists because we believe the finite bears the Infinite and we are overwhelmed by the reality of God's Word as we encounter it in the human words of the Holy Scriptures.

Lutherans have always taught that we receive the true body and blood of our Lord Jesus Christ in, with and under the bread and the wine. Here, too, we teach that the finite is the bearer of the Infinite and do not need a Aristotelian philosophy [transubstantiation] to know that we receive Christ's true body and blood (Continued on page 8)

"...it is worth being a Lutheran because we learn from it that we are sinners and saints at the same time."

Is it Still Worth Being a Lutheran?

(Continued from page 7) in the Lord's Supper. Our Lutheran understanding of the Lord's Supper removes the burden of making it dependent on outdated philosophy or of trivializing the Lord's Supper as a delayed memorial service for the late departed Jesus.

But there is still another aspect of the realization that the finite is the bearer of the Infinite. The Lutheran understanding of vocation depends on the awareness that we all are bearers of the Infinite. The Christian life as vocation has sometimes been understood as if the meaning of our life depended on success in our daily work. As it was occasionally described, the notion was that we are saved *per vocationem* (through our vocation). This led to the notion that the rich are the good and that poverty is a sign of divine rejection.

Lutheran theology never bought into this understanding of vocation. Luther taught that we are saved *in vocatione* (in our vocation) not *per vocationem*. We are saved in our daily life and our daily work not by what we accomplish or fail to accomplish. God may use us when we are unemployed or even when we are retired. As a person who has now been retired, for more than a decade, I am grateful that the Lord reaches out to me in my present undistinguished vocation. It is worth being a Lutheran because it teaches us to accept all of our life as a calling of God even the years that are depreciated in our culture.

For us vocation is the opportunity to serve God. There is no age limit to this process.

"It is still worth being a Lutheran because if we trust in Christ and His Cross we shall be saved."

Lutheran theology has been accused of being pessimistic about human beings because Luther took sin and our involvement in sin so very seriously. But as we have seen Lutheran theology takes grace even more seriously; it is very realistic about the human situation. It is totally unsentimental about human goodness and virtue. Our hope is not based on our goodness and ability to save ourselves but completely on God's love and willingness to save us sinners. This is revealed to us on the cross of Christ. It is still worth being a Lutheran because if we trust in Christ and His Cross we shall be saved. Not because we deserve it, but because "God so loved the world that He gave His only Son, that whoever believes in Him should not perish but have eternal life."

A final observation, if it is still worth being a Lutheran as I have claimed, then it is important to acquaint the members of our churches with our theology. One of the simplest ways is the introduction to

Luther's "Small Catechism." There was a time when that wonderful little summary of the teaching of the Word was printed in every hymnal. If you have agreed with what I have described as Lutheran theology you may have noticed that it was all an exposition of the catechism. We do not need fancy theology, incomprehensible to most people. If Lutherans take the "Small Catechism" seriously we will be in good shape. It will help all of us, young and old alike. If it is still worth being a Lutheran, it is essential for all of us to study Luther's "Small Catechism."

Chapters will be key for local action

As the WordAlone movement grows, chapters will be a key factor in bringing about changes in the Evangelical Lutheran Church in America, according to Mark Chavez, WordAlone Network's Director.

"Think of chapters as gathering, organizing and acting for renewal, reform and reflection," he said recently. "Organizing a chapter helps to clarify roles and responsibilities for members so that one or two individuals are not doing everything," he said. "It also helps to establish a group's goal and objectives, to plan for events and to set meeting dates."

Small group meetings, larger events with outside speakers, newsletters, email communication and discussion lists and letter writing campaigns, for example, can accomplish renewal, reform and reflection, he added.

An information packet on organizing a chapter and a WordAlone introductory pamphlet are available from the WordAlone office. The packet includes sample articles of incorporation and by-laws. He said formal organization with incorporation and by-laws is not necessary except if the group wants to get a tax identification number, a non-profit bulk-mailing permit or to receive tax-deductible donations.

In 2002, a WordAlone Network chapter was organized in the Alexandria, Minn., area. John Beem, a WordAlone Network board member who lives there, reported on steps that organizers went through.

Step 1: A small group was organized by four WordAlone Network (WA) members in

April 2002 as an "interim/voluntary board" to make start-up plans for a chapter.

Step 2: A pastor and member of this interim board addressed the clergy of the area's synod conference. This was important since pastors' misconceptions of WA's ministries were addressed and substantially put to rest.

Step 3: Three area awareness meetings were held. They were prefaced by a wide variety of public announcements in the press (including a feature story) and on TV and radio. Several church bulletins also carried the announcement (Step 2 proved helpful in this respect).

Step 4: The awareness meetings stressed: What is WordAlone? What are the goals of WA and what are strategies to meet them? What is a chapter? Informational handouts were distributed at each meeting.

Step 5: Registration was taken at each meeting for those interested in joining the movement and their names became the group's mailing list.

Step 6: The interim board was given authority at the awareness meetings to establish a constitution and by-laws so that tax-exempt status could be secured.

Step 7: At the first annual meeting (to be held in January 2003) the constitution will be considered, officers elected and a plan of action with one-year and long-range goals to be presented.

Step 8: Membership is open to all who affirm the goals of WA Network. They become members by choosing to keep their names on the chapter's mailing list.

'Clergy Connect' connects

Abiding Savior Lutheran Church, Mounds View, Minn., connected last year with its new pastor, Larry Gedde, through the Word-Along Network's Clergy Connect list.

Clergy Connect, published in the WordAlone newsletter and posted on www.wordalone.org, lists calls that are open in congregations across the country.

Call committee chairperson Dan Nelson said recently, "I clearly would count him as one placed through Clergy Connect."

Gedde said in an interview that he had made it a habit "over a period of time" to check Clergy Connect. Gedde, who was serving as interim pastor, first noticed a call from Abiding Savior for an interim senior pastor and made a contact with the congregation in October 2001. However, because he was looking ultimately for a long-term job, he said, he decided to wait until the congregation moved toward calling a full-time permanent senior pastor before officially applying.

Nelson said in an interview that when the congregation notified the Saint Paul Area Synod of the permanent senior pastor opening, the synod asked to meet with the call committee to present a road map of how the synod saw the process going. He said the committee knew they wanted to go to WordAlone also.

"Typically, you go through this self-learning process and submit an evaluation to the synod," said Nelson, "and in turn, they submit names to you. We knew that was the process and we knew we wanted to add to it. So, we posted our congregation on Clergy Connect."

The call committee and congregation went

through the self-evaluation process and submitted it to the synod, but in the process decided to take names three ways: from the synod, from the congregation and from sources outside the congregation, like from Clergy Connect, he explained. The synod was very forthcoming and offered at least a half dozen names, Nelson commented. The committee received other names and letters of interest and notified the synod for which candidates they wanted the mobility papers (the candidates' resumes and other pertinent job application information).

He said the synod did not make recommendations one way or another and that the synod and the candidates all knew or were made aware that WordAlone was an integral part of the Abiding Savior congregation. Gedde was one of the candidates the call committee interviewed and he "made it clear that he participated in WordAlone activities and conferences."

After a second interview, Gedde was the leading candidate and the committee was very impressed with his preaching style, Nelson said. The committee recommended him to the congregation. At a special congregational meeting, some members asked if Gedde knew about WordAlone and the congregation's involvement. The committee explained what Gedde had said in the interview process, Nelson added. The congregation voted to call him and he was installed last October.

Nelson concluded: "I really would encourage - and this is not a slam on the synod - but (would encourage congregations) to get as many names from as many sources as you can. To just go through the synod limits your possibilities. You never know where you're going to get a good candidate."

Lutheran Clergy Connect

Lutheran Clergy Connect is one way for congregations seeking a pastor to connect with potential candidates who believe that Christ alone is sufficient for the unity of the Church and that the Word of God is the authority for the Church. Below are the most recent listings. A full list, which includes 18 additional listings, is posted on the WordAlone website. (www.wordalone.org).

If you would like your congregation listed on Clergy Connect, please mail or fax your request on church letterhead, signed by an officer or call committee chair, to WordAlone Network, 2299 Palmer Dr. Suite 220, New Brighton, MN 55112 Fax: 651-633-5994. (Please notify us when the position's been filled.)

Give the following information:
 Pastoral position
 Congregation's name, city, & state (& website address if applicable)
 Contact person
 Phone number
 E-mail address

Calls are listed starting with the most recently received.

Peace Lutheran Church
Gulf Shores/Orange Beach, AL
 John Howe
 330 Prestwick Ave.
 Gulf Shores, AL 36542
 251-974-2544
johnhowe@gulftel.com
Position: Half-time permanent pastor to minister to the present LCMC congregation while building for our future

First Lutheran Church
Hector, MN
 Terry A. Pederson
 1303 W. Bayberry Ave. Apt. 6
 Olivia, MN 56277
 320-523-5292 home
 320-523-2040 work
taphtb@tds.net
Position: Pastor

Shepherd of the Valley
Afton, MN
 Contact: Pastor Steve Kramer
 14107 Hudson Road South
 Afton, MN 55001

651-436-8248
skramer@shepherd-lutheran.org
Position: Associate Pastor

Nazareth Evangelical Lutheran
Cedar Falls, IA
 Contact: Wayne Jacobson
 91 River Ridge Rd
 Cedar Falls, IA 50613
 319-266-6320 home
 800-316-2445 work
jake@cfu.net
Position: Senior Pastor

Morningside Lutheran Church
Sioux City, IA
 Contact: Rev. Kevin Lee
 700 S Martha St.
 Sioux City, IA 51106
 712-276-2511
Kevlee@cableone.net
Positions: 2 Full time Associate Pastors

Peace Lutheran Church
Plymouth, MN
 Contact: Mike Mostrom
 183 Cascade Court
 Chanhassen, MN 55317
 952-949-5730
mikemostrom@mindspring.com
Position: Associate Pastor

Central Lutheran Church
Elk River, IA
 Contact: Pastor Paul Johansson
 1103 School Street
 Elk River, MN 55330

763-441-2363
Position: Two Associate Pastors: one for Evangelism & Discipleship & one for Youth & Family Ministry

Immanuel Lutheran Church
Swea City, IA
 Contact: Craig A. Deim
 P.O. Box 159
 Swea City, IA 50590
 515-272-4371 home
 515-272-4670 work
deim@trvnet.net
Position: Full-time Pastor for a small Midwestern community with rural American values.

Prince of Peace Lutheran Church
Brentwood, NY
 Contact: Jane Cummings
 8 W. Oak Street
 Islip, NY 11717
 631-277-9650
mamajane1931@webtv.net
Position: Pastor for a congregation in a 60% Hispanic area. Helpful for the pastor to be bilingual, but not a prerequisite.

Christ & Faith Lutheran Churches
Big Sandy & Box Elder, MT
 Contact: Linda Kidd
 2958 Winchester Road
 Big Sandy, MT 59520
dtkidd@3rivers.net
 406-378-3129
Position: Full-time 2 point Pastor