

What is affirmation of ordination?

by **Betsy Carlson**
Editor

Affirmation of ordination? What is it? Why was it done?

Network News doesn't know because two top officials in the ELCA aren't saying.

Bishop Paul Blom of the Texas-Louisiana Gulf Coast Synod, who performed an "affirmation," and Pastor Lowell Almen, secretary of the Evangelical Lutheran Church in America (ELCA), both declined to answer the "whats and why" of this topic.

The whats and whys of an affirmation of ordination are alluded to, however, in a report in an on-line June edition of the Southwestern Texas Synod newsletter, "The Vista." That report indicates that the affirmation of ordination was done after an apparently accidental ordination of a new pastor by another pastor so that the new pastor would not be restricted from someday serving in a congregation of The Episcopal Church USA (ECUSA).

In the past, the General Convention of the ECUSA stated officially that Evangelical Lutheran Church in America (ELCA) pastors would not serve congregations of the ECUSA if they were ordained by pastors under the ELCA's 2001 bylaw on ordinations in unusual circumstances.

"The Vista" article indicates that the affirmation was done after consultations with ELCA Presiding Bishop Mark Hanson, the Rev. Randall Lee, director of the ELCA Department for Ecumenical Affairs, and Almen about this ordination by a pastor.

The affirmation was not a re-ordination, Bishop Blom insisted in a return email after this reporter suggested it was.

But, the report in "The Vista" states that Blom used most of the ordination service, except for some scriptures, in installing the new pastor into his new congregation.

Blom replied to initial email questions from the **Network News** that in May he had affirmed an ordination. The ordination by a pastor occurred because of a scheduling mix-up, according to "The Vista."

Blom was to have done the ordination in the candidate's home Southwestern Texas Synod as the new pastor was called to a church in Blom's Texas-Louisiana synod.

To the **Network News** Blom wrote: "Pastor (B) was ordained March 15th with Pastor (J) presiding in the company of other ELCA pastors. On May 4th, I installed Pastor B and had the privilege of affirming his ordination and wel- (Continued on page 2)

What is affirmation of ordination? *(Continued from page 1)*

coming him as a new pastor in the Texas-Louisiana Gulf Coast Synod." *[Editor's note: I have chosen not to name the pastors involved because their identities are not germane.]*

Network News sent a second email to Blom asking more questions about affirmation: what it was, why it was done and when was it established as a new rite of the ELCA. **Network News** also asked if the affirmation was done to bring Pastor B's ordination into conformity with the requirement of ordination by a bishop, which is part of Called to Common Mission (CCM), the full communion agreement of the ELCA and The Episcopal Church USA (ECUSA).

Network News informed Blom we intended to follow up with a phone call.

Blom responded that affirmation was not an established rite in the ELCA and reassured that he had done it in the process of installing Pastor B in his new congregation. The Texas bishop noted that Pastor B was ordained under the ELCA bylaw on ordination in unusual circumstances. (This by-law generally is used by pastoral candidates seeking to be excused from the requirement

of being ordained by a bishop.)

Blom did not answer other questions we posed to him and concluded, "I've responded to your inquiries to the extent that I can devote my time and attention to this matter. I will be providing no further responses."

Network News then attempted to get a definition of affirmation and why it would be done from the secretary of the ELCA, whose office is in charge of the rosters of ordained persons in the ELCA.

In response to an email from **Network News** that included Blom's statement that he would supply no further responses, John R. Brooks, ELCA director for news and media production stated: "Lowell Almen indicated to me that the person you should discuss this with is Bishop Paul Blom, not him. And apparently, you've done that as your e-mail indicates."

On the part of the ECUSA, the Rt. Rev. C. Christopher Epting, the presiding bishop's deputy officer of ecumenical and interfaith relations, said he had not heard of affirmation of ordination and thus could not comment.

From the treasurer

Giving in support of the ministries of WordAlone for the first three months of 2003 was slightly down when compared to the same three months of 2002. Nevertheless, we continue to carry on our important ministries with a positive balance in our treasury.

Your continued support is needed and appreciated as we continue to communicate our concern for renewal and reform and reflection within the Evangelical Lutheran Church in America.

Thank you for your gifts and your ministries on behalf of WordAlone Network!
John Beem, Treasurer

Index

- p. 3 WordAlone leaders continue to question 'voting member'
- p. 4 WordAlone sees steady growth
- p.5-8 Response to 'The Episcopal Ministry'
- p. 9 Ratification of major ELCA changes gains supports at assemblies
- p. 10 Two more exceptions granted
- p. 11 Lutheran Clergy Connect

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WordAlone leaders continue to question 'voting member'

Although a WordAlone Network (WA) sample resolution proposing to change the churchwide assembly term "voting member" to "delegate" and to allow them to represent their synods did not fare well in synods where it was considered, WordAlone leaders continue to question the concept of non-representational voting members for assemblies.

The sample resolution was voted down in three synods that considered it. (The sample resolution was posted under the "Resources" button on www.wordalone.org)

However, queries about the terminology may be strengthened by a recent review of Minnesota nonprofit corporation law and pre-assembly information by WordAlone staff.

Current ELCA assembly information states that voting members are not sent as "politicized delegates from some regional or agenda-specific caucus."

The term "voting member," rather than "delegate" is said to be used in order to fulfill certain legal requirements and reflect the ELCA's ecclesial understanding of the three primary expressions of the church-congregation, synod, and churchwide-within the ELCA.

The term, "voting member" comes from the 1989 Minnesota Nonprofit Corporation Act (cited as 317A), which was the first major revision of nonprofit corporation law in Minnesota since 1951.

As a matter of fact, the term "voting member" wasn't even part of the Minnesota nonprofit law before 1989, according to the Reporter's Notes in the Annotated Version of the Minnesota Statutes. According to subdivision 13 of 317A.011, it is defined as: Members with voting rights. 'Members with voting rights' or 'voting members' means members or a class of members that has voting rights with respect to the purpose or matter involved.

Actually, the term "delegate" also was added in the 1989 revision. The "delegate" provision is 317A.415 and reads in part: A corporation may provide in its articles or by-laws for delegates having some or all the authority of members.

The ELCA was incorporated in early 1986.

WordAlone director Mark Chavez recently commented: "It appears that 'delegate' is an acceptable term under the Minnesota corporation law and has been as long as the term 'voting member.' The current ELCA interpretation of 'voting members' may only be an issue of semantics."

Commenting on the WA push toward representation and the term "delegates," WordAlone member William Drew, a Virginia lawyer who helped draft resolutions, said, "The WordAlone sample resolution does not change the fact that the churchwide assembly comprises 'voting members.' The WA resolution simply provides that these voting members are accountable, as 'delegates' and representatives, to the synods that elected them. The structure of the assembly is not changed."

Rev. David Norland, a WordAlone regional leader and associate pastor at Emmanuel, Tacoma, Wash., raised the issue of the supposed "ecclesial understanding" or view of the church as an organized institution.

He said recently, "At our assemblies in Southwest Washington we see year after year the same instruction sheet, 'Assembly Vocabulary No Accident.' This document has often been read aloud as assembly begins for double emphasis and it asserts that the term 'voting member' reflects our ecclesial understanding of the church!

"Does it really reflect our ecclesial understanding of the church? I take my ecclesial understandings from scripture and I don't find 'voting member' *(Continued on page 4)*

WordAlone sees steady growth

From its constituting convention a mere three years ago, the WordAlone Network organization has more than 110,000 persons connected to it either through their individual memberships or their congregational membership.

There are 213 member congregations and more than 60 other supporting congregations. Individual members are located in all geographic synods of the ELCA and 45 states.

Over 25 chapters and local organizations have been formed under the umbrella of the group. The WordAlone Network (WA) has established 10 geographic regions in the U.S. and has coordinators active in nine of the regions.

Names of regional coordinators, other leaders and contact information are on the WordAlone website under "Contact Us."

The regions, grouped by states are: Northwest—Washington, Oregon, Idaho and Alaska; Mountain North—North Dakota, Montana and Wyoming; Minnesota; North Central—Wisconsin, Illinois, and the Upper Peninsula of Michigan; Ohio Valley—lower Michigan, Ohio, Indiana, Kentucky and Tennessee; Northeast—Pennsylvania, New York, New Jersey, Delaware, Maryland, Washington D.C., Northern Virginia, Northern West Virginia and New England.

Others are: Southeast—Virginia, Southern

West Virginia, North Carolina, South Carolina, Florida, Georgia, Alabama and Mississippi and needs a regional coordinator; Midwest—Iowa, South Dakota, Kansas, Nebraska, Missouri; Southwest—California, Nevada, Arizona and Utah; South Central—Texas, New Mexico, Arkansas, Oklahoma, Colorado and Louisiana.

Within some of the regions there are e-mail lists and websites for some chapters and smaller geographic areas.

WordAlone grew out of a group of 40 Evangelical Lutheran Church in America lay persons, pastors and theologians who started communicating regularly through an e-mail list in December 1996. These individuals were concerned about proposals for full communion with The Episcopal Church USA that included a new requirement regarding ordination of new Lutheran pastors and bishops by bishops in the Episcopal "historic episcopate," a line of bishops tracing its lineage back to the apostles of the early Christian church.

By 1998, WordAlone had a website that averaged 1,200 visitors daily. A first face-to-face meeting drew more than 200 individuals in February 1999. A second national gathering brought more than 400 persons together in November of that year. Some 1,000 persons attended the constituting convention in March of 2000.

WordAlone leaders question 'voting member' *(Continued from page 3)*

there. "I think 'voting member' comes from the same place as 'representative' and 'delegate'—from the world of politics. Can't we just be honest and up front about politics instead of hiding them behind a false spirituality?"

In addition, Chavez questioned the ELCA's assembly brochure that rejects "representation." A segment on the role of the churchwide assembly states: "They [voting members] are not sent to participate as politicized delegates from some regional or agenda-specific caucus at some nation-

al party convention."

He asked: "Have they read, 'Who Attends the Churchwide Assembly' in the assembly brochure?"

It contains the following statement: "The ELCA Church Council assigns additional voting members to some of the smaller synods of this church in order to provide greater geographical representation and to ensure the appropriate gender and ethnic-specific balance called for by this church's governing documents."



'The Episcopal Ministry within the Apostolicity of the Church' A Lutheran Response 2003

(Editor's note: The Lutheran World Federation's document, "The Episcopal Ministry within the Apostolicity of the Church," is available on the WordAlone website, www.wordalone.org. Click on "Archives," then "Articles, Documents and Reports." The document is catalogued by author—the Lutheran World Federation—as well as by title.)

1. Introduction

- 1.1. Last fall a consultation of international participants in Lutheran ecumenical dialogs sponsored by the Lutheran World Federation issued a Statement entitled, "The Episcopal Ministry within the Apostolicity of the Church" calling on the various Lutheran member churches to discuss its Statement. Its Statement is offered both as a summary of the Lutheran position formulated in the various Lutheran ecumenical dialogs of the past decades and—by implication—as faithful to the scriptural witness and the Lutheran Confessions. We appreciate the work done by its consultation because the question of how the church orders itself is important. In line with a call by the Presiding Bishop of the ELCA to engage in conversation about this Statement, we offer the following "Lutheran Response" to our sisters and brothers in the ELCA and other member churches of the Lutheran World Federation for prayerful consideration. Our response is based on our understanding of Scripture and the Lutheran Confessions.
- 1.2. The ecumenical dialogs of our time have been an important development in the post-reformation history of the Christian church. They have helped remove misunderstandings, often affirmed a common witness—unless they are shown to be improper reflections of the Scriptural witness to the Word of God. Because, and insofar as, they are based on Scripture, the Lutheran Confessions define both the possibilities and limits of the Lutheran participation in the ecumenical dialogs. Only on that basis can Lutheran churches affirm or reject the various affirmations of the Statement on "The Episcopal Ministry within the Apostolicity of the Church."
- 1.3. Sadly, we must observe that, while the Statement covers a great deal of ground dealing with issues of apostolicity and unity, overall it conveys a lack of theological and confessional clarity. What is particularly disappointing in a document that calls itself a "Lutheran Statement" is the constant reference to various ecumenical documents as if those hold official standing in Lutheran churches; in actual fact several have not been received by Lutheran churches. Thus, what many perceive as the disturbing habit of the ecumenical movement is repeated by the group's quoting its own documents to substantiate its own position instead of relying on the confessional standards of the Lutheran churches. At the same time, the Statement does not take into consideration the experiences and central insights of the Reformation regarding episcopacy.

(Continued on page 6)

'The Episcopal Ministry within the Apostolicity of the Church'

(Continued from page 5)

1.4. For example, in speaking of the reality and depth of sin, the Statement is noticeably devoid of Scriptural and Lutheran insights. The death and resurrection of Jesus Christ for the justification of the ungodly through faith alone has no significant role to play in the Statement. Consequently, the understanding of the church as the communion of justified believers has no significant role either. Instead the Statement relies heavily upon unclear or dubious ontological concepts such as how the church “participates in Christ,” (Par. 4), how the larger community “participates” in the “personal and collegial” oversight of the bishop (Par. 33), the characterization of “universal church,” and the unique “instrumental” responsibility of the bishops to “realize” or “manifest” succession (Par. 40). Overall, a theological pattern emerges in the Statement whereby structures of church order assume the place that belongs solely to the proclaimed word of God in preaching and sacraments.

2. The true apostolicity and unity of the church

2.1. According to the Lutheran Confessions, the church is the communion of believers, created and upheld by God through the gospel in the two forms of preaching and sacraments. This is the clear teaching of the Lutheran confessions from the Schwabac Articles (art.XII), to the Augsburg Confession to the Formula of Concord, “For wherever the gospel is preached and the sacrament rightly used, there is the holy, Christian church and it is not bound with laws and external pomp to a place or a time, or person or rite.” Accordingly, our own Admonition sought to be faithful to this tradition by confessing: “The church of Christ is the communion of saints, that is, the communion of believers, the communion of those who are justified sinners. This means that the church comes into being in the same way and at the same time with faith and justification: through the Holy Spirit by the proclamation of the gospel and the distribution of the sacraments.”¹

2.2. This same gospel that creates the church also makes it one and apostolic: “These two forms of the gospel [word and sacrament], and only these, are the means through which the church is created and sustained; they and only they make the church apostolic; they and only they make the church catholic; they and only they make the church holy; they and only they make the church one. By them, and only by them, the church, its apostolicity, its catholicity, its holiness, and its unity is unequivocally made manifest.”²

2.3. Therefore for the true unity of the church what is necessary and enough is the agreement in the true preaching and the right administration of the sacraments. (Augsburg Confession 7).

3. Ministry and Episcopacy

3.1. This central insight of the Lutheran tradition, as expressed in the Augsburg Confession, does not deny the importance of ministry and episcopacy. These, however, are seen as subservient to the gospel which makes the church one and apostolic. They are not in themselves what makes the church one and apostolic. The Statement is at odds with the Lutheran confession of the uniqueness of word and sacrament for the being, apostolicity and oneness of the church. It places word and sacraments on a par with other with other factors like these: “creeds and confessions, the witness to

the truth by the saints and prophets of past and present” (Par. 43); “historic ecumenical creeds, in the tradition of liturgical worship, and in more recent texts such as the Lutheran Confessions” (Par. 8); “communion in prayer, love, joy and suffering, service to the sick and needy, unity among the local churches, and sharing the gifts which the Lord has given to each” (Par. 6). Needless to say, all of these are important aspects of the lived faith of the Christian community. None, however, can be on par with Word and Sacrament.

3.2. Moreover, the Statement introduces inaccurate notions of “apostolic mission” and “apostolic tradition.” When aligned with the teaching of the Reformation, these terms can only refer to the gospel of Jesus Christ itself. Consequently, the Statement does not understand the church as the creature of the word.

3.3. According to the Lutheran Confessions, episcopacy is appropriate for the administrative order of the church even as it can be a useful tool for assisting the church to remain faithful to the true proclamation and right administration of the sacraments. It was, however, the fundamental experience of the Reformation that bishops themselves were the main obstacles to the apostolic witness and therefore to the church’s apostolicity and true unity. In fact, the history of the church evinces numerous instances where bishops showed themselves unfaithful to the the apostolic witness. This was particularly the case in the early centuries of Christianity, where bishops frequently were the foremost advocates of heresy. It is surely a romanticized view of the history of the church from apostolic days to the present not to identify how much bishops, along with clergy and laity, were prone to personal shortcomings and theological error, a reality early acknowledged by none other than St. Augustine, bishop of Hippo. This historical reality reveals not only the deep condition of sin but also the insight of the reformers that it is God himself who, through word and sacraments, keeps the true unity, continuity, and apostolicity of the church even against human failure. To be faithful to this truth, the reformers supported the installation of new bishops without episcopal succession, the abolition of the episcopacy in the traditional form altogether, or the establishment of new structures of oversight. Thus it was the *break* with continuity (conceived as personal, organizational succession) that enabled the reformers to recover the true apostolic continuity because it enabled them to recover the gospel as the only guarantee of the church’s apostolicity.

3.4. Throughout, the Statement contradicts these insights by unqualifiedly viewing the episcopacy as beneficial and even necessary for the church. Although the document includes the statement “continuity in episcopal ministry is misunderstood when it is taken as a guarantee of a church’s faithfulness to its apostolic mission” (Par. 41), this sentence makes no impact on the overall intention of the Statement. It characterizes the episcopacy and its relation to the church in such a way that apostolicity and unity depend upon the church’s having the episcopal office. Although the Statement admits that “an episcopal ministry of oversight...cannot be considered essential to the church’s identity in the same sense...nor as essential to the office of ministry,” it effectively describes the relationship of ministry and episcopacy so that there can, as a matter of fact, be no ministry without episcopacy, given the Statement’s understanding of oversight. This conclusion is inevitable even though (Continued on page 8)

(Continued from page 7)

the Statement refuses to qualify in what sense ministry is “essential to the church’s identity” (Par. 42), or how it is it is “constitutive for the church” (Par. 14).

- 3.5. According to the Lutheran Confessions, the ordinations of pastors and installations of bishops are done by other holders of the ministerial office—be they bishops or pastors (Apology 14 and The Treatise, 65). That, indeed, has been the practice in the Lutheran tradition since the sixteenth century. Just as there are good reasons in many cases that bishops ordain, so there are good reasons in other cases that pastors ordain. The Statement makes ordination by bishops an inescapable theological conclusion and thereby turns the historical (not theological) happenstance of Lutheran practice in certain countries into a biblical and confessional mandate. It does this by personifying the bishop as the representative of unity in such a way as to obscure the gospel as *the* source and foundation for true unity of the church.
- 3.6. The latter is particularly obvious in the way the Statement speaks of installation of bishops through the laying on of hands, purposely called “consecration.” The Statement assumes that such installations use a liturgical action that encompasses both the act of laying on of hands and an act of prayer for the Holy Spirit. It joins these two acts by saying initially that they are somehow “involved” with each other (Par. 39), and then finally identifies them straight out, “the laying on of hands is a prayer,” (Par. 40), implying thereby the fulfillment of the prayer by this liturgical act of the laying on of hands. Consequently, the Statement assumes that a discrete charisma is imparted to future bishops through the episcopal laying on of hands. We take this to be contrary to the Lutheran Confessions. Thus it is difficult to escape the conclusion that, according to the Statement, the importance for the church of the continuity of the episcopal ministry (Par. 40) is one of necessity. Episcopal succession as a “sign of continuity” (Par. 40) seems to become an effective sign. The insight that the non-use of certain forms of continuity might be as important a sign for the apostolic truthfulness of the church and as important a “challenge,” “summons” and “commission” to help the church to realize more fully the characteristic of the church (Par. 41) is lost.

4. Conclusion

Within the context of useful reflection, which all readers will appreciate, the Statement nonetheless falls woefully short of proclaiming the authentic Lutheran confession. It is the specific charisma and responsibility of the Lutheran church unceasingly to confess the sole sovereignty of Jesus Christ over and in the church (“Christ alone”). This is reflected in the time-honored Lutheran watchwords: “Grace alone, word alone, faith alone.” We offer this critique of the Statement not without pain but feel compelled to do so because of our conviction that the true proclamation of the Word and right administration of the sacraments is inextricably related to the proper understanding of *episkope*. Much is at stake. It is our hope and prayer that any further consideration of the Statement will make these Lutheran insights central and determinative concerning the doctrine and practice of episcopacy.

Prepared by the Theological Advisory Board of the WordAlone Network

¹ *Admonition for the Sake of the True Peace and Unity of the Church*,
Theological Advisory Board for the WordAlone Network, November 18, 2002.

² *Ibid.*

Ratification of major ELCA changes gains support at assemblies

Of eight sample resolutions available from the WordAlone Network, two relating to congregational or synod ratification of some churchwide assembly actions have gained support in five of seven synod assemblies that considered them this year, according to information available at the Network News' deadline.

One sample WordAlone resolution suggests that a simple majority of Evangelical Lutheran Church in America (ELCA) congregations ratify within one year any churchwide assembly requests to make any ecumenical agreement or to change ministry standards. (Changes in ministry standards being studied would allow ordination of gays in “committed relationships.”)

Passing this resolution were: the Montana, Southwestern Minnesota and the Minneapolis synods. It failed in the South Dakota and the Upper Susquehanna synods. A similar resolution suggesting that changes in ministry standards or approval of blessing homosexual unions be ratified by two-thirds of ELCA synods passed in the East-Central Wisconsin and the Allegheny synods.

The Northwestern Ohio synod defeated another resolution on requiring ratification by synod assemblies of churchwide assembly actions, but typified them as changes in “policy and practice.”

The other WA ratification resolution, which two synods passed, called for endorsement of proposed amendments to the ELCA constitution in one year by three-quarters of the ELCA synods or a majority of congregations. Passing it were the Northwestern Minnesota and Eastern Washington synods. To date WA has not received reports of other synods' having considered it.

Another WordAlone issue that received support was laypersons' being used by their congregations to preside at commun-

ion. The Eastern Washington-Idaho Synod voted to have congregations “recognize and affirm” laypersons to preside when a rostered or ordained person is not there.

The Southwestern Minnesota Synod approved a resolution specifically allowing a congregation to appoint a layperson to preside at communion on a Sunday on which the synod assembly is meeting and all rostered persons are expected to be at the synod meeting. On the other hand, the Upstate New York Synod referred a lay presidency resolution to its deans and to the Conference of Bishops.

The sample resolution supporting the freedom of new pastors and bishops to accept or reject the historic episcopacy in ordination did not fare as well as hoped, says WA Director Mark Chavez. However in a few synods, which defeated the resolution, the margin of defeat was less than in past years when those synods defeated WA resolutions with similar requests, reports Chavez.

The Southeast Minnesota, South Dakota and Southwestern Minnesota synods passed it. The Eastern Washington-Idaho Synod tabled the proposal. It was defeated in the Minneapolis, Montana, Nebraska, Southwest California, Southwestern Washington, Northwest Wisconsin, Upstate New York, North Carolina and Western North Dakota synods.

The Western Iowa Synod rejected as “not appropriate” a local proposal to study the WA “Admonition for the Sake of the True Peace and Unity of the Church” which calls for freedom in ordination options for both new pastors and new bishops.

Moving in the opposite direction from freedom for ordination options was the New England Synod, which passed a resolution calling for a January 1, 2008, end of the ELCA bylaw allowing exceptions to the requirement for ordi- (Continued on page 10)

Two more exceptions granted

Pastor Bohdan Vadis is the seventh person known to be ordained under a Called to Common Mission exceptions bylaw of the Evangelical Lutheran Church in America (ELCA). Jill Bergman is the eighth person known to be granted an exception and is scheduled to be ordained Aug. 17 at her home church, Salem Lutheran Church in Albert Lea, Minn., by Pastor Gerald Mer-kouris, a former Salem Lutheran pastor.

Bohdan Vadis was ordained June 22 at First Lutheran Church in Bemidji, Minn., by his father, Pastor James Vadis who is a former pastor of First Lutheran. Bohdan Vadis graduated this May from Pacific Lutheran Theological Seminary in Berkeley, CA.

He began his call July 1 at Messiah Lutheran Church in Fargo, ND. Bohdan Vadis applied for and was granted the exception in the Eastern North Dakota Synod by Bishop Rick Foss.

Saint Paul Area Synod Bishop Peter Rogness granted the exception in mid-July to Bergman, a graduate of Luther Seminary of St. Paul, Minn. She is called to Hosanna Lutheran Church of Forest Lake and Hugo, Minn.

Called to Common Mission is a full communion agreement between the ELCA and The Episcopal Church USA. It requires that bishops ordain new pastors. The by-law allows prospective pastors to go through a detailed process to request exceptions.

Ratification of changes *(Continued from page 9)*

nation by a bishop, which is part of Called to Common Mission, the ELCA and The Episcopal Church USA full communion agreement.

Other WordAlone sample resolutions were presented and voted upon in synods around the country.

A WA Marriage and Family Resolution, which basically supports traditional beliefs and standards, was passed by the South Dakota and North Carolina synods, defeated in the Montana Synod, tabled by the Northwest Washington and Southwestern Minnesota synods and postponed indefinitely by the Central and Southern Illinois Synod. The Northwestern Ohio Synod referred it to a task force.

The East Central Wisconsin Synod passed, but the Grand Canyon Synod defeated related resolutions supporting the current ELCA Visions and Standards for ordination.

A number of synods considered differing resolutions on the human sexuality study, on ordination standards and the blessing of homosexual relationships, on delaying the expected 2005 vote on ordination standards until after the sexuality study is completed,

which is anticipated for the 2007 church-wide assembly and other issues relating to sexuality. Results of voting were mixed.

A WA sample resolution calling for direct election by local synods of church council members, rather than election by the church-wide assembly was passed by the Minneapolis and Southwestern Minnesota synods but failed in the South Dakota, Western North Dakota and Nebraska synods. The Upstate New York Synod received but did not take a vote on the resolution.

A proposal to change the name of voting members to delegates at the churchwide assembly and to include the concept of representation of the synods that elected them, another WA sample resolution, was defeated in the Nebraska, Northwestern Minnesota and Southwestern Minnesota synods.

Limiting the terms of the four elected officers of the ELCA, including presiding bishop, was voted down in the Southwest California, the South Dakota, the Western North Dakota and the Southwestern Minnesota synods. This WordAlone sample resolution passed in the Northwest Wisconsin Synod.

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.

✦
 Emmanuel Lutheran Church
Gackle, ND
 Contact: Joel Zenker
 117 West Spruce Street (Box 1)
 Gackle, ND 58442
 701-485-3225
 jzenk@daktel.com
Full-time pastor

✦
 Immanuel Lutheran Church
Moses Lake, WA
 Contact Person: Judy Burns
 1020 South A Street
 Moses Lake, WA 98837
 509-765-8621 rtdntr@2fast.net
Full-time interim pastor for a congregation with 1000 baptized members

✦
 Resurrection Lutheran Church
Blaine, MN
 Contact: Diane Vaughn
 14511 Brant St. N.E.
 Ham Lake, MN 55304
 763-786-9419
 vaughndiane@hotmail.co
Full-time Solo Pastor for a suburban congregation which has 408 baptized members.

St. John Lutheran Church
Sheldon, IA
 Contact: Paul Winter
 4213 300th Street
 Sheldon, IA 51201
 pkhcw@rcconnect.com
 712-725-2574
Full-time Pastor

✦
 St. Paul Lutheran Church
New Braunfels, TX
 Contact: Will Krieg
 1410 Flaming Oak
 New Braunfels, TX 78132
 830-625-9347
Pastor

✦
 Lord of Life Lutheran Church
Oconomowoc, WI
 Contact: Donald Wiemer, Pres.
 828 Wildwood Place
 Oconomowoc, WI 53066
 262-567-5301(w) 262-567-0707(h)
 dwiemer@execpc.com
Full-time Pastor

✦
 First Ev. Lutheran Church
White Bear Lake, MN
 Contact: Helen Kahl
 4044 Scheuneman Road
 White Bear Lake, MN 55110
 651-429-5137 whkahl@att.net
Seeking a TEACHING PASTOR. For a complete description of this position, please contact the person above or visit our church website at www.firstlutheran-wbl.org.

King of Glory Lutheran Church
Tempe, AZ
 Contact: Roger Gordon, pastor
 2085 East Southern Avenue
 Tempe, AZ 85282
 480-838-0477 fax 480-838-0477
 info@kogaz.org

Associate Pastor for 3,800 member congregation near Arizona State University. Need good teaching skills and ability to organize and supervise paid staff and volunteers. Areas of family life/children/youth will be included.

✦
 Clarkfield Lutheran Church
Clarkfield, MN
 Contact: Kathy Bellicot
 1000 15th Avenue
 Clarkfield, MN 56223
 320-669-7614
 www.clarkfieldlutheran.home-page.com
Full-time Pastor

✦
 Zion Lutheran Church
Anoka, MN
 Contact: Rev. Tim Johnson
 1601 4th Ave. S.
 Anoka, MN 55303
 tgjohnson@zionanoka.org
 763-421-4656
Position: Zion seeks either a Youth Pastor or Youth Director to lead an intensive high school ministry with a potential for 400 plus young people.