

NETWORK NEWS



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Forde essays will be published soon

"A More Radical Gospel: Essays on Eschatology, Authority, Atonement and Ecumenism," by Prof. Emeritus Gerhard O. Forde will be published soon as part of the new Lutheran Quarterly Books series by Eerdmans Publishing Co.

In addition, Eerdmans just published, "By Faith Alone, Essays on Justification in Honor of Gerhard O. Forde," edited by Joseph A. Burgess, a Lutheran pastor and theologian, and Marc Kolden, professor of systematic theology at Luther Seminary, St. Paul, Minn. Twenty theologians from seven countries and several different Christian communities contributed to this book.

Forde is a member of the WordAlone Theological Advisory Board. He taught systematic theology at Luther Seminary.

"Gerhard O. Forde has stood at the forefront of Lutheran thought for most of his career," according to a statement from Lutheran Quarterly Books. "This new collection of essays and sermons—many previously unpublished—makes Forde's powerful theological vision more widely available."

When asked for a comment recently, Forde said, "Nothing would be more salutary for the church in our day than a good dose of Luther's theology."

An example of this was published recently in *The Lutheran Quarterly*, a scholarly journal, "Lutheran Ecumenism: With Whom and How Much?"—one of Forde's essays from "A More Radical Gospel." In it, Forde states that fellowship should come before theological discussion. "This entails that theological discussion would be best carried on within mutual recognition rather than as a condition for it."

He writes further that the current method in ecumenical dialogue that seeks unity via theological convergence or consensus is "more or less theologically bankrupt" and leads ultimately to "what could be called 'repressive tolerance.'"

Forde wrote that Lutherans can bring to ecumenical dialogue the theology of "*satis est*," (it is sufficient), as defined in Article VII of the Augsburg Confession. "For the true unity of the church, it is enough to agree on the preaching of the Gospel and the administration of the sacraments according to that Gospel."

He added: "That is a broad ecumenical program. It is time we should get on with it."

Later, he wrote, "At that time (1530), the Lutherans were accused of schismatic behavior because they did (Continued on page 2)

'Evangelism: Theology and Practice,' is fall conference theme

"Evangelism: Theology and Practice," is the theme of the WordAlone theology conference and continuing education event set for Nov. 14-16 at First Lutheran Church in White Bear Lake, Minn., according to conference chairman Fred Baltz, pastor of St. Matthew Lutheran Church, Galena, Ill.

Baltz said recently, "Evangelism happens when the church is faithful to the Great Commission. As a renewal movement within the ELCA [Evangelical Lutheran Church in America] and mindful of the church's Evangelism Strategy passed at last summer's churchwide assembly, we have an opportunity to affirm what the church has done and try to lead by example.

"The WordAlone Network encourages members of all congregations to gather and answer the call to greater faithfulness in this difficult and often neglected area. Presenters will deal with the biblical and theological bedrock of evangelical ministry, as well as the practical dynamics of how to

reach beyond the church's walls with the Word." Two of the keynote speakers are Dr. Jack Dean Kingsbury, professor emeritus of biblical theology at Union Theological Seminary, Richmond, Vir., and a member of WordAlone's Theological Advisory Board, and Dr. Michael Rogness, professor of homiletics at Luther Seminary, St. Paul, Minn.

Special focus will be on preaching, a key component of Lutheran evangelism, Baltz explained. The conference will cover how to promote the study of Scripture as well.

Baltz added, "Let us renew the ELCA so that we are grounded in God's Word and truly centered on making disciples of Jesus Christ."

He has written, "The evangelism-resistant church, 12 factors hold us back—but there are solutions," which appeared in the Perspectives column in the March 2004 issue of *The Lutheran*.

Forde essays *(Continued from page 1)*

not knuckle under to what they considered human ceremonies and ordinances. They defended themselves by insisting that only divine ordinances (Gospel and sacrament) are necessary for unity.

"They would not submit to anything more. That was the limit. Is it really all that much different now? Is it not the case the Lutherans and other Protestants are considered schismatic because they will not accept what they consider to be purely human ordinances: papacy, historic episcopate and the like?"

Augsburg Interim today

Most Lutherans have never heard of the Augsburg Interim, says Pastor Bob Dahlen of Goodridge Lutheran Parish, near Goodridge, Minn., but it might be worth their while to ponder "how its shadow hangs over us today."

He has written an article about the Interim, "The Church of the Unaltered Augsburg Interim," which has been posted on the WordAlone web site at: www.wordalone.org/resources/unaltered_augsburg_interim.htm

The Augsburg Interim was a document prepared at the request of Emperor Charles V

to impose religious conformity in Germany after Lutheran military power and political power were broken. It was published in 1548, according to Dahlen. It held sway in southern more than northern Germany and lasted until 1555 when the military forces of the Evangelicals regrouped and the Religious Peace of



Augsburg was approved and gave legal status to "hard-line Lutherans."

Dahlen said his article came about when he was trying to write a review of Oliver Olson's book, "Matthias Flacius and the Survival of Luther's Reform," which, among other issues, explains the theology and politics of the Interim. He said that every time he went to write it, he couldn't write a "dispassionate review" because the issues of worship, church order and structure and unity are so alive today, as they were in Flacius' time.

Olson's book focuses on the centrality of worship in Luther's reform and Flacius' dissent of the way Lutheran worship had emerged in the early days of the Reformation. Flacius also objected to human structures required by the Interim such as, church orders, seven sacraments, unity of speech and Apostolic Succession through the laying on of hands by a bishop.

"We end up defining the church by what we do. It becomes a very human based endeavor, rather than letting God speak," Dahlen said. "It's what's going on in the church today in line with the Interim in terms of unity, there's imposition of 'we,' of a verbal unity, on the church."

Dahlen writes in his article that the Augsburg Confession is a creedal statement and says, "This is what we believe." The Augsburg Interim, on the other hand, is not so much a statement of faith as it

is a program to be followed: "You don't have to believe it. Just do it!"

Further, he writes that the Interim equates conformity in externals with unity in faith and life.

Dahlen writes, "The Confession does not ground unity in terms of the external workings of the church, but in the very acts of God. . . . Unity is where the Word is preached, the sacraments administered in accordance with the Gospel, and where sins are forgiven and the dead are raised up in Christ."

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New Anglican network formed in USA

by **Betsy Carlson**
Editor

Because of their opposition to the election and elevation of a practicing homosexual man, Rev. Gene Robinson, to the office of bishop by The Episcopal Church USA (ECUSA), priests, bishops, laity and some dioceses have joined a newly formed Network of Anglican Communion Dioceses and Parishes.

One of the stated purposes of the new network, commonly known as the Anglican Communion Network, is to seek recognition from the Anglican primates and provinces as well as to "provide adequate episcopal oversight" to orthodox or conservative congregations within the ECUSA that request it. The network was launched in January.

The effect could be a conservative Anglican province in North America parallel to or, in the extreme case, replacing the ECUSA, if ECUSA were to be expelled from the Anglican communion over Robinson's ordination.

(A primate is the highest-ranking leader in a province. Providing episcopal oversight means that a bishop, other than the bishop of the geographic area in which the congregation is located would take on duties such as presiding at confirmations.)

In February, 14 Anglican primates of the "Global South," in a written statement, offered their "support and the full weight of (their) ministries and offices to those gathering" in the new network. The "Global South" of the Anglican Communion includes African and South American pro-

vinces as well as those of South India, Pakistan, South East Asia and the Philippines. They are primates over 45 million Anglicans. Most of these provinces have declared broken relationships with ECUSA, which has 2.3 million members.

In November, the Global South primates had stated they would continue to recognize and support membership in the Anglican Communion of the members of the ECUSA who opposed the election of Robinson.

And, in February, while not naming the new network, the Most Rev. Rowan Williams, Archbishop of Canterbury, appeared to refer to it in a letter to the Church of England General Synod. He noted that, at a special meeting in October called because of Robinson's election as bishop by the ECUSA General Convention last summer, the world primates had requested that "adequate provision for episcopal oversight" be made for individuals and congregations in ECUSA who opposed his election and ordination.

Williams added that he had been involved in working with several parties in the U.S. towards "some sort of shared future" and common witness.

"It is in that light that I've been following sympathetically the discussions around the setting up of a network within the Episcopal Church of the United States of America in negotiating some of these questions of episcopal oversight," Williams wrote.

Regarding episcopal oversight, the ECUSA House of Bishops at its March meeting came up with a pro-

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New Anglican network *(Continued from page 4)*

posal for bishops and congregations in disagreement to attempt to talk out their concerns and if that fails, to go through a mediation and appeals process. The plan has been criticized by statements from the American Anglican Council, a leading orthodox organization.

The Rt. Rev. Robert Duncan, bishop of Pittsburgh and moderator of the new network, has said the House of Bishops plan will require "tremendous generosity and charity on the part of the bishops and an extraordinary new level of trust on the part of people and the clergy" if it is to work.

In an additional show of support for the network, Archbishop Peter Akinola, leader of the 17.5 million member Anglican Church of Nigeria as well as the Council of Anglican Provinces of Africa and spokesman for the archbishops of the Global South, met in Atlanta, Ga., in early April with representatives of the American Anglican Council and the Anglican Communion Network.

As a matter of fact, support of the Anglican Communion Network came even before the organization was chartered. In a letter from the Rev. Canon Stanley Ntagali, provincial secretary, Church of Uganda, to Bishop Frank Griswold, ECUSA presiding bishop, in December, Ntagali wrote that a delegation from the ECUSA would not be welcome to attend the enthronement of a new archbishop, but a delegation from the new network would be.

Ntagali expressed shock at having received a letter from the ECUSA stating that a U.S. delegation would be sent to the enthronement in January when the Province of Uganda already had cut its relationship with the ECUSA.

He reminded Griswold that the relationship had been severed because the ECUSA had

officially recognized same-sex unions, which "the Bible forbids, and installed as candidate for bishop someone the Bible clearly shows to be in an unsuitable lifestyle."

Ntagali continued: "As a result any delegation you send cannot be welcomed, received, or seated. Neither can we share fellowship or even receive desperately needed resources. If, however, you repent and return to the Lord, it would be an occasion of great joy."

He told Griswold the Ugandans would be pleased to receive an official delegation from The Network of Anglican Communion Dioceses and Parishes, "who remain committed to Biblical faith and with whom our relationship steadfastly continues."

Comments by ECUSA staff, suggesting that an ECUSA visit would demonstrate that normal relations continued with the Church of Uganda, had produced a clear message, Ntagali wrote.

"If we fall silent about what you have done promoting unbiblical sexual immorality and we overturn or ignore the decision to declare a severing of relationship with ECUSA, poor displaced persons will receive aid. Here is our response: The Gospel of Jesus Christ is not for sale, even among the poorest of us who have no money. Eternal life, obedience to Jesus Christ, and conforming to His Word are more important."

The Ugandans made good on their stated intention to turn down aid from the ECUSA by rejecting a \$7,500 grant in March. The Rev. Jan Nunley, deputy director of the Episcopal News Service, confirmed that a grant was refused.

As recently as April 15, other African Anglican archbishops joined Ugandan leaders in stating they had resolved to stop accepting donations from

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The Truth of Protestantism

An article by Heike Schmolz and translated from the Oct. 31, 2003 edition of *Frankfurter Allgemeine Zeitung*. Reprinted with permission.

(Frankfurter Allgemeine Zeitung is one of the biggest and best known newspapers in Germany. Heike Schmolz is a columnist writing about education, educational politics and the Evangelical Church. She is a graduate of the Faculty of Theology of Tübingen University.)

In view of ecumenical developments, dealing with the Reformation on Reformation Day and keeping to the relevant scriptural lessons is discouraged. This was the advice of the Evangelical Lutheran Church in the United States to its pastors and congregations last year. This fall its church leadership proposed reflecting on health and wellness on Reformation Day. In the wake of their Anglicization, American Lutherans are on the way from a "Confessional Church" defined by the contents of its proclamation to a "Constitutional Church" defined by its tier of offices. For this reason American Lutherans have recently been directing their attention to the office of bishop and ecclesiastical structures in entirely non-reformation fashion, apparently forgetting that the evangelical bishop is a pastor among pastors.

At the core of those scripture lessons now omitted in America there is the word of Jesus recorded in John's Gospel: "The truth will make you free." This sentence contains the Reformation's central conviction regarding the liberating power of Christian

truth. According to Reformation understanding this involves the conviction that the liberating power of truth is not dependant on authorities or institutions, not even on an authoritative teaching office, but that it makes its own way. The individual insight of faith formed by scripture becomes the decisive court of appeal.

The Protestant believer is freed from the tutelage of the institution, set free for the demanding maturity of the evangelical Christian. In a quite principal sense he enjoys an immediacy to God mediated solely by Christ and God's word. For this reason the philosopher and theologian Schleiermacher described the difference between Catholicism and Protestantism thusly: "Protestantism makes the individual's relation to the church dependent on his relationship to Christ, but Catholicism conversely makes the individual's relationship to Christ dependent on his relationship to the church."

No one, then, can create or evoke faith. According to the Reformation understanding faith is a being seized by God's word

and its truth. Inner certainty and faith nevertheless remain vulnerable to doubt and periods of drought. In such times it is tempting to seek for seemingly firmer foundations, and not only in America.

Instead of trusting in truth's power to make its own way, the evangelical Christian is now supposed to find salvation in obedience to churchly authorities. Instead of taking the hard way of grappling with the contents of the faith, one chooses the path to the supposedly sturdy box of the institution.

In Germany too there are similar tendencies. Many Lutheran provincial churches are on the way toward an episcopal church when they plead for the office of bishop in an allegedly historically verifiable union with the truth. In the meantime there are also individuals among Lutheran bishops eyeing papal primacy. Others appear ignorant of their church's doctrine of the Lord's Supper and use classical catholic concepts, which they nonetheless hand out as the specialty of Reformation theology. The reason for vacillation over central doctrinal points of view is that the gulf between academic theology and the German church milieu is becoming ever wider. Academic debates in ethics are also scarcely taken note of in the church and are rather repressed by, as it were, "authoritative teaching" pronouncements.

The Reformation in theological study itself originated in an insoluble dialectic of doctrine and life. According to Reformation understanding, therefore, the church needs the critical, discriminating power of scientific theology in forming its judgments. For this reason the Reformation also assisted academic theology toward independence from the church, an independence which

it requires so as not to forfeit its critical function. The Reformation itself is the best example of how insight into the truth earned through reflection had to oppose the ecclesiastical institution. Whoever believes that an institutional apparatus is in possession of the truth is deceived. One of the basic Protestant certainties is that the truth is strong enough to continue creating a hearing and faith. The condition for this, of course, is concentration on substantive engagement with the Gospel and its proclamation.

Luther said of himself: "I did not learn my theology all at once, but have always had to dig deeper and deeper." Theological study is the basic presupposition for solid proclamation and sermons capable of assertion—thus for what members of the church expect from their worship above anything else. There are still congregations in Germany enjoying success at this. The services are well attended, and there is an active church life.

Nonetheless, too many pastors are driving their congregations away with their preaching. Together with the decline in the culture of worship there is occurring what in American Lutheranism has reached a tragic highpoint: the dissolving of material substance in a short-lived culture of event. Evangelical churches should not seek false clarity by desiring to secure themselves through structures. They too must trust that the truth makes its own way without, and when necessary, even against the institution. Therein lies both its greatest vulnerability, but also the peculiar power of that liberal shape of Christianity which resulted from the Wittenberg Reformation.

"Luther said of himself: "I did not learn my theology all at once, but have always had to dig deeper and deeper."

Translated by Dr. Roy A. Harrisville, Jr.

Bishops discuss lay, ordained ministry

The Conference of Bishops at its March meeting asked the Evangelical Lutheran Church in America's Division for Ministry to study current policies on authorized lay ministry and to report back at its October meeting and possibly bring recommendations, according to an ELCA news release.

The bishops also asked the Division for Ministry to propose ways of involving all of the church in developing standards for ordained ministry.

At least one ELCA synod passed a resolution in 2003 stating that the authority to call laypersons for ministry rests with congregations. According to the news release, ELCA policy now says a bishop "may appoint a lay person to preach, preside at

communion and provide other ministry services to a congregation in the absence of an ordained pastor."

The bishop's conference has received two sets of papers from four theologians on ordination and lay ministry in the past year. The papers were written by Rev. Timothy J. Wengert, Lutheran Theological Seminary at Philadelphia, Penn.; Rev. Sarah Henrich, Luther Seminary, St. Paul, Minn.; Rev. Maria E. Erling, Lutheran Theological Seminary at Gettysburg, Penn.; and Rev. Thomas Schattauer, Wartburg Theological Seminary, Dubuque, Iowa.

These papers are posted on the ELCA web site at www.elca.org/dm/essays/index.html. They are pdf files and can be downloaded with Adobe Acrobat.

Audio, video tapes and DVDs of convention speakers available

The WordAlone Network, a renewal movement within the ELCA, was to devote a major portion of its April 25-27 annual convention in Roseville, Minn., to the discussion of questions of ordaining homosexuals in same-sex relationships and blessing homosexual relationships, "listening carefully to opposing points of view" from keynote speakers, according to a WordAlone (WA) statement.

The 2005 churchwide assembly of the Evangelical Lutheran Church in America (ELCA) is scheduled to make decisions regarding the church's standards for ordination and the blessing of homosexual relationships. The 2007 churchwide assembly is scheduled to consider a social statement on sexuality.

Papers from the keynote presenters will be posted on the WA web site or may be or-

dered by contacting the WA office. Audio tapes, video tapes and DVDs of the keynote presentations may also be ordered from the WA office or by downloading the tape order form from www.wordalone.org, the WA web site.

The WordAlone Theological Advisory Board's work on the essentials of Lutheran worship, "Christian, Evangelical Worship," also was to have been the focus of a workshop. The new document from the theological advisory board was to be distributed at the annual convention and will be posted on the WordAlone web site.

The advisory board's workshop and another by Gracia Grindal on New Hymnals and Liturgies were designed to help ELCA members respond to the church's Renewing Worship project, because its proposed new hymnal and worship material also are to be presented to the 2005 churchwide assembly.

Why the sexuality issues?

by **Mark Chavez**
WordAlone Director

People from both sides of the homosexuality dispute have asked, "Why devote a WordAlone convention to the sexuality issues?" Some people think that WordAlone must be a conservative, right wing movement, while others think that it is a Gospel reductionist, anything goes movement.

The attempts to label and pigeonhole WordAlone are interesting. Some of it tracks with what is happening in the nation. Some politicians and other leaders on both sides of the issue, with the help of the media, portray the homosexual division as a liberal and conservative, Democratic and Republican split. The truth is that some liberal Democrats oppose the homosexual lobby and some conservative Republicans support it. People in the nation, and in churches, divide over homosexual issues along lines that are not neat and simple as some want to draw them.

So why devote a WordAlone convention to homosexual issues? We want to encourage people to participate in the Evangelical Lutheran Church in America (ELCA) study, discussions and decisions on the homosexuality issues. We have until this Nov. 1 to respond to the second study from the ELCA sexuality task force. Many people think the study is deficient, and WordAlone members have asked for resources to supplement the work from the task force.

It would be better if evangelism or Bible study were the pot boiling on the front burner in the ELCA, but neither is. At the 2001 Churchwide Assembly the pro-homosexual movement pushed their agenda's big pot to the front burner by asking for a study and then a vote in 2005 on blessing homosexual relationships and ordaining homosexuals in relationships. The 2003 assembly voted to keep the heat on high rather

than delay the vote. Not to mention, this pot also is boiling hotly in our nation.

It is foolish for us as ELCA members, and for WordAlone, a renewal movement within the ELCA, to ignore a boiling pot. We know from the earlier passage of Called to Common Mission, how unhealthy it is for a churchwide assembly to make a decision on a matter with which most ELCA members were not, and still are not, familiar.

The consequences of an ELCA churchwide assembly's making a decision on the homosexuality issues without the involvement of most ELCA members will have a much greater effect on all ELCA congregations and members.

We should all be as knowledgeable as we can about the homosexual issues. Our WordAlone Board of Directors wants our convention to be a good model for how church members can engage in the discussion, listen to both sides and respond effectively.

Our convention provides an event that rarely occurs in the ELCA. While a few synods have offered pro and con speakers at the same event, many synods have offered events that are slanted in one direction (usually pro-homosexual). It is rare to participate in an extensive discussion with fair representation from both sides of the argument.

Finally, discussions of the sexuality issues in the ELCA have tended to give ultimate authority to personal experience and human wisdom. The wisdom of God and his Word, revealed in the Scriptures, get short shrift. We are all sinners and in one way or another, we are determined to make ourselves an authority that stands over God's Word. Humanity likes to decide what his Word means and whether or not it applies to any matter – for instance, right now, to homosexuality. Our hope is that our convention will point the way for all of us to submit to God's authority over us in all matters.

Rescind CCM says former supporter

Pastor Russell E. Saltzman, editor of the monthly Forum Letter, has written that Called to Common Mission (CCM), the full communion agreement between The Episcopal Church and Evangelical Lutheran Church in America (ELCA), is a failure, has blamed The Episcopal Church for its failure and stated CCM should be rescinded.

As editor, Saltzman was a strong proponent of CCM and editorially the Forum Letter endorsed CCM. But, in the March 2004 issue Saltzman wrote that the full communion agreement might have become a model for bringing world Lutheranism into a "closer, more formal relationship" with world Anglicanism, but "it is a miserable failure."

Saltzman added, "That failure must be laid at the feet of the ECUSA (The Episcopal Church USA)."

He points to "spectacular squabbles" within the ECUSA and a "chaotic" scene in the world Anglican Communion over the ECUSA consecration as bishop of Gene Robinson, a homosexual man living in relationship with another man, as the cause.

New Anglican network

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sources who approved ordination of gay bishops. They also said they would accept funds from what they termed, "people of good faith." The statement came out of a meeting in Kenya of African, Asian, Caribbean and Latin American Anglican leaders.

He reports that 19 of 38 world Anglican provinces have declared broken or impaired relationship with the ECUSA. Many are on record in opposition to ECUSA's action.

"The major question remaining for world Anglicanism is whether a province in communion with ECUSA may remain also in communion with those that are not. If not, a subsidiary question is whether ECUSA ultimately will be able to retain its own status as a province, recognized by the Archbishop of Canterbury," he wrote.

"As ECUSA becomes increasingly marginalized in world Anglicanism, it is hard to believe that CCM is capable any more of carrying any real ecumenical freight. The ELCA now finds itself in communion with an Episcopal province that is no longer in communion with half the Anglican community.

"It was a nice idea, but CCM should be rescinded," he concluded.

The Forum Letter is published by the American Lutheran Publicity Bureau, which did not take a stand on CCM nor did its board.

Nigerian Archbishop Akinola stated: "We will not, on the altar of money, mortgage our conscience, mortgage our faith, mortgage our salvation."

Some leaders in the Global South have encouraged their provinces to work towards becoming independent of foreign support.

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 16 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.



Sychar Lutheran Church
Silver Bay, MN
 Contact: Rodney A. Lampton
 14 Edison Blvd.
 Silver Bay, MN 55614
 home: 218-226-6481
 work: 218-226-6236
plampton@cci-northshore.com
Pastor



Trinity Lutheran Church
Hermiston, OR
 Contact: Marilyn Morasch
 590 Samantha Hermiston
 Hermiston, OR 97838
 phone: 541-567-1809
jmmorasch@charter.net
Full-time pastor for a congregation with average Sunday attendance of 100. Trinity is also open to calling a clergy couple with one being a 1/2 pastor to Good Shepard in Boardman, a half hour drive away.

Penasquitos Lutheran Church
San Diego, CA
www.plc-church.org
 Contact: Bill Moss
 Business Administrator
 c/o Penasquitos Lutheran Church
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 San Diego, CA 92129-1604
 phone: 858-672-3466
 fax: 858-672-3466
admin@plc-church.org
Director of Youth Ministries. An energetic Christian who loves teenage children & young singles. A minimum of 2 years formal training in developing, planning & directing youth activities.



Bethesda Lutheran Church
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 Council President
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 Dresser, WI 54009
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MTWallis@centurytel.net
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Immanuel Lutheran Church
Moses Lake, WA
www.immanuelml.org
 Contact: Tom Dent
 Call Committee Chair
 c/o Immanuel Lutheran Church
 1020 S 'A' Street
 Moses Lake, WA 98837
 phone: 509-765-8621
mainoffice@immanuelml.org
 or aviation@atnet.net
Lead pastor (A mission profile packet can be mailed to interested parties at their request.)



American Lutheran Church
Long Prairie, MN
 Contact: Kris H. Cavick-Halfen
 Church Council President
 215 9th Street S.E.
 Long Prairie, MN 56347
 Church: 320-732-2392
 President: 320-732-6383
Full-time pastor



St. Paul's Ev. Lutheran Church
Minneapolis, MN
www.StPaulsEvLutheran.org
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 Minneapolis, MN 55404
 612-741-2904 cell
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