

Metro New York Synod votes openly to ordain 'partnered' homosexuals

by Betsy Carlson, Editor

A saying about New York City goes something like this, "If you can make it in New York, you can make it anywhere."

At a special meeting of the Metropolitan New York Synod Assembly Oct. 29, supporters of ordaining gays and lesbians in same-sex relationships carried the day and appeared determined to try out that old saw in the Evangelical Lutheran Church in America.

While adopting a statement about maintaining unity in the ELCA in the three resolutions passed by the assembly, the voting members went against a decision of the 2005 ELCA Churchwide Assembly and decided 130 to 114 to endorse ordaining, commissioning or consecrating "partnered" gays and lesbians. They also issued guidelines that basically say not to discipline a minister or pastor solely for being in a same-sex relationship.

The long and the short of it is, the Metro NY Synod is defying current ELCA regulations and rejecting the 2005 assembly's vote against a proposition that would have allowed for such ordinations, but only through a special approval process.

The current rules, regulations and standards of the ELCA call for chastity on the part of married ministers and celibacy by homosexual ministers.

One of the resolutions asks other synods to join Metro NY in practicing "restraint" when administering policies "applicable only to gay and lesbian rostered persons, as a part of the continuing discernment process."

In what might be seen as a direct challenge to the ELCA Pastor Robert Rimbo, Holy Trinity Lutheran Church in New York and a former ELCA bishop, amended one resolution to ask the church council for a reply, a "clarification," on whether the resolution concurs with ELCA governing documents.

John R. Brooks, director of the ELCA News Service, said Nov. 2: "How and when the council will respond to this request remains to be seen. Beyond that, the ELCA churchwide organization is not planning a public response or comment related to the actions of the Metropolitan New York Synod assembly."

That Metro NY resolution states that the synod is not creating new standards for ordination or ministry or discipline but "does exercise its constitutional duty" to implement those standards. It also states that when ministers are charged in discipline cases solely because they are in "a loving, committed, same-gender relationship," the "overriding consideration" must be to best serve the mission and pastoral needs of the ministry and synod.

Therapies for gays, lesbians may alter sexual orientation

by Betsy Carlson, Editor

Can sexual orientation change? "Maybe," says a leading authority in this country on the flexibility of sexual orientation and advocate of "reorientation therapy."

But that "maybe" doesn't mean that gays and lesbians can't live in accord with a biblical world view or that they have to change their religious beliefs to find harmony in their lives, according to Dr. Warren Throckmorton, Ph.D. He is an associate professor of psychology and Fellow for Psychology and Public Policy at Grove City (Pa.) College.

While many professionals in the fields of psychiatry and psychology deny that homosexuals can change orientation, feelings or behaviors, Throckmorton argues that those wanting to try to change should not be discouraged and that therapists should be willing to work with them for reorientation.

Throckmorton, who spoke at the 2004 WordAlone convention, said in a recent telephone interview he uses cognitive behavioral therapy in working with gays and lesbians to resolve conflicts between their religious beliefs and their sexual feelings and behaviors.

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"That's the way to go," Throckmorton said, "feelings are not reliable guides. They are part of being human. But they don't define us. (The question is) then, how can you live consistently with your beliefs and appropriately deny persistent feelings?"

He explained that Christians all have feelings they deny because they want to be faithful to God. "We're going to be dealing with the fallen nature until we die," he added.

Throckmorton said some homosexuals come to therapy not to seek complete change to become heterosexuals but rather to control their feelings to be in compliance with their religious beliefs.

"Sometimes they find more change than they expected," he said, adding that he starts by having them tell him "why they think they are they way they are."

He said, "It's incredibly freeing and helps them find a sense of self-control. The more they feel in control and responsible, the more they find their feelings change."

A crucial point, also, is to equip people to deal with temptations or falling back into previous patterns of life so they don't get discouraged, think they haven't changed and give up.

In an article on his web site, "What is reparative therapy?" he wrote, "It would be unrealistic to think such relapses won't occur. So rather than getting discouraged it seems better to create a plan for dealing with the experience."

For more information on sexual identity therapy, go to Throckmorton's web site at www.drthrockmorton.com. Throckmorton has books and audio and video tapes available about reorientation therapy.

What if Captain Hook were right?

by Betsy Carlson, Editor

Remember the movie "Hook" with Dustin Hoffman as Hook and Robin Williams as Peter Pan? Did Hook chide the hero, "Bad form Petah, bad form"?

What would Hook say if the Church Council of the Evangelical Lutheran Church in America at its November meeting "clarifies" an apparent misstep made by the Churchwide Assembly in August in Orlando?

Analysis The misstep was that a Church Council recommendation was eliminated. The recommendation, a good one, was that synod assemblies should make nominations for the present 37-member church council. In the past, a churchwide assembly nominating committee named the candidates for election by the churchwide assembly.

Without getting into a raft of parliamentary details, it's safe to say that the problem began when Bishop Peter Rogness of the Saint Paul Area Synod made an amendment to the council recommendations on governance to increase the church council to 69 with nominations to be made by synod assemblies.

Rogness' amendment passed in Plenary Session 7 by a vote of 499 yes and 453 no.

However, it came back to the assembly in Plenary Session 10 as part of "proposed changes in the pattern of governance." It was clear when the delegates voted on the Rogness amendment the second time, they weren't thinking about nominations. It was said to have needed a two-thirds majority to pass because the changes would involve constitutional or bylaw changes. It didn't even receive a simple majority. The vote was 464 yes and 505 no.

As the preliminary minutes show, and as those of us in attendance can attest, the discussion focused on whether to enlarge the

council. The vote in session 10 was a reverse of the one in session 7.

A voting member asked what the status of proposed governance changes would be after the rejection of Rogness' amendment and of two connected items on church council advisors and on oversight of the reorganized churchwide bureaucracy by the council.

Church Secretary Lowell Almen essentially told the assembly that they already had passed constitutional and bylaw changes that didn't alter the size of the council but did have some changes regarding advisory members.

Then, according to the preliminary minutes Almen added that the church council would examine the churchwide assembly's actions and determine if further action were required.

What would Hook say?

What can the council do after the churchwide assembly has spoken?

WordAlone asked Secretary Almen about constitutional and bylaw changes made by the assembly that might have a bearing on the unsuccessful recommendation on the nomination process.

The secretary said he expected "this matter will be clarified by decisions of the church council in November."

He said that the council could do this because of the assembly's amendment to the bylaw on church council nominations that added that the "process for nominations shall be described in continuing resolutions." He said that change did not conflict with the constitution that states, "The nominating committee shall invite each eligible synod to (Continued on page 11)

WordAlone board takes 'giant leap' to help create a reform coalition

by Jaynan Clark Eglund
WordAlone Network president

The WordAlone Network Board of Directors decided at its recent meeting to take a giant leap of faith to work for reform, renewal and deeper theological reflection with a deeper level of commitment and on an ever-widening scale in the Evangelical Lutheran Church in America.

No one knew what this work on a wider scale might mean for WordAlone, but the board decided at its board meeting at Lutheran Church of the Good Shepherd, Moorhead, Minn., to work with other groups and individuals to create a coalition for reform.

The board had learned that while preparations were underway to bring churches of a common confession together in association, an intense beckoning has developed from individuals and renewal and reform groups who desire to work together for change in the ELCA. However, because of their make-up they were, by definition, outside of a churches only association.

The board faced the reality that the Network could seriously commit to meeting the needs of those who are looking within the ELCA to the WordAlone Network for sound theological direction, leadership and resources or the Network could deny these emerging needs and continue as is.

Board members asked if WordAlone, as a Network of confessing Lutheran Christians, would say "no" to the status quo of the ELCA and "yes" to our calling to reform and renew the church?

I say, "Can we re-tool, re-organize and re-staff to meet the emerging needs within Lutheranism or not?"

Taking into account the April convention's directive to form an association of churches and the fact that WordAlone already comprises churches, chapters and individuals,

the board decided, after much consideration, to respect both areas of need at the theological conference in November.

Broad-based coalition work is daunting but with generous support of volunteers' time and dollars, it can be done. The board prayerfully asks for your support.

News at press time!

During the WordAlone Theological Conference Nov. 6-8, two new structures were established, Lutheran Churches of the common confession and a coalition for reform that includes individuals, churches and renewal groups. You can find more information on-line at www.wordalone.org and in the next issue of the Network News.

Network board member and church association task force leader Randy Freund told the other board members that non-WordAlone and WordAlone churches from coast to coast and Canada have already signed on to The Common Confession. Though the numbers of those already taking official church action were not high, Freund reported, the interest level was very high.

On another important topic, board member Dennis Bielfeldt, head of the Lutheran Theological House of Studies task force, related to the board that efforts are concentrated on preliminary work for establishing an accredited house of studies. Exciting possibilities for mentoring programs that can begin now, and then adding theological education by extension could get the ball rolling in the near future.

Bielfeldt proffered long range plans for on-line, accredited student learning with intensive on-site sessions occurring regularly. The magnitude of such an undertaking is not being taken lightly and strong support on all levels of every kind will be needed to continue this crucial work.



Puzzling? ... pieces and the picture on the box

by Jaynan Clark Eglund, President, WordAlone Network

We often hear it said, "Think outside the box." It is a great slogan but overused. Life and death seem to put all of us inside one box and outside another. Perhaps it would be wiser to define the box first and then decide if you wanted to be outside or inside it. One could end up "lost" or "missing" if trying to be "outside the box" becomes more important than to whom one belongs and which box is His.

All of us need a community in which to belong, all sinners need boundaries and none escape categorization.

The creeds of orthodox Christianity have long provided the boundaries, the box that still provides definition and limits to the faith. The sides of this box help us define what is heretical and what is acceptable in the one, holy, catholic and apostolic church. As Lutherans, we have further defined the box by relying on the Word of God as the source and norm in all matters of faith and life. Unless convinced by scripture and sound reason we, as Lutherans, cannot change the parameters of the box, extend its sides or break them down. We have no authority to make decisions and changes within the holy, catholic church without God's Word to guide us. God's Word—as we have long understood it to be—is living, spoken and written.

However, much of the leadership of the Evangelical Lutheran Church in America has appeared for some time now to be cutting and tearing at the sides of the box known as orthodox Lutheran Christianity. Changes proposed in ministry standards,

worship and polity—all of which deviate from our history, our tradition, our confessions and God's Word—call for our attention. Post-Orlando, many more are willing to admit that a whole "new" box is being constructed "outside" the orthodox box. The new one houses an institution centered on a political ideology and its agenda and not on a confessional theology. Inclusivity, visible unity, affirmation and acceptance (at the expense of repentance and forgiveness) were the pieces of the puzzle being proffered, preached, taught and voted on during the recent ELCA Churchwide Assembly in Orlando, Fla.

Though total construction of the new box did not prevail, we are reminded that temporal, earthbound decisions are, after all, just a matter of time. The level of commitment, energy, persistence and time dedicated to the "assembling" of this rather puzzling, new agenda was staggering. The picture for the ELCA as portrayed in Orlando was not a pretty picture from the orthodox Lutheran Christian perspective.

Orthodox Lutheran Christianity is a big, old box we've come to know and love. Though we cherish our theological heritage, perhaps how it takes shape and form is in need of a new view of the same picture for the decades ahead. How can we take another look, hopefully adjust our perspective and still remain faithful to that old box for confessional Lutherans defined by Word alone, faith alone, grace alone?

The large, colorful picture on a puzzle box is provided not to

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Puzzling? ... pieces and the picture on the box

(Continued from page 5) entertain but to guide in "assembly." People begin the process of assembling a puzzle in different ways. Though no one way is considered "right," some approaches seem to be more efficient and helpful to the many hands and eyes taking part in "assembling the big picture."

One way is, first, to locate a level surface big enough to house the entire picture when it is complete. Second, dump out all the pieces and place them right side up for all to see. Third, locate all the edge pieces to construct the outside border of the picture and "see" a framework for what you are putting together. Fourth, review the big picture, identify pieces by color or defining characteristics and determine by categories where they fit into the overall picture.

When one takes the time to do these preliminary tasks, the assembly process is simplified and expedited.

For several years, the WordAlone Network has focused on the big picture as we saw it. The Network has been engaged in painstakingly constructing the edge, arranging and sorting the pieces and beginning the puzzle's assembly. But, over the years, the Network has been reviewing the big picture and looking at the pieces—the colors, characteristics and categories. Turns out there are more variety and richer colors among the pieces than the picture on the box first revealed.

When did WordAlone observe the breadth and depth of the puzzle pieces?

It became clearer, as the Network prepared to face issues at the Orlando assembly. WordAlone worked with a variety of other renewal groups within the ELCA. We took part in the formation of Solid Rock Lutherans and opposed the revisionist agenda on homosexual issues. During the churchwide assembly we met to plan strategies, advo-

cated on the assembly floor and supported each other after votes. We got to know each other and acknowledged the other confessional concerns we have in common.

Thus, we have discerned a broader vision, a bigger picture for the decades ahead. Now we are hopeful that the invitation for many more hands to engage in the work of building an association of confessing churches and the fun of putting the puzzle together will be heard and readily accepted!

However, we Lutherans need to own our past.

Ours is a history of "diaspora"—a history of separation and division of Lutherans, one from another, merging and splitting and making many new institutions for the Lord. Too often we have let our differences divide us, and neglected the priority of our shared common confession. We either have forgotten or not yet realized what a true picture of the "church" and its Word-centered mission might look like when the many pieces come together on the basis of a common confession.

Picture this . . . a gathering of Lutheran churches that share a common confession of the orthodox Lutheran Christian faith. Churches where the Word is preached and the sacraments are administered rightly, which work together for renewal, reform and deeper theological reflection. Churches that are called neither to leave the ELCA nor to join the ELCA, neither to leave their geographic synods nor to join one, neither to leave the WordAlone Network nor to join it in order to associate with one another in mutual ministry.

After common confession is agreed upon, the churches themselves can define common cause. In an association, churches finally will be recognized for the voice and vote they rightfully should have in church governance and be asked to share what

they want, need and expect beyond their church doors.

No church is so small and lifeless it has nothing to give; no church is so large and energetic it has nothing to receive.

Here are some opportunities for mission and ministry that an association of confessing churches might choose.

They could begin to relate to one another not as competitors but as partners in preaching and teaching the Gospel of our Lord we are commonly possessed by and confess together. The association could begin to engage in "renewal" through such activities as cooperative, two-way relationships with other congregations in their area who could benefit from the resources they have to share whether it be pastoral assistance, office help, mutual educational offerings and on and on. All could learn from each other, serve concertedly and follow our Lord Jesus faithfully, together—not apart.

Churches could foster and support relationships with the many Lutheran agencies that have already been meeting and working with the WordAlone Network. Viable, faithful ministries are ready now to work with such a gathering of confessional churches to serve the international community, youth, seniors and the physically and mentally challenged. Ministries dedicated to wellness and education already are available on deck to be in relationship with the churches in the association and will naturally bring these churches together into mutual ministry with some of our brothers and sisters in the Lutheran Church-Missouri Synod. These not-for-profit Lutheran agencies, through their faithful outreach and fiduciary responsibility, engage in their mission and ministry in efficient and exciting ways. Most mirror the divisions and departments of many mainline denominations.

After listening to valued input from churches in the association, the WordAlone Network is poised to proffer some of the following ways we as a movement could immediately support and work with the churches in the association.

WordAlone's worship and hymnody task force is creating new worship resources and could be an agency for creating even more resources for many Lutherans.

Regarding the call process and availability of pastors, WordAlone's Clergy Connect, a list of churches seeking pastors, has functioned very well for several years. An expanded version, with lists of churches and pastors could help churches in the association and confessional clergy find each other in their times of transition.

The opportunities mentioned thus far are outgrowths of WordAlone's call for renewal of ELCA members and churches.

Some of the churches in the association also will want to work for "reform" of the ELCA structure and witness. Churches in the association could provide new local leadership and build upon existing relationships and reform efforts in their own areas. In some areas, they could join with the local leaders already in the field and work. They could meet with other confessing churches for study, encouragement and visioning.

Association churches could support and participate in identifying individuals willing to be voting members in 2007 and beyond. They could find folks open to nomination for positions on synodical and churchwide boards and councils, work with people interested in learning parliamentary procedure, submit resolutions to their assemblies. WordAlone will continue to provide assistance with the drafting of sample resolutions. *(Continued on page 8)*

(Continued from page 7) A WordAlone task force that is keeping track of budgeting, spending and stewardship practices of the churchwide organization would continue to educate and inform the churches as to areas of concern and needed support within the institution of the ELCA.

Churches in the association could join together in theological reflection and shared learning by meeting for theological conferences and continuing education events that would be Word-based and relevant to the church of the 21st century and beyond! They could work together to support development of new resources. One work already begun by the Network in cooperation with writing theologians is educational materials for seniors, tentatively named "Omega." It's a much-needed resource. Other possibilities include the production of website programs, DVD's and creation of an interactive sermon preparation site, to name a few examples.

Through an international Theological Advisory Board already in existence for the WordAlone Network, association churches could immediately be connected with some of the brightest Lutheran theologians.

Among ELCA members a widespread concern is for the future of theological study in our seminaries, a concern that is shared by churches likely to join the association. Because of a resolve of the WordAlone Network annual convention last spring, creation of a Lutheran Theological House of Studies has begun giving hope for present and future students. Multiple models could be used for theological training of the next generation of pastors and lay people, including theological education by extension, a valued and working model in use globally. The model is lightweight on bricks and mortar, but heavyweight theologically, dependent not on the "place" but the "professors."

And because God's church is a global church, relationships already initiated by WordAlone leaders with our friends and supporters in Canada, Europe, Asia, Indonesia, Africa and beyond could be fostered through the churches in the association. Other confessing churches, near and far, could join and partner with us in all our efforts.

Just picture it . . . many hands from numerous confessional Lutheran churches nationally and internationally picking up these pieces jointly. These puzzle pieces are real. They are on the table now, visible, face-up, sorted and waiting for more orthodox Lutheran Christians to lend a hand in their assembly.

The "box" of what the orthodox Lutheran Christian church has preached, taught and confessed for centuries is the one we want to stay in, not get outside. So bow your head, close your eyes and prayerfully try to envision it . . . all of us, as diverse as we are, sharing a common confession, gathered around one table to consider the "big picture." It's a beautiful picture, a picture of Lutheran Christians living and working in a unity based on truth that is God-given not humanly contrived.

Let us acknowledge our differences but no longer let them divide and conquer us. Reach out, grab on and together let's "assemble" the big picture for the future of the Lutheran witness.

Now to him who is able to do immeasurably more than all we ask or imagine, according to his power that is at work within us, to him be glory in the church and in Christ Jesus throughout all generations, for ever and ever! Amen. (Ephesians 3: 20,21)

[Editor's note: This article was written before the October board meeting.]

Solid Rock members request new coalition for reform

Solid Rock Lutherans met in late September in Kansas City, Mo., for the last time—to look back at what they accomplished at the 2005 churchwide assembly and to look ahead to the formation of a "confessing" (orthodox Lutheran) movement in the Evangelical Lutheran Church in America.

Solid Rock was a coalition of reform and renewal groups working in the past two years to oppose liberalization of the denomination's stands on homosexual behavior. Their focus was to make an impact on the recent churchwide assembly, which they did.

Many at the Kansas City meeting commented that Solid Rock Lutherans also was successful in bridging a gap existing among ELCA reform and renewal movements, according to Solid Rock board member Steve Dornbusch.

Dornbusch, a WordAlone member and pastor of Calvary Lutheran Church in Golden Valley, Minn, noted that some wanted a grouping "like Solid Rock" to continue.

Looking to the future, Solid Rock board member Robert Benne observed recently a new association could organize a much larger orthodox movement that would go beyond resistance and towards a positive strategy for "taking back the ELCA."

"It will first attempt to re-center the church on the Gospel as Lutherans have traditionally understood it, not the new gospel of liberal Protestantism," Benne stated. He is director of the Center for Religion and Society at Roanoke College in Virginia.

The WordAlone convention in April got the ball rolling when it voted to have an organizational meeting for an association

of confessing churches during the WordAlone Theological Conference. The conference was held Nov. 6-8 at Brooklyn Park Lutheran Church in Brooklyn Park, Minn.

Pastor Randy Freund, WordAlone board member and chairperson of a WordAlone task force on forming the association, reported after the Kansas City gathering that about 35 persons attended. Roughly one-third were WordAlone members, including himself, board chairperson John Beem, Eglund and director Mark Chavez. Among other groups represented there were Lutherans Reformed, the Evangelical Lutheran Confessing Fellowship, Truth in Love Lutherans, Called to Faithfulness and Fellowship of Confessional Lutherans.

Solid Rock executive director Roy A. Harrisville III said, "It was heartening to see a true spirit of camaraderie and a sincere desire to reform the church. Many misunderstandings were cleared up and many issues clarified".

Freund commented that he felt the meeting accomplished much although some persons raised concerns about working with WordAlone.

Dornbusch said, "It was a good attempt to try to bring some people with very divergent points of view together to talk about what's next. There are those who are extremely positive about WordAlone and those who have had negative experience with WordAlone.

"For most of us reading this newsletter it's hard to understand how some people have had such negative experience with WordAlone. We need to understand that's a reality for some folks and that it's something we have to deal with."

Two more pastors ordained under 'exception' by-law

Two more pastors were ordained recently by pastors rather than a bishop under the Evangelical Lutheran Church in America by-law that allows exceptions to be made to the requirement in Called to Common Mission, which mandates ordination by a bishop.

Called to Common Mission is the full communion agreement between the ELCA and The Episcopal Church USA.

Pastor John Okan was ordained Sept. 17 by Pastor John Lee, assistant to Bishop Rolf Wangberg of the Northwestern Minnesota Synod, who granted the exception for Okan. The ordination took place in Vining Parish, a four-point congregation where Okan now serves. Okan is from St. Paul, Minn., and earned his master of divinity degree from Luther Seminary in St. Paul.

Pastor Dave Sperstad was ordained Nov. 6 at his home church, King of Glory Lutheran Church, Tempe, Ariz., by its pastor, Roger Gordon and the church's council. Bishop Jon Anderson of the Southwestern Minnesota Synod granted his exception. Sperstad

Universalism?

Over the years, the WordAlone Network has raised concerns about a drift in the Evangelical Lutheran Church in America away from Biblical authority and Christian orthodoxy. Instances that have been alluded to involved some pastors and seminary professors teaching or defending universalism, the belief that all human beings eventually will be saved apart from faith in Jesus. Scripture disagrees. Matthew 25: 31-46 describes the Last Judgment in which those who are faithful to Jesus' words will be taken up with him. Those who do not follow Jesus' way will be punished, consigned to an eternal fire.

is now serving at Augustana Lutheran Church, Gibbon, Minn. Like Okan, Sperstad earned his master of divinity at Luther.

He described King of Glory as, "where I first heard the Word." He said the church was instrumental in his being where he is today. The church contributed financially to his seminary education, he added.

The WordAlone Network learned there have been more ordinations under the by-law exception than was thought. When Presiding Bishop Mark Hanson responded to a letter from the Network's Theological Advisory Board, he stated there had been five in 2002, eight in 2003 and seven in 2004.

WordAlone's tally agreed with Hanson's letter for the past two years, but in 2002 WordAlone counted only two ordinations under the by-law exception, according to Director Mark Chavez.

He added the ordinations have taken place in 12 different synods, with graduates of three of the eight ELCA seminaries. With Sperstad's, Okan's and one other ordination this year, the total is at least 23.

Check out a prime example of universalism, as presented by an ELCA seminary professor in an article on pp. 22-25 in the November issue of *The Lutheran*, the magazine of the ELCA. Walter Bouman, former professor of systematic theology at Trinity Lutheran Seminary in Columbus, Ohio, wrote the piece shortly before his death this past summer. He knew he was dying after being given a diagnosis of terminal cancer.

Watch for Pastor Dan Delzell's rebuttal of Bouman's universalism in the January-February issue of the *Network News*. Delzell is a pastor at Trinity Lutheran Church in Papillion, Neb.

Board wants new Network worship resources on-line

Members of the WordAlone hymn and worship task force presented their proposal for on-line and print-by-demand worship resources and occasional service booklets to the board at its October meeting.

The board told the task force to move in the direction of on-line resources primarily.

Knowing that what church members "do" in worship does shape what we "believe," this WordAlone task force has stepped up with theologically sound, Lutheran con-

fessional materials for the 21st century churches, said WordAlone Network president Jaynan Clark Egland recently.

She added that these efforts reflect the Network's response to continuing concern for preaching and teaching the Lutheran Christian faith, especially in light of the carte blanche approval of the *Renewing Worship* materials by the 2005 Evangelical Lutheran Church in America Churchwide Assembly in Orlando.

Captain Hook *(Continues from page 3)*

submit suggested nominees and shall then nominate persons who...."

He noted that other nomination and election processes are set out in continuing resolutions.

Almen also stated: "It is the responsibility of the church council to adopt those con-

tinuing resolutions."

Hook might ask: "Then why did the council ask the churchwide assembly about the nominations process?"

And Pan might ask: "With continuing resolutions, who needs a churchwide assembly?"

Lutheran Clergy Connect

Lutheran Clergy Connect is one way for churches seeking a pastor to connect with potential candidates. 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 church 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: 651-633-4260. (Please notify us when the position's been filled.) Give the following information: Pastoral position; Church's name, city & state (& website address if applicable); Contact person; Phone number and E-mail address.

✦
Trinity Lutheran Church
Avoca, Iowa
Contact: Dale Tech, Call Committee Chair
Trinity Lutheran Church
301 N. Chestnut, PO Box 456
Avoca, IA 51521-0291
712-343-2142

papatech@walnutel.net
A full-time pastor committed to preaching and teaching the word of God. Trinity offers traditional and contemporary worship services. All inquiries are held in strict confidence.

✦
Trinity Ev. Lutheran Church
Benson, Minnesota

Contact: Chad Payne, Council Pres. 320-843-3908 - OR - Ken Aekens, Call Committee Chair 320-843-4595
Church Office: 320-842-6981
Full-time pastor committed to preaching and teaching the Word of God while serving our church family.