

WordAlone president says door open to blessing gay unions

by Betsy Carlson, editor

The 2005 Churchwide Assembly of the Evangelical Lutheran Church in America propped the door open for blessing of homosexual relationships, according to the president of the WordAlone Network.

The assembly did this Aug. 12 in Orlando by approving an amended but still ambiguous form of an ELCA Council recommendation. The vote was 670-323.

"The blessings door has been swinging back and forth in the ELCA, perhaps since 1993. This assembly has propped the door open firmly. By what authority can the ELCA bless homosexual relationships? Scripture clearly doesn't authorize sex outside of marriage," WordAlone president, Pastor Jaynan Clark Eglund, stated in an interview that day.

The assembly voted 490 for to 503 against the council's third recommendation, a proposal to allow gays and lesbians in same-sex relationships to serve as ordained or lay ministers. It would have taken a two-thirds majority to pass.

"Thankfully, at least the assembly didn't disregard the authority of God's Word con-

cerning the standards for church leaders," she added.

Both proposals came out of recommendations from a task force that studied homosexuality and church life for several years. The first of three recommendations called for unity in the ELCA despite intense and conscientious disagreements within the ELCA. It passed 851-127.

The churchwide council reviewed the recommendations, modified them some and forwarded them to the assembly in April. Many people called both the task force and later church council recommendations on blessing same-sex relationships ambiguous. Some asked for clarification. Both recommendations included a portion of a 1993 Conference of Bishops statement that seemed to ban blessing gay relationships based on Scripture and tradition. But both also included an ambiguous sentence calling for pastoral care. The council referred specifically to care of persons in such relationships.

The church council had had a second chance in a preassem- (Continued on page 2)

WA president says *(Continues from page 1)*

bly meeting Aug. 7 to respond to calls for clarification of recommendation 2 on blessing same-sex relationships, but declined to, saying they would "trust" the assembly's discussion and decision to sort out the meaning of recommendation 2.

The council had received a request from the Southwestern Pennsylvania Synod Council to clarify the meaning of recommendation 2 on homosexuality. In the discussion one council member said that bishops were not and are not in agreement on the meaning of the 1993 Conference of Bishop's statement on blessing same-sex relationships. The council member noted that many of the current bishops were not bishops in 1993, and bishops did not agree on the meaning in 1993.

Bishop Rick Foss, Eastern North Dakota, disagreed and pointed out that the bishops in 1993 did agree on the meaning of their pastoral statement.

Another council member noted the Southwestern Pennsylvania Synod was not asking for clarification of the 1993 statement,

but rather clarification of the council's recommendation.

Council members acknowledged that people have different interpretations of recommendation 2, with some seeing it as approval of blessings and others disapproval. The council clearly did not want to be pinned down.

During the assembly, opponents and proponents of blessing homosexual relationships tried and failed to get clarification that would have favored their viewpoints.

Finally, the assembly adopted an amendment to drop the reference to persons in homosexual relationships and included all persons to whom pastors were ministering. This brought the resolution in line with the language of the 1993 bishops' statement.

Egland said that even with this amendment the recommendation okayed same-sex blessings. *(Mark Chavez contributed to this article.)*

WordAlone prayer requests

Beginning with this issue of the Network News we will list prayer requests, from time to time, for the Evangelical Lutheran Church in America and the WordAlone Network and its work.

We ask our members and friends to pray as often as possible:

- that Scripture will be accepted as the inspired Word of God and used as the authoritative source and norm of the ELCA's proclamation, faith and life
- for the leadership of the WordAlone Network and the ELCA to be led and refreshed by the Holy Spirit
- for the completion of new worship resources that will *(Continued on page 9)*

Larger church council, nomination change defeated

by Betsy Carlson, editor

The size of the Church Council of the Evangelical Lutheran Church in America will remain unchanged but proposed changes in its nomination process may be up in the air after the churchwide assembly of the ELCA in August in Orlando.

The assembly voted late in the assembly week on several church council recommendations to increase communication between the church council and synods by various means, such as adding more advisory members and having church council nominees selected by synods.

At a meeting earlier in the week, the assembly had adopted an amendment from Bishop Peter Rogness of the Saint Paul Area Synod to increase the size of the council to 65 plus the ELCA's four officers, giving each synod a seat on the council. The Rogness amendment had been made to the proposal calling for synods to nominate church council members. A two-thirds majority would have been needed to adopt the amended resolution to both increase the council size and change the nominating process. In the end, it did not receive even a simple majority much less two-thirds approval with the vote 464 for adoption to 505 against.

The ELCA church council had recommended to the assembly that nominations for each council seat be done by the synods on a rotating basis so that the church council size would remain at 33 plus the denomination's four officers. This change in the nominations process would have represented a "baby step in the right direction"

toward rebuilding trust in the governance structure, according to WordAlone director Mark Chavez.

Immediately after the vote, many assumed a churchwide assembly nominating committee would continue to nominate candidates and an assembly would continue to elect council members as it has in the past. However, a summary pamphlet from ELCA Communications Services after the assembly suggested that the nomination process had been changed.

At press time, persons from the office of the ELCA secretary and the news service declined to comment on the church council nomination process.

During assembly discussion on the proposals, ELCA vice-president Carlos Peña said the council had looked at a variety of options from a 128-member council to a smaller council.

In response to a question, ELCA staff member Charles Miller told the assembly a 69-member council could operate within the ELCA budget; and no budget adjustments would be necessary.

Bishop Philip Hougen, Southeastern Iowa Synod, spoke for Rogness' proposal, he said, because the ELCA couldn't keep doing business the same way if it wanted to turn around declining giving.

Earl Mummert, Lower Susquehanna Synod and church council member, spoke against increasing the council size noting the corporate world was reducing boards' sizes, as had the ELCA Board of Pensions.

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Delay of new worship materials rejected by 2005 assembly

by Betsy Carlson, editor

The 2005 ELCA Churchwide Assembly approved a proposed process for completing the Renewing Worship project. The process is to be finished by the ELCA worship committee under the auspices and with the approval of the Presiding Bishop's office.

Several attempts to delay the process for completing new worship materials failed. Attempts to bring completed worship materials back to subsequent churchwide assemblies also were voted down. The only amendment the assembly accepted was to add the words "liturgical quality" to a description of the music in the new materials.

Under a restructuring proposal for the churchwide bureaucracy, which the assembly approved later, the worship work of the church is being moved from the Division for Congregational Ministry to the Presiding Bishop's office.

Pastor David Mayer of the Southwestern Texas Synod moved to amend the Renewing Worship process to delay approval until 2009 and to bring finished resources to the Churchwide Assembly then for final approval.

Mayer called for establishment of a task force, similar to the ELCA sexuality task force, for study and review. He proposed the task force include seminary professors, clergy, lay leaders and synodical bishops and work to ensure theological consistency and reflect the musical diversity of the church's traditions.

He called for broader input and communication within the ELCA and acknowledged that good and important work has been done already.

Pastor Michael Burk, ELCA director for worship, maintained that the proposed process would mimic practices that were already in place and that Mayer's amendment would set a precedent by changing the process to bring worship materials to churchwide assemblies for final approval.

Sarah Johnson of the Southwestern Minnesota Synod asked where the blessing of water fit into Lutheran theology and tradition. Presiding Bishop Mark Hanson ruled the question referred to content and was not germane to consideration of the amendment. In response to a later question under a point of privilege as to why that question wasn't germane, Hanson said content questions would be appropriate at times but that his ruling could have been appealed.

Johnson came forward under a personal point of privilege and challenged Hanson's ruling by stating that it was very important for her and the votes of many others to understand the proposed blessing of water in the new worship resources.

Susan Briehl, project associate at Valparaiso University, Ind., and Renewing Worship team member, claimed the Word of God, in Baptism, makes the water regenerative and that it is confessional, that it is the Word of God at work.

The ELCA treasurer raised concerns about the cost of creating a task force.

Rosalie Rosholt, Southwestern Minnesota Synod, expressed concern that information has not been available on feedback to the Renewing Worship group.

Karl Moyer of the Lower Susquehanna Synod sang a few of the revised texts, much to the surprise *(Continued on page 9)*

Orlando is rightly in rearview mirror

by Jaynan Clark Eglund
President, WordAlone Network

Orlando is surely behind us but it is also now a part of us. Looking ahead after Florida, how do we move forward and plan for the future as the WordAlone Network? What did we see, hear and understand to have happened during the Evangelical Lutheran Church in America Churchwide Assembly in the Marriott World Center during that one week in mid-August?

What, if anything, have we learned from what was done and left undone?

I learned that I still enjoy close friendships with persons actively involved in pursuing the goals of Good Soil, which is diligently working for changes in ELCA ministry standards and for blessing same sex unions. We embraced physically and in conversation throughout the week, never hiding nor denying our differences. We rejoiced in our relationships, which have been sustained through many years and serious disagreements. Arduous discussions, intense debate and absolute disagreement were trumped by a unity that could not be of human construct but truly was God given. This was something for us to celebrate and to remember not only on a personal level but also as a reform movement within a mainline denomination. We could disagree, perhaps more deeply, but still care more.

I learned during an assembly session that our beloved professor, and friend, Gerhard Forde, a member of WordAlone's international Theological Advisory Board, had died (See page 10). Shaken by the news, I faced a seemingly clear word's being misrepresented and misconstrued. I grieved as I heard Dr. Forde's phrase, "radical Lutheranism" used and abused in an antinomian way (setting aside of the law).

Strangely enough, I was comforted some-

what by the reality that I would not have to see my dear friend this side of the grave and explain to him how his "radical Lutheranism" was adapted in numerous speeches to promote an agenda to "un-sin sin." I would not have to describe to him how the debate Aug. 12 equated Lutheran use of paradox (law/Gospel, saint/sinner, God hidden/revealed and so on) with a fog of intentional ambiguity surrounding passage of "recommendation 2" on blessing same sex unions. One was left to believe it was really quite Lutheran of us to embrace the ambiguous and lukewarm while leaving each pastor to decide for him/herself in these matters.

We learned that the WordAlone Network was being considered more seriously across the denomination and, most certainly, within the leadership of the ELCA. Numerous private conversations and a number of public speeches, sermons and reports acknowledged directly and indirectly the presence and voice of WordAlone. The apparent change in "tone" from previous churchwide assemblies may have reflected that many persons no longer viewed the Network as people "leaving" the ELCA. They had and have a grave concern that we actually will "stay and multiply."

That seemed to be the concern of more than a few leaders, but it was an admitted hope of some leaders and other people. That hope I share.

To borrow a runner's analogy, Orlando witnessed to the fact that the WordAlone Network has not yet hit its stride let alone come close to getting its second wind. Runners learn over time that those first few miles are always the most difficult as you strive to get stretched out and establish a good pace. *(Continued on page 6)*

Orlando is rightly *(Continues from page 5)*

These past few years we have been identifying leaders, learning ways to organize, building relationships and organizing an infrastructure as we have participated in churchwide assemblies (three officially).

I noted several times throughout the week that comments were made by different people from the podium that the ELCA was a denomination, the church, and not an "association" of congregations. This intrigued me. It was such interesting timing and use of the term "association" when you considered that as a witness to the future we have publicly announced formation of an association of churches to broaden our voice and stand together with all churches that sign "The Common Confession."

We learned that the WordAlone Network, though publicly disavowed by some, is depended upon by many of those same people, groups and elected leaders to support, provide resources, organize and "staff" areas of shared concern. Whether asked to support from the shadows as others took the public lead or out in front leading the charge, WordAlone was an identifiable voice—present and proclaiming a Lutheran witness that strove to be biblically and confessionally sound. Whether they agreed with us or not others seemed to make a broader based acknowledgment that we were committed to speaking and reporting consistently, clearly and with integrity.

Many issues and floor actions were of interest to the Network because they begged the "authority" question we have asked repeatedly, "By what authority do you do these things?"

In the future, if the answers are not based on Scripture and sound reason then WordAlone will take those opportunities to educate, clarify and attempt to convince voting members to act in ways consistent with the clear Word of God and sound reason. This is exactly where Luther himself stood.

We learned that well grounded theological and confessional speeches calling for the delay of the Renewing Worship materials for further review and evaluation were trumped by one teenager's speech appealing to the voting members for "peppy" worship "now!" Peppy and expedient talk glossed over faithfulness to the biblical witness, the Christian tradition and the Lutheran confessions. A speech made before the vote that rang out across the assembly floor, "If you don't like it, don't buy it," admittedly hurt our appeal for delay. But it may in the end be the clarion voice of good news regarding Renewing Worship.

"If you don't like it, don't buy it!"

We learned that we could work with synods where we have no strength as a Network. We could work with bishops with whom we disagree on everything else except governance and representational issues. It was a joy to "agree to disagree" on almost everything and yet join hands on issues for which we share common concerns.

The number of supporters of WordAlone's proposals on governance, specifically changing the configuration of the church council and for ratification of constitutional changes, passed at a churchwide assembly, increased from two years ago. However, votes against our proposals showed the voting members still would rather "trust the leadership" than give the voice and vote to the local church. There is much work to be done here.

We learned that people like to assign "isms" and "ists" to those with whom they disagree, such as "fundamentalists" and "biblical literalism." But beyond the name calling, the willingness of WordAlone Network supporters and friends to stand up and confront what no one else was willing to challenge did command a degree of respect.

I was asked several times how we could continue as a movement yet "lose" over and over again on *(Continued on page 10)*

Protesters fail to disrupt homosexuality discussions

by Pastor Mark Chavez, WordAlone director

ANALYSIS Speculation prior to the 2005 Evangelical Lutheran Church in America assembly was that Goodsoil and SoulForce, two pro-homosexual organizations, might attempt to disrupt the meetings Aug. 8-14 in Orlando with non-violent disobedience. They tried, but it didn't work.

They and their demonstration at the front of the assembly were ignored.

Some had suggested earlier that the groups might bring from a few hundred to 1,000 visitors. In fact it appeared they had only about 100 visitors.

The estimate is based on the number of visitors wearing rainbow-striped stoles and that number was reached only on Friday, the day of the vote on blessing same-sex relationships and accepting into ministry those in such relationships. This figure doesn't include the delegates on the main floor of the assembly, some of whom also wore rainbow stoles.

Daily, people wearing rainbow stoles lined the hallway leading to the meeting hall, set up signs, held photos and distributed stoles, gifts and material contrary to the assembly rules, as at previous churchwide assemblies. ELCA churchwide staff made them remove their signs and stop distributing material several times each day.

At each plenary session throughout the week, Goodsoil people stood along the far side of visitor's sections on both sides of the hall. The number averaged about 20 people on each side.

On Friday as the assembly began discussing the ELCA Church Council's three April recommendations on homosexuality, the number of people wearing stoles doubled.

Some were delegates moving to the visitors' section. Others were outsiders. When asked by assembly delegates and visitors if they were ELCA members, some said no.

The attempted disruption began after the first two church council recommendations had passed. The third recommendation would have allowed homosexuals in committed relationships to become ordained and lay ministers through a process allowing exceptions to present standards for ordinations. It failed.

During discussion of the third recommendation, the rainbow crowd crossed through a barrier separating visitors from the delegates and in silence walked in front of the assembly. They stood facing the assembly.

ELCA Presiding Bishop Mark Hanson asked them to respect the rules of the assembly and to return to their seats. They ignored him. A motion to go into recess until the protesters departed was defeated, as well as a motion to table the sexuality discussion and turn to other business until the silent protesters left.

Hanson asked the protesters two more times to return to their seats and expressed his disappointment that they would not respect the assembly's rules. When asked by a delegate why further action was not taken to remove the protesters and prevent them from intimidating the assembly, Hanson said that just as you sometimes ignore the misbehavior of a child, he said he would do the same with the Goodsoil group. He urged the assembly to continue with its discussion.

It did just that.

The attempt to disrupt and intimidate the assembly failed, and *(Continued on page 8)*

Interim eucharistic agreement with Methodists approved

The assembly of the Evangelical Lutheran Church in America overwhelmingly approved an interim eucharist sharing agreement with the United Methodist Church at the 2005 meeting in Orlando. The Methodist church had already approved the agreement.

In the discussion one delegate said, "I thought we already had it."

Dr. James Crumley, former bishop of the Lutheran Church in America (one of the predecessor denominations of the ELCA) asked why a full communion agreement was not being proposed at that time. He said there was nothing new about the proposal since Lutherans have had eucharistic hospitality with Methodists for decades.

In response to Crumley's question, Bishop

Allan Bjornberg, Rocky Mountain Synod and Lutheran chairperson of the Lutheran-Methodist dialogue, said that in view of the difficulty the ELCA had experienced with another full communion agreement, the dialogue team had decided to propose only an interim agreement. He said the dialogue team wanted everyone else to "discover the riches" that the dialogue team had discovered.

WordAlone director Mark Chavez told WordAlone members later that the bishop apparently missed the point of Crumley's question—many have known "the riches" for years.

"This is another indication of how ELCA ecumenism tends to be top-down, bureaucratic and out of touch with the grassroots," commented Chavez.

Protesters fail to disrupt *(Continues from page 7)*

many observers said the protesters' move was ill-judged and did not help their cause.

For many years individuals in the homosexual movements have complained that the voice of gay, lesbian, bisexual and transgendered people has been silenced or excluded in the ELCA. No doubt their disruption of the assembly was an attempt to force the ELCA to notice them. The truth is that since Jan. 1, 1988, the first day in the life of the ELCA, the homosexual movements have had advocates speaking for them throughout the churchwide organization.

Far from being a silenced or marginalized voice, the pro-homosexual voice has been privileged in the ELCA.

If the pro-homosexual voice were truly marginalized in the ELCA, there would not have been a 1990s human sexuality task force that voted 16-1 in favor of the homosexual agenda, there would not be the present task force that voted 12-2 in favor of their agenda and

there would not be a church council that voted 33-2 in favor of the three recommendations concerning sexuality.

Although the silent protesters did not disrupt the assembly, they did ironically give visible witness to their privileged position in the ELCA. They stood against the assembly—facing in the same direction as the presiding bishop. That is—by their posture—they stood against ELCA members, churches and synods, not the churchwide leadership.

A last attempt to influence the assembly came Sunday morning, after the assembly's final worship service, when a Goodsoil supporter passed out an information sheet justifying the protest on Friday. An assembly delegate in the final plenary session expressed his disapproval of the distribution of Goodsoil material after the Communion service. Hanson responded that it was unfortunate that it had happened.

Ratification declined for assembly major decisions

by Pastor Mark Chavez, WordAlone director

The 2005 Evangelical Lutheran Church in America Churchwide Assembly in August in Orlando rejected the idea of having synods or congregations ratify major decisions of churchwide assemblies.

A motion from the Memorials Committee that recommended no ratification, based in part on rejection of ratification by the 2003 churchwide assembly, was adopted 592 to 242. An attempt to substitute a memorial from the Montana Synod calling for ratification failed with 223 voting for the substitute and 610 against.

Although hearing all week long, from Aug. 8 to 14, from both church council members

and assembly delegates that there was a disconnect between the churchwide organization and the rest of the ELCA, the assembly declined this proposal to help repair the disconnect. A similar discussion occurred at the 2003 assembly.

In other action the assembly referred a memorial from the Southwestern Minnesota Synod concerning non-episcopal ordinations to the Lutheran-Episcopal Coordinating Committee. The memorial called for equal standing on the roster for pastors who receive an exception from the requirement that all ordinations be done by a bishop per the ELCA's full communion agreement with The Episcopal Church USA.

WordAlone prayer requests *(Continues from page 2)*

give glory to God and be the reflection of our Lutheran history, traditions and confessions

- that the ELCA sexuality studies will proceed in a God-pleasing manner and that the task force will put Scripture first in its deliberations

- for the formation of an association of confessing churches that will renew the ELCA

- that members of the ELCA will take more interest in and ownership of their denomination

- for persons who will be nominated this fall and elected next spring as delegates to the 2007 Churchwide Assembly

- that pastors of churches have the courage to discuss potentially controversial matters with the members of their congregations.

Delay of new worship materials rejected *(Continues from page 4)*

of the assembly. He said that text patterns such as "AB AB" were placed with tunes with "AA AA" patterns producing unsatisfactory experiences. He said the materials need to be looked at across the church so such quirks can be discovered.

"The need for speed is not so great as the need for care," declared Moyer.

Prof. Robert Benne of the Virginia Synod raised a concern about the names used for "God" in language in the new resources. He described the new materials as having "snipped," "pruned" and "annihilated" masculine names for God. He noted that "Lord, Master, King and Father," have been eliminated in several places.

Fall theological conference is Nov. 6-8

The annual WordAlone Network fall theological conference is scheduled Sunday to Tuesday, Nov. 6-8, at Brooklyn Park Lutheran Church, Brooklyn Park, Minn. Registration materials will be sent out soon.

An organizational meeting for a new association of confessing Lutheran churches will be included in the conference agenda. The association is being formed under the auspices of and with the support of the WordAlone Network.

The WordAlone conference theme this year

Two giants of theology lost

Drs. Gerhard Forde and Gerhard Krodel, two of the most important Lutheran theologians in North America, died in August. Each had suffered recently with ill health. Both were members of the WordAlone Network's international Theological Advisory Board.

Forde taught systematic theology for many years at Luther Seminary, St. Paul, Minn., and Krodel taught New Testament at Wartburg Seminary in Wartburg, Iowa, The Lutheran Theological Seminary at Philadel-

phia and Lutheran Theological Seminary at Gettysburg, both in Pennsylvania.

Main presenters will be Prof. Dennis Biefeldt, who teaches philosophy and religion at South Dakota State University, Brookings, S.D., Assoc. Prof. Mary Jane Haemig, who teaches church history and is director of the Thrivent Reformation Research Program at Luther Seminary, St. Paul, Minn, and Dr. Cynthia Jurisson, who formerly taught church history at Lutheran School of Theology at Chicago.

Their impact on the biblical, confessional Lutheran witness in North America cannot be underestimated, WordAlone President Jaynan Clark Eglund said recently. Through their books, teaching and faithful witness they helped keep many pastors and laity focused on Jesus Christ and his cross.

Please keep their wives, Marianna Forde and Joan Krodel, and families in your prayers.

At that point who argues over wins and losses and votes? Faithfulness and a willingness to follow where one may not choose to go are the calls.

With the "big picture" ahead of us—the association for the sake of renewal of the churches, stepped-up efforts for institutional reform and founding a Lutheran Theological House of studies to preserve, protect and pass on solid Lutheran theological training to this and future generations—Orlando is best viewed as behind us, the most optimistic view of Orlando from a WordAlone Network perspective.

Orlando is rightly *(Continues from page 6)*

the floor. "Don't people get tired and discouraged and just want to quit?"

"Yes," I answered, "that can be and would be the case if this was all about winning and losing, but we learned some time ago there is a higher call in what we have been asked to do as a voice for renewal, reform and theological reflection within and beyond the ELCA. We are asked to proclaim even when there are no apparent ears to hear. We are asked to speak when all around us is wilderness and a foreign land. We are called to speak a Word that is not our own to a church that is not our own by an authority that is not our own."

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 17 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: 651-633-4260. (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.

Trinity Ev. Lutheran Church
Benson, Minnesota
 Contact: Chad Payne, Council Pres. 320-843-3908 - OR - Ken Aeikens, 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. Trinity Lutheran Church is a caring congregation committed to providing a place of worship to proclaim Jesus Christ as Lord and Savior. We acknowledge the authority of Scripture and the Lutheran Confessions. Growing in Christ as a community of believers, we share with all people the good news of salvation through Jesus Christ.

American Ev. Luth. Church
Prescott, Arizona
 Contact: Dan Storvick: 928-445-4348

A full-time pastor who professes Jesus Christ as Savior and Lord; demonstrates ongoing, prayerful and personal relationship with Jesus Christ; has a high regard for the authority of Scripture; is theologically conservative; conversant with, and supportive of Lutheran Doctrine; and loves people. Experience is required: Leadership in Family Ministries, Preaching, Leading Worship, Teaching, Counseling, Visitation and Administration.

Our Savior's Lutheran Church
Roy, Utah
 Contact: Karl Heinz
 Call Committee Chair
 801-497-0122 OR
 Valerie Gilfillan
 Council President
 801-497-0122

A full-time, Spirit filled pastor who is called to serve an active growing congregation of about 200 families. We are an equipping ELCA congregation that is growing and feel that God is calling us to build. We desire a pastor who loves the Lord and has the ability to teach and preach the gospel according to the scripture and has a love for all groups but in particular our youth.

St. John's Ev. Lutheran Church
Los Banos, California
 Contact: Robert Mueller
 Call Committee Chair
 822 Jefferson Avenue
 Los Banos, CA 93635
 209-826-5466 - OR - Brad Baumgartner, Call Committee Vice-Chair
 247 Stonewood Drive
 Los Banos, CA 93635
 209-826-7416 - OR - church Email: st-johns@sbcglobal.net [email accessed only by church administrator who is a member of the Call Committee]

A full time pastor who supports the 10 Affirmations associated with WordAlone. This person must have recognized abilities in preaching, teaching, pastoral care and worship leadership. All inquiries treated with strictest confidentiality. St. John's is a small congregation located in the Central Valley of California, averaging 61 people in weekly worship. Los Banos is a growing community with commuters from the Bay area moving there. Located within a 2 hour drive from Yosemite area and the central Pacific coast.

Messiah Lutheran Church
Joliet, Illinois
 Contact: Dave Sylvester
 Call Committee Chair 815-729-0436
 A full time Associate