

NETWORK NEWS



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New renewal, reform groups mean 'less joining, more doing'

by Betsy Carlson, editor

Picture this: The WordAlone Network is a dispatching center and a new association of churches; a coalition of reform groups, individuals and churches; and a Lutheran Theological House of Studies are trucks delivering ministry within the Evangelical Lutheran Church in America.

Pastor Steve King, Holy Cross Lutheran Church, Maple Lake, Minn., came up with the image to explain how the four organizations will relate among each other. WordAlone will coordinate the paths of the three "trucks," supplying communication, staffing and networking. King described this as "functional" rather than "hierarchical" leadership.

"I hoped the diagram could also draw us away from the questions about whether people have to 'join' another organization. You don't join a truck, you go somewhere in it," King wrote in a letter to the steering committee of the association of churches, known as Lutheran Churches of The Common Confession. (The diagram is posted at: www.wordalone.org/docs/wa-lccc.htm under the heading of "Dispatch and Delivery").

"Taking part in three ministry areas has less to do with membership and more to do with a mission task," he wrote and went on to describe the flexibility built into the new alignment of WordAlone, congregations, groups and individuals.

He said some people may want to "spend time driving different trucks" or working at the dispatch center. The orientation is one of action, not structure—less joining, more doing, according to King. Each "truck" has a distinctive purpose, lining up with WordAlone's three "Rs."

The association of churches will take on "Renewal." The alliance of churches, reform groups and individuals will work to "Reform" the ELCA's structure and outlook on biblical authority and mission. It is being called Lutheran CoRe, a Coalition for Reform. The new house of studies will focus on "Reflection" and education.

Lutheran CoRe and Lutheran Churches of The Common Confession are slated to meet concurrently with the WordAlone Network's annual convention, April 30 to May 2 at Calvary Lutheran in Golden Valley, Minn.

Avoid broad road of doctrinal tolerance

by Pastor Dan Delzell
Trinity Lutheran Church, Papillion, Neb.

Before the dust could even settle after the divisive debate in the Evangelical Lutheran Church in America over sexuality proposals, the much larger issue of universalism was promoted to the forefront in an article in the November 2005 issue of "The Lutheran" magazine by the late Professor Walter Bouman. As with the sexuality discussions, there are conscientious voices on both sides that hold firmly to opposite points of view.

Bouman, a theologian, teacher and author was on the faculty of Trinity Lutheran Seminary, Columbus, Ohio, for many years. He died in August 2005.

Those who are traditional in their views of sexuality tend to also believe that there is no salvation and no healthy form of spirituality apart from saving faith in Christ. Those who are revisionist in their views of sexuality tend to share Bouman's "vision

for the future." Bouman boldly presented his case for "universal salvation" based on the historical reality of Christ's resurrection. He wrote, "The only final condition for eternal participation in Christ's victory is that we be dead...Christ will raise us all—and somehow bend us into shape so we become the human beings we were intended to be." Rather than only believers being saved by grace through faith in Christ, Bouman maintained that "all" human beings would receive mercy after their deaths because of Christ's resurrection.

Professor Bouman unashamedly attempted to remove "subjective justification" from Lutheran theology. Faith becomes optional; your physical death becomes "the only final condition" necessary for you to spend eternity in heaven. While orthodox Lutherans believe Jesus Christ definitely died for the sins of all people ("objective justification"), one does not receive the benefits of Christ's atoning work on a subjective, personal level apart from saving faith. In his final theological contribution to the ELCA, Bouman carefully removed the need for repentance and saving faith. Justification through faith has been the foundation of Christian theology for 2,000 years. Jesus understood man's greatest need when he came on the scene proclaiming, "Repent and believe the good news!" (Mark 1:15)

Bouman presented a paper on human sexuality back in April of 2002 where he referred to gay and lesbian persons "who want to be faithful Christians." He said, "We cannot say to them that the calling to enter into a relationship is sinful."

This supposed doctrine of tolerance that

protects personal behavior from being labeled as sinful is the same false doctrine that protects everyone from any possibility of receiving eternal punishment. Needless to say, the acceptance or rejection of this doctrine has huge implications for a congregation's mission and ministry. To be "doctrinally correct," or more accurately "politically correct," in our society today, one would have to affirm the professor's positions on both sexuality and salvation.

Of course, the temptation is to "demonize" those with whom we disagree. We need not step into that trap. We are not called to judge one another. God does call us, however, to judge doctrine. Those are two very different things. Many people in our society and even in the church tend to equate the two. To judge someone is to look down on them because of what they do or what they believe and to view oneself as a superior person. To judge someone else's doctrine is to point out where his or her teaching is in conflict with the truth as revealed in God's Word. To judge someone's doctrine with a humble attitude is an act of compassion. Christ's love motivates us to intentionally help people get set free from the slavery that accompanies false doctrine.

The apostle Paul, under the inspiration of the Holy Spirit, was never reluctant to judge false doctrine. He warned Timothy that people would turn from "sound doctrine" to "myths." (2 Timothy 4:2-4) The doctrine of universalism certainly falls into that category. This is the doctrine that all men eventually will be saved. False doctrines confuse, mislead and enslave mil-

lions of people.

A friend of our congregation by the name of Vijay has spent the past 30 years teaching and equipping missionaries in India while also operating homes for widows and orphans. Vijay told me recently that "the biggest headache" he faces in the cities of India is not with Hindu or Muslim extremists, but with Mormons and Jehovah's Witnesses. These sincere yet deceived bearers of false doctrine are instructed by their leaders to mingle with the Christian groups and spread their teachings to anyone who will listen. Vijay says that they are causing much confusion, especially for new Christians.

Professor Bouman's theology certainly won't convince Vijay to stop reaching the lost in India. I wonder, though, how many seminary students were persuaded over the years to accept the professor's teaching on "universal salvation."

In his final appeal, Bouman cut straight to the chase. This theological treasure hunter decided to leave us the secret map that clearly reveals the final doctrinal destination of his theology. We can thank him for removing any uncertainty over where this broad road ends up. Why is it often so difficult for us men to stop and ask for directions when we get lost on a trip? A similar self-reliance is manifest in the spiritual travels of many theologians today. Professor Bouman's journey illustrates a point that everyone in the ELCA can agree upon: It is helpful to know where a road leads before we continue down it.

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Hymnal service to proclaim Christ

by Oliver K Olson, Th.D.

There may never have been as much disagreement about the Sunday service as now. A term for it: "worship wars." Some argue for a traditional, others for a contemporary service. Some reject traditional liturgy as outdated, others reject contemporary liturgy as moving towards entertainment. Much of the "war" is fought over music, but the real issues are deeper.

The more important battle in the worship wars, is if we will recognize Roman Catholic rituals as the liturgical standard.

Our "red" hymnal, the "Service Book And Hymnal" (1958), adopted some Roman rituals and offered them as a "clearer vision." Our "green" hymnal, "Lutheran Book of Worship" (1987), adopted more, including a prayer for the dead, calling it an "ecumenical commitment." The projected hymnal for the Evangelical Lutheran Church in America (2006) is on record as planning to adopt much more, calling it "renewing worship." The most alarming of all these three innovations is the use of Jesus' words of institution, as part of the communion prayer, called the "Eucharistic prayer." It is prayed to God instead of being a Gospel proclamation to the people. In current Roman Catholic teaching the worshipper at Mass is literally at Calvary participating in Christ's sacrifice for sin.

However, the hymnal task force is working to recover our rich evangelical Lutheran heritage by refreshing the language and renewing the musical settings of "**The Common Service**," rather than producing something innovative, contemporary and new (and re-invent the wheel) or emulating Roman liturgical renewal. In the current "worship wars," we have something to bring to the liturgical table that has stood the test of centuries. It is a heritage worthy of our children and children's children.

Almost all Lutherans in America: the Danes, the Norwegians, the Slovaks, the Swedes and the Germans (including the Missouri Synod and the Wisconsin Synod) adopted The Common Service more than a century ago. And they did it apparently for reasons of worship, not sales!

The Common Service is a little-recognized miracle of Lutheran unity that could play heavily in offering a solution to the worship wars today. It is the granddaddy and should be the standard of all Lutheran liturgies in the Lutheran churches of America today. It was compiled, as the "Service Book and Hymnal" explains (p. vii) on "the principle of the common consent of the pure Lutheran liturgies of the 16th century, that common consent among those churches following Luther, preserved the classic 2,000 year-old tradition of the Western church."

A radical difference exists between current Roman and ecumenical liturgical trends, which fix the focus on humankind, and a return to evangelical Lutheran liturgy, which proclaims the Good News of Jesus Christ. One is the "offertory," a ceremony that through the centuries has created theological mischief.

The offertory is the clearest example of the old observation, "*lex orandi lex credendi*" that loosely translated means, "The way we worship will determine what we believe." The offertory has ritualized the idea that our human effort contributes, or offers something to God. Interpretations of this ritual eventually contributed to misleading doctrines such as the Roman Catholic one that our sacrifices participate with Christ's in the sacrifice of the Mass.

As many Lutheran service books did at the time of the Reformation, the task force plans to omit the offertory and simply gather gifts of thanksgiving during a hymn. And let the focus of liturgy remain totally on God's grace to us, not our gifts to Him.

News updates

ELCA Church Council okays local synod nominations for council openings

The Church Council of the ELCA approved in November a "continuing resolution" to the denomination's constitution that will allow local synods to nominate two candidates for council openings. Churchwide assemblies will continue to elect council members. Another continuing resolution paired up the synods so that nominations can be made on a rotating basis among the ELCA's 65 synods. Continuing resolutions can be submitted to and acted on by churchwide assemblies, but the church council can also approve them.

Council minutes acknowledged that actions on a proposal from Saint Paul Area Synod Bishop Peter Rogness to increase the size of the church council from 37 members to 69 members may have given "mixed messages" regarding nominations of church council candi-

dates. Rogness' proposal amended the council's recommendation for synodical nominations. It was passed when first proposed and defeated when brought up for a final vote. His proposal might have required a constitutional amendment to allow synodical nominations.

However, the question of who should nominate council candidates was moot because the church council proposed amendments to the 2005 churchwide assembly to allow nomination procedures to be set by "continuing resolution" rather than by the constitution. In effect, this gave the church council the authority to establish nominating procedures. It was adopted by the churchwide assembly "en bloc," which means it was lumped in with several other proposed amendments that were neither discussed nor voted upon individually.

Council refers Metro New York Synod gay ordination votes for study, report

Also in November, the ELCA Church Council referred for study and possible recommendations a Metropolitan New York Synod resolution that essentially allows non-celibate homosexuals to serve as pastors and other rostered ministers, provided they are in "loving, committed, same-gender relationships." In cases of discipline involving ministers in same-gender relationships, the resolution said the "overriding consideration must be to best serve the mission and pastoral needs of the particular ministry or congregation" and the synod.

The resolution was referred to the secretary's office, the presiding bishop's office, the vocation and education unit and the conference of bishops, with a request for a report and possible recommendations

to come to its meeting this April.

The council rejected a request from the Southwest California Synod for a complete review of the denomination's Visions and Expectations for ministers and ministry standards. The California synod noted that the churchwide assembly rejected a resolution to affirm and uphold Visions and Expectations and that portions of the document "continue to create much disagreement within the ELCA." The council, in rejecting the synod's request, made a point of acknowledging actions of the assembly on ordaining non-celibate gays or blessing gay unions and the Task Force for the ELCA Studies on Sexuality recommendations.

(This report was prepared by Betsy Carlson, editor.)

+ Open letter about 'third way' compromise from Association for Church Renewal leaders

And you, who once were estranged and hostile in mind, doing evil deeds, He [Christ] has now reconciled in His body of flesh by His death, in order to present you holy and blameless and irreproachable before Him, provided that you continue in the faith, stable and steadfast, not shifting from the hope of the gospel which you heard, which has been preached to every creature under heaven, and of which I, Paul, became a minister. (Colossians 1:21-23, RSV)

Sisters and Brothers in the Lord:

We, renewal leaders in various North American Protestant denominations, write you with thanksgiving for Christ's great work of reconciliation and sanctification. It is our only hope in life and death.

We encourage you to remain steadfast in your faith in Christ's work, looking to Him as the sole source of unity and purity within His church. There are constantly shifting alternatives that offer a false, cheap peace. But we urge you not to let go of the true and costly peace won by Jesus Christ.

As many of us gathered Oct. 17-18 in Arlington, Va., we noted a shifting situation in several denominations. This letter is our attempt to alert you to these new developments.

The debate within our churches over biblical standards for human sexuality may be entering a new phase. For decades, revisionists have argued that the Scriptures, properly understood, do not prohibit homosexuality as it is practiced today. Indeed, they have insisted that biblical values of "justice" require the acceptance of homosexual relationships.

Increasingly, however, the arguments have shifted. We now see—in several denominations—a new strategy to win the church's affirmation of homosexual acts. This new strategy is less direct. It is offered as a "compromise," a "third way." Yet the effect

would be the same: to undermine and ultimately to set aside the historic Christian teaching that affirms God's good gift of sexual intimacy solely within the marriage of man and woman.

We stand opposed to this false "third way," with the same firmness with which we opposed the earlier attempts to reinterpret the Bible. We warn you to beware of such "compromises" that give away too much.

The essence of the new strategy is this: to leave in church law books the orthodox standards calling Christians to fidelity in marriage and sexual abstinence in singleness, while inventing procedural devices permitting church bodies and officials to disregard the standards at will. This strategy has been proposed—and, in some cases, functionally adopted—in the Episcopal Church, the American Baptist Churches, the United Methodist Church, the Evangelical Lutheran Church in America and the Presbyterian Church (U.S.A.). Insofar as it succeeds in some of those denominations, the strategy will likely be replicated elsewhere.

This strategy marks, in some ways, a retreat by the pro-homosexuality advocates. Tacitly, they are conceding that the weight of biblical and traditional Christian teaching is against them. They have not been able adequately to answer the powerful exegesis buttressing that teaching, represented especially by Robert Gagnon's masterwork "The Bible and Homosexual Practice." The pro-homosexuality advocates have not persuaded most church members to abandon the historic teaching. For this indirect vindication of the truth, we must all be grateful to God.

Yet we cannot be content with standards that remain on paper while being emptied of all force. This false "compromise" would be, in some respects, more damaging than a straightforward blessing of homosexual relations. Not only would it convey toler-

ance of sin in the important area of sexuality, but it would also set the church adrift more generally.

This "third way" would sever the church's practice from its doctrine. It would set a terrible precedent of a church openly acknowledging a biblical command and then treating obedience to that command as optional. If denominations start granting exemptions from church discipline in one area, it will be very difficult to maintain any kind of covenant of mutual accountability within the church. No promise of ecclesiastical peace and unity can justify these distortions of the church's theology and polity.

Advocates for this "third way" make arguments that strain credibility to the breaking point. They claim that they are "proposing no changes" to the church's standards. But in fact they are seeking a radical change—to demote the standards to "non-essential" status. They claim that their "compromise" would split the difference between traditionalist and revisionist views on sexuality. But in fact it would yield exactly the result desired by the revisionists—moral approbation of non-marital sex—on a slightly longer timeline.

"Third way" proponents also claim that their solution would strike a balance between different interpretations of the Scriptures. When two interpretations are mutually contradictory, these proponents want to accept both the one and the other as equally valid. They urge the church to "get beyond yes/no polarities" that force it to make painful choices. Their "third way" would avoid such choices by affirming all individuals interpreting the Bible as sincere and faithful Christians.

This approach is utter nonsense. The Bible is filled with unavoidable yes/no choices: "I set before you life and death, blessing and curse" (Deuteronomy 30:19); "Choose

this day whom you will serve" (Joshua 24:15); "He will place the sheep at his right hand, but the goats at the left" (Matthew 25:33); "Listen! I am standing at the door, knocking; if you hear my voice and open the door, I will come in to you and eat with you" (Revelation 3:20).

A church that systematically refuses to choose between truth and error has no place left to stand.

To the extent that any church declines to distinguish the better from the worse biblical interpretations, it undercuts its own ability to teach clear doctrine from the Scriptures.

The existence of different interpretations does not imply that all those interpretations are equally valid. Nor does it imply that all interpreters are equally faithful. On the contrary, it is more likely that every interpreter falls short of complete faithfulness—to a greater or lesser degree. The church cannot give unconditional affirmation to all its members' personal views of Scripture. It always has the responsibility to seek the most faithful interpretation and to act upon it.

We are convinced—by the consistent testimony of the Scriptures and the Church Universal, through the ages and around the world—that the fidelity in marriage and abstinence in singleness standard remains the most faithful interpretation of God's will for human sexuality. This is an essential component of our calling in the Lord Jesus and our sanctification through the Holy Spirit, who purposes to "present [us] holy and blameless and irreproachable before him." We ask you to stand steadfast with us in rejecting any compromise that would shift Christ's church away from that godly endeavor.

(Editor's note: To see the letter and names of signers go to: www.ird-renew.org/site/apps/nl/content2.asp?c=fvKVLfMVIIsG&b=470197&ct=1619441)

What is the 'being' of 'church'?

by Betsy Carlson, editor

The true church is the "hidden church"—not today's visible institutions, says Dennis Bielfeldt, a member of the WordAlone Theological Advisory Board and professor of philosophy and religion at South Dakota State University, Brookings, S.D.

Also a WordAlone board member, he was one of three keynote speakers on the ecclesiology or character of the "church" at an annual fall WordAlone Network Theological Conference in Brooklyn Park, Minn.

Bielfeldt asked questions about the meanings of "church." "What is the being of the 'visible church' that by virtue of which the 'visible church' is what it is?"

"What is the being of the 'invisible church'?"

"What is the being of the relation of the two?"

"What is the being of the Body of Christ and its relation to the church?"

But then, Bielfeldt suggested to attendees that there was a deeper picture and that the answers and the underlying critiques would reveal the foundational thinking of the WordAlone Network and its opposition on some issues, including unity of The Episcopal Church USA and the Evangelical Lutheran Church in America.

Then he asked, "What precisely is it that is one, holy, catholic and apostolic?"

He replied, "For Lutherans, there is but one church—hidden, then revealed." He added that the four marks of the church, one, holy, catholic and apostolic, could not apply primarily to the "visible church" because that church would comprise unbelieving members as well as believers.

He explained that the Lutheran critique within the Reformation conceived the principle of the "hidden church:" an association of individuals with faith and the Holy

Spirit in their hearts that is revealed in gatherings around Word and sacrament.

He also described some ways of understanding the "visible church":

- Only particular congregations or churches exist as "church," which is an option in strong congregationalism.
- The "church" exists as a universal, as something more than individual churches, and can exist on its own apart from any place where churchly things are going on.
- And, the "church" is the whole of all the institutional entities that are a part of it and no individual agency (for example, a congregation) can be, by itself, the "church."

Bielfeldt queried rhetorically if the ELCA were a church of congregations or a congregation of churches. And, could it have "expressions" (as defined in its constitution)?

"Is it, finally, merely an institutional organization in which "church" might appear?"

Then he asked how important the sentiments of the old Lutheran view of the hidden church would be if the church were to approach the big picture of what to preach—the Gospel or social justice.

He said he spoke from his heart and talked of a "celestial outlook" prevailing during the Reformation, in which the hidden church was reality to people. Then, came the Enlightenment emphasizing science and visible, physical realities.

With the reality of the unseeable God diminishing, it would seem only fitting that fellowship with others would become more important, Bielfeldt stated.

He concluded that it became very difficult—if one were committed to the reality of God as seen in human activities—to make the hidden church important or to accept that believers have unity because of their relationships to God.

'Church' is God's work, not humans'

by Betsy Carlson, editor

When Lutherans talk about "church," they talk about what is happening, not who is there and who is not. The view is an activity-centered one—God's activity, says Prof. Mary Jane Haemig, who teaches church history at Luther Seminary in St. Paul, Minn.

She was one of three keynote speakers on ecclesiology or the character of the church at an annual, fall WordAlone Theological Conference in Brooklyn Park, Minn.

"We are talking about God's activity in Word and Sacrament, not our activity in coming together, creating an organization or even our activity in administering Word and Sacrament," Haemig said. "Luther held from early on that it is the power of God that justifies and sanctifies, i.e., God at work. Augsburg 7 makes it clear that we did not make the church, God did."

The Reformers trusted God to preserve the church, she said. They believed the "church" was "one" in spite of the divisions of their times, for example, between the Western or Roman Church and the Eastern Orthodox Church. It was not seen as an organizational unity.

They saw how God had preserved the "church" even when it had had the worst of popes, she added. Luther and other Reformers did not see themselves as teaching something new, but calling the church back to its roots and stressing continuity with the apostolic church. They did not see their work as making "one, holy, Lutheran church."

Philip Melancthon wrote, in the "Treatise on the Power and Primacy of the Pope," that the Gospel bestowed upon those who presided over the churches the commission to proclaim the Gospel, forgive sins and

administer the sacraments, according to Haemig. He argued that according to God's law (divine right) this power is shared by all who preside in the churches; thus the distinction between a pastor and a bishop is one of human law, not divine law. According to the Treatise, "The church — not the pope or the bishops — has the right to administer the Gospel, to choose and ordain ministers."

Melancthon's Treatise, which rejected the pope as head of the "church" by divine right, is the most ignored of all Lutheran Confessions today, she said and added that it would "upset some ecumenical apple carts."

The Evangelical Lutheran Church in America got into trouble in the 1990s, Haemig stated, because "we have a confessionally illiterate church."

Haemig asked three questions: How does the "church" face disagreements? What of preachers and ministers? And, what of structures?

She answered, respectively: Christ alone rules over what is preached and taught in our churches. Acknowledging that the Old and New Testaments are the "rule and guiding principle" the reformers "made it clear that it is a task for all Christians to discern what is true and false in the faith." Ministers and preachers should serve the call to public proclamation but not be or define the proclamation. We have freedom to set up structures for the service of the church "as long as we do not make anything other than Word and sacrament necessary for the church."

"It is important that we focus not on the church, but on Jesus Christ. We are mostly the 'church' not when we are discussing the 'church' but when we are doing and seeing to the 'church,'" she concluded.

Reformers wanted 'church' to travel light through time, space and cultures

by Betsy Carlson, editor

The Reformers of hundreds of years ago wrote Confessions that recognized the church needed to travel light across time and space and from one culture to another, says Dr. Cynthia Jurisson of Chicago, Ill.

Jurisson, who taught American church history at Lutheran Seminary of Theology at Chicago, was one of three keynote speakers at an annual fall WordAlone Network Theological Conference in Brooklyn Park, Minn. The topic was the ecclesiology or character of the "church."

She approached the issue from the viewpoint of "call."

"What are we called to do?" she asked. "It's easy to forget what 'church' is to do: to proclaim the Gospel; to invoke, to call God into our midst to do something unique; to help us try to figure out what the Gospel means to us and to our daily lives."

Jurisson asked what a church might look like if it had an "ecclesiology of the cross."

She replied that it would be self-negating and self-sacrificing.

She suggested five ways to focus on the cross:

1. have a polity that focuses not on power but on purpose—putting proclamation of the Gospel and service ahead of self;
2. tell the "great story" of Luther's coming to his reforming biblical insights;
3. be about confession of the faith, not about coercion;
4. work on biblical literacy;
5. resist the temptation to see ambitions for self or the church as "mission"—"dare to pare to the evangelical essentials."

"People are not apathetic, they are interested in finding meaning for their lives," she said. "Are we willing and able to feed

those restless hearts, the people of America?"

Jurisson cited a Gallup poll that showed that 69 percent of Americans think daily about the purpose and meaning of life. Ninety-five percent express some belief in God.

Being "church" in a post-modern world, she said, is going to mean, first, taking care of the laity. Letting them know their sins are forgiven, urging them to serve in the world, assisting them in finding their vocations in the world, helping people to instruct their children.

"The church needs to be encouraging people to find time in praying—hearing the still, small voice of God and being spiritually fed," she said.

The new association of churches (which was started during the conference as Lutheran Churches of The Common Confession) could bring a new way of thinking together and of banding together in ministry, of efficiently providing ministry.

"The association must exist for the congregations and not the reverse." She went on to discuss church governance, urging that association planners not repeat earlier mistakes.

Jurisson warned against "constitutional confederations," the "corporation model" and "the regulatory agency," which she said came about accidentally in the 1960s when societal consensus started to break down.

Studies have shown that regulatory churches tend to become more and more coercive and tend to alienate the very people who volunteer. This opens the door for anger at the national organizations, she added.

"People vote with their feet," she said.

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

real plus. For more information on the typical role, see: www.xpastor.org

St. Paul Lutheran Church (LCMC)
Gaffney, South Carolina
 Contact: Barry M. Brown
 Call Committee Chair
 864-489-0260
 bbrowns@bellsouth.net

*Full-time pastor
 A full time interim pastor was hired on 1/1/2006 for a period of one year and we're looking to hire a permanent full time pastor at the end of that time. The Church is located in up-state SC along the I-85 corridor 50 miles south of Charlotte, N.C.*

Lutheran Church of the Holy Spirit
Manahawkin, New Jersey
 Contact: Rev. Rudolph Schneider,
 Pastor, Luth. Ch. of the Holy Spirit
 333 N. Main St.,
 Manahawkin, NJ 08050

609-597-8283
 Hspirit@comcast.net
 OR Joe Zimmerman
 Call Committee Chair
 609-597-2118
Full-time Associate Pastor leading to Senior Pastor position when current pastor retires (within 6 months). Worship services include traditional and contemporary formats. Stable congregation with well rounded learning and service ministries involving children, youth and adults.

Trinity Ev. Lutheran Church
Benson, Minnesota
 Contact: Rev. Jeffrey Engholm
 SW Minn. Synod, PO Box 499,
 Redwood Falls, MN 56283
 507-637-3904, eng@ecunet.org
 - 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 our Lord.

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.