

NETWORK NEWS



Volume 7, Issue 2 MARCH - APRIL 2006

Staffing changes approved by board

by Jaynan Clark Eglund, president
WordAlone Network

Change was on the scene at the WordAlone Network board of directors winter quarterly meeting in Tempe, Ariz., when they approved and embraced a variety of proposals to move confidently forward with staffing additions and moves.

Director Mark Chavez will move to central Pennsylvania to open a WordAlone office near to the large concentration of ELCA members in the East. Pastor Randy Freund, Faith Lutheran in Hutchinson, Minn., will work part-time for the Network out of the New Brighton, Minn., office, which will continue to be the administrative hub for the movement.

WordAlone staff will now be present from the west to the east in the U.S. I continue to work as the president from my home office in Spokane, Wash. In addition, layman Russ Dietz in San Jose, Calif., our synod point of contact in the Sierra Pacific Synod and a key member of our church-wide assembly team in Orlando last summer, has volunteered to be the national coordinator for WordAlone contacts in other synods.

Activity for WordAlone has been rapidly and steadily increasing in the east and the formation of Lutheran CORE (Lutheran Coalition for Reform) in line with the WordAlone "R" for "Reform" acknowl-

edges that many reform groups already were working in that area. This closer contact and investment in the other groups' continuing progress warrants staff moving to the East. Freund will work with the Lutheran Churches of the Common Confession, which also opens more possibilities for facilitating the renewal work of this new association.

These changes are a response to increased demands upon the WordAlone Network and an acknowledgment that we have continued with the same staff and basic budget for these first six years. Though we will continue our commitment to exercise extreme financial restraint and will work to keep the ministry of WordAlone big while keeping the administrative base small, we heard the cries from the volunteers and the staff that more support was needed. The approved changes will only increase the budget slightly but hopefully improve our "positioning" and efficiency greatly.

Work on the establishing of a Lutheran House of Studies, under Dennis Bielfeldt's direction, is proceeding at an accelerated pace. When we can share more details publicly, they will surely capture the attention and imaginations of many. Those longing for sound, theological study grounded in the Word of God *(Continued on page 2)*

Pro-GLBT Lutherans seeking funding, even from non-Christians, in \$2 million fund drive

by Betsy Carlson, editor

Supporters of gay, lesbian, bisexual and transgender causes in the Evangelical Lutheran Church in America say the denomination is at a "tipping point, a critical juncture" for "full participation of people of all sexual orientations and gender identities" and so are asking for major donations as part of a four-year campaign.

Based on an email sent out by ELCA ministers in and near New York City to potential donors and synod pastors, three pro-gay, -lesbian, -bi-sexual and -transgender support groups are working together to raise \$2 million to further their cause for change in the denomination.

They have already garnered \$1 million in pledges since beginning in 2005.

The three organizations working together in a "joint strategic initiative One Voice" are Lutherans Concerned/North America, Lutheran Lesbian and Gay Ministries and Wingspan Ministry of St. Paul-Reformation Lutheran Church, St. Paul, Minn.

"They certainly have the right to raise funds, but the lead-in to the invitation is obviously appealing to people outside the Evangelical Lutheran Church in America who 'may not be Lutheran or Christian' to support the campaign," said Pastor Mark Chavez, WordAlone Network director. "This is evidence, to me, of a movement inside the ELCA looking for support to those in the larger, secular pro-GLBT campaign whose ultimate goals are not just

blessing of same-sex relationships but also approval of gay, lesbian, bisexual and transgender behaviors and relationships."

The New York email started: "I am making a special appeal to those of you I know are concerned about the greater churches' need to be more inclusive in welcoming gay/lesbian members and clergy. Even though some of you may not be Lutheran or Christian, if you support GLBT causes, you probably recognize that organized religion cannot remain a hiding place for sexual discrimination."

The email asked recipients to come to a meeting Wednesday evening, March 8, at the parsonage of Pastor Phil Trzynka of Trinity Lower East Side Lutheran in New York City. The invitation was signed by Trzynka and several others including: Barbara Lundblad, associate professor of preaching at Union Theological Seminary; former Metro New York Synod bishop "Jim" Sudbrock; Pastor Ann Tiemeyer, director of Camp Koinonia.

"We are at a tipping point, a critical juncture of change within our church, where increased financial support will help us move boldly into the future;" the email said, "we invite you to participate with us in an historic collaboration to reform the Lutheran Landscape. We have a common vision of the Lutheran communion that embraces and actualizes the full participation of people of all sexual orientations and gender identities."

Chavez also said, "This is a good example that GLBT activists will keep pushing the ELCA to ordain people in same-sex relationships and to bless same-sex relation-

ships. The votes on these issues at the 2005 churchwide assembly were a smoke screen of ambiguity."

A report on the One Voice campaign in the November 2005 issue of the Lutheran Lesbian and Gay Ministries newsletter, "the mission," said the campaign had "reached the halfway mark in contributions and pledges." It notes that most of the pledges came through "concentrated efforts" in the Twin Cities, Atlanta and the San Francisco Bay Area and that the campaign was "gearing up" in New York, Philadelphia, Seattle and Los Angeles. Other areas of the country would be contacted over the next six months, it said.

The pledges were to be filled during a four-year period from 2004-2008, according to "the mission" newsletter.

"Pledges are being sought in amounts beginning at \$5,000 ranging up \$100,000. Donors are being asked to make their pledges over and above what they are already giving to the three organizations," said the newsletter article.

WordAlone, Metro New York point of contact Pastor Eric Swensson said that the fund-raising email showed how a "miniscule percentage of people, mainly revisionist clergy and lay activists, has brought a 4.9 million member denomination to the point of division, charges of heresy and at least one congregation leaving each month."

He urged ELCA members in an email of his own to write their bishops and the Church Council with concerns about the pro-GLBT campaign.

Staffing changes approved by board *(Continues from page 1)*

will not be disappointed. An update on this most exciting "mission" of WordAlone will be presented at the upcoming annual convention April 30-May 2, 2006 at Calvary

Lutheran Church in Golden Valley, Minn.

With so much change taking place, be assured that the Network's mission is not changing. We continue to be a strong voice and faithful movement committed to live under the authority of the Living Word of God, witnessing to Him alone as we engage the church for reform, renewal and deeper theological reflection.

In other business the board approved the request from the WordAlone Hymnal Task Force to become an independent Lutheran agency. The board acknowledged and commended the fine and faithful work of the task force and task force's desire to broaden their market and product by branching out independently while remaining closely related with the Network. WordAlone welcomes their participation in convention worship services and looks for regular updates through the Network News and web site.

Index

- p. 1-2 Staffing changes approved by board
- p. 2-3 Pro GLBT Lutherans seeking funding
- p. 4 WordAlone convention
- p. 5-8 Humankind makes 'church' into 'unity' idol
- p. 9 Bishop speaks of 'identity, unity, mission'
- p.10 Why restore an exhortation? Hymnal task force
- p.11 Youth Encounter presents EDGE! Lutheran Clergy Connect

Network News is published six times yearly by the WordAlone® Network.

Jaynan Clark Egland: President,
Mark C. Chavez: Director, Betsy Carlson: Editor

- Please photocopy & distribute -

WordAlone convention April 30 - May 2 hosts new assn. of churches and Lutheran CORE

Past generations of believers steadfastly preached and taught the Christian faith so that Lutherans were blessed with churches and homes where they could hear the call of the Holy Spirit through the Gospel.

WordAlone is working for reform, renewal and reflection so future generations in the Evangelical Lutheran Church in America can be active in Lutheran churches where they hear the Gospel and receive the sacraments rightly, according to WordAlone Director Mark Chavez.

Because of this, the annual WordAlone Network Convention has been planned to help equip believers to teach the faith to others of all ages, he said recently. The convention is being held concurrently with meetings of two new organizations, Lutheran CORE and Lutheran Churches of the Common Confession, April 30 through May 2, at Calvary Lutheran Church, 7520 Golden Valley Rd., Golden Valley, Minn.

Advance registration is requested. Contact WordAlone at wordalone@popp.net or by calling 888-551-7254 or 651-633-6004.

Meeting during the convention will be Lutheran Churches of the Common Confession, an emerging association of ELCA churches joined in a common confession to focus on proclaiming the gospel of Jesus Christ and making disciples.

Also at the gathering will be Lutheran CORE, a new coalition for reform that comprises individuals, churches and groups who will work for changes to be made in the ELCA that will move the denomination back to its biblical and confessional foundations.

The convention theme is, "Pulpit, Pews, Parents: teaching the Christian faith to all generations."

Chavez said, "We want ELCA members to receive solid food sound and deep teaching of the Christian faith in both church and home. All believers should know and understand the Bible and the Lutheran confessions, not just pastors and theologians.

"Martin Luther wrote the Small Catechism to be used in the home by parents. Parents need to be equipped so that they can raise their children in the faith."

Keynote presenters will be Dr. Harry Wendt, Founder and President of Crossways International, Minneapolis, Minn., speaking at 7:45 p.m. April 30 on "Jesus, the Radical Servant Messiah," and Dr. James Nestingen, professor emeritus, Luther Seminary, St. Paul, Minn., at 11 a.m. May 1 on "Handing Over the Goods."

Convention presenters and workshops will offer models and ideas on how to meet the challenges of teaching the Christian faith to all generations, Chavez said.

The new organizations will be presenting workshops too.

Lutheran CORE, is focusing initially on calling faithful leaders throughout the ELCA; paying careful attention to the names being used for God instead of "Father, Son and Holy Spirit;" and participating in on-going discussions about marriage and sexuality, according to Pastor Paull Spring, chair of the steering committee that is organizing Lutheran CORE.

The new coalition for reform, while it includes WordAlone, does not require those joining to necessarily become WordAlone members, Spring said.

Lutheran Churches of the Common Confession has grown to almost 50 member churches, located in all areas of the country, and also does not require membership in WordAlone.



Humankind makes 'church' into 'unity' idol

by Mark Chavez, director

When I look back on the three recommendations of the Sexuality Task Force, modified by the Church Council, and forwarded to the 2005 Churchwide Assembly of the Evangelical Lutheran Church in America, I fear that the least discussed, but most insidious, was the first recommendation for maintaining unity.

The first and second resolutions were adopted. The second essentially kept things as they were, an ambiguously interpreted statement from the 1993 Conference of Bishops about blessing same-sex relationships. The third resolution, which was voted down, called for ordination of homosexuals in same-sex relationships but would have required them to go through an "exceptions" process.

On the face of it, the first resolution seemed innocuous: that the organizations and institutions within the ELCA "be urged to concentrate on finding ways to live together faithfully in the midst of disagreements ."

But, almost every church's feared hobgoblins contention, disagreement, possible division lurked there. Ever since the assembly last August, we've heard both the familiar, "unity," "let's agree to disagree," and the new, "a third way," "differentiated consensus."

Unfortunately, they boil down to, "let's not talk about this," "we mustn't argue," "bury your heads in the sand" and "we must preserve the unity of the visible church."

So many in the ELCA have got so caught up in saving the unity of the "visible church" that they don't even hear our Lord saying, "Do you think I came to bring peace on earth? No, I tell you, but division." (Luke 12:51) They don't hear that the truth of Christ's Gospel will inevitably create division by countering the false gospels. Christians in these kinds of disputes aim to preserve the unity of the churches no matter what, even at the expense of the truth of the Gospel.

The most contentious struggles in the church always center on distinguishing between the true Gospel and the false gospels."

The most contentious struggles in the church always center on distinguishing between the true Gospel and the false gospels. This is at the heart of the troubles within the mainline Protestant churches in America.

The beginning of Article 8 in the Augsburg Confession has implications for our understanding of "church" that are being overlooked or ignored in the current troubles in the ELCA.

Likewise, although the Christian church is, properly speaking, nothing else than the assembly of all believers and saints, yet because in this life many false Christians, hypocrites, and even public sinners remain among the righteous, the sacraments even though administered by unrighteous priests are efficacious all the same....
Augsburg Confession, Article 8

When Philip (Continued on page 6)

Humankind makes 'church' into 'unity' idol

(Continues from page 5) Melancthon defended the article in the "Apology of the Augsburg Confession" he wrote:

... in this life hypocrites and evil people are mingled with the church and are members of the church according to the external association of the church's signs that is, the Word, confession of faith, and sacraments ... However the church is not only an association of external ties and rites like other civic associations, but it is principally an association of faith and the Holy Spirit in the hearts of persons. It nevertheless has its external marks so that it can be recognized, namely, the pure teaching of the Gospel and the administration of the sacraments in harmony with the gospel of Christ.

... If the church, which is truly the kingdom of Christ, is distinguished from the kingdom of the devil, it necessarily follows that the ungodly, since they are in the kingdom of the devil, are not the church although in this life, because the kingdom of Christ has not yet been revealed, they intermingle with the church and hold offices in the church. Just because the revelation has not yet taken place does not make the ungodly the church. For the kingdom of Christ is always that which he makes alive by his Spirit, whether it has been revealed or is hidden under the cross ... Christ's parables agree with this. [Matt. 13: 38] ... he teaches that the church has been hidden under a crowd of wicked people in order that this stumbling block may not offend the faithful ...

Compare Melancthon's words with what is often heard from people upset by disagreements in a church, "There is enough disagreement and tension everywhere else you go. I shouldn't have to deal with it in church."

The implicit assumption is that the church is supposed to be a place of refuge, a sanctuary that offers an escape from the troubles of this world. This kind of thinking exposes the danger of confusing the visible churches of this world with the true or hidden church and then expecting the visible churches to be refuges from trouble. When we look for visible refuges, we can easily make the churches of this world into idols.

An idol is an object of misplaced trust. So it is with churches that have been made into idols. Instead of churches being places where the Holy Spirit saves and keeps us united in true faith, some have turned them into places where it is our alleged job to preserve their unity to protect the idols.

Churchgoers say that the church is one place where there should be no divisions. Many avoid discussing important matters out of fear that churches may split. Others insist that completely contradictory interpretations of Scripture need not divide us. Members minimize the real differences that exist in the intermingling of Christ's kingdom and the devil's.

Isaiah's ridicule of ancient idols still applies. To paraphrase: You pick out a nice piece of wood. You carve half of it into your god. The other half you use to cook your food and heat your house. Then, when it comes time to run from the fury of an enemy, you have to save your god tie it onto the donkey with your other belongings and run. Idols don't save or serve us, and we end up serving and saving them. In their denial,

some assert that we can all just get along and agree to disagree differentiated consensus.

However, Augsburg Confession, Article 8 and the Apology assert that the trouble in the church is much deeper.

Melancthon and the Lutheran confessors, citing the parable of the wheat and the weeds (Matt. 13:38), insisted that the church is hidden because, until the end of time, the church exists in the intermingling of Christ's kingdom and the devil's kingdom. Far from being a sanctuary, the church is always right smack in the middle of the spiritual battlefield, with Christ and the Holy Spirit contending for us over against the devil.

Contention realistically and actually, should be the norm for the church.

Therefore, the devil's sights are always centered on the church. It's not that the devil has to provoke disagreements amongst us in the church. As sinners we'll create enough on our own. The devil's work is subtler, often cloaked in the form of false gospels that use all of the correct biblical language, even love, peace and unity, but which call for something other than repentance and faith. Christ contends for us with his Gospel and the devil contends against us with false gospels.

If we could build a spiritual reconnaissance satellite with infrared sensors that detect "hot," destructive opposition to the work of the Holy Spirit, the hottest spots on the satellite images would be in the churches. The reason is not just that we are all sinners in the church, or that some church members are false Christians and public sinners.

The reason is that there are believers in the church.

Since we are justified by faith alone apart from works of the law (Augsburg Confession, Article 4), then all the devil need destroy is faith. Take away faith and all else is lost. The devil is certain to attack when and where the Holy Spirit gives faith to sinners the assembly of believers among whom the Gospel is proclaimed and the sacraments administered rightly in accordance with the Gospel (Augsburg Confession, Article 7). The spiritual satellite would show that Satan's hot spots are precisely where the Holy Spirit **calls, gathers, enlightens, sanctifies** and **keeps** believers united in the true **faith**. (Small Catechism, explanation of the third article of the creed)

"... the church exists in the intermingling of Christ's kingdom and the devil's kingdom."

Augsburg Confession, Article 8 and the Apology are also reminders not to confuse the true church, the kingdom of Christ, with the institutions that we call churches in this world. The ELCA is not itself the true church, nor is the Episcopal Church, the Roman Catholic Church or any other church in this world. In an institution, such as the ELCA, that continually calls for unity with other church bodies, Augsburg Confession, articles 7 and 8 should be seen as the truly ecumenical confessions they are. These two insist the true church can be found wherever assemblies of believers hear the Gospel and receive the sacraments rightly. The Holy Spirit can and does assemble believers within all Christian churches and traditions.

Melancthon reminds us that the structure we call a church is "an association of external ties and rites like other civic associations." Structure is needed because the only people that can assemble are sinners, and sinners always need to be bound by the law. In this (Continued on page 8)

Humankind makes 'church' into 'unity' idol

(Continues from page 7) world, assemblies of believers are always intermingled with human and worldly institutions, the kingdoms of this world. There is no other place in creation for God to speak his Word.

Within the ELCA we are saddled with a definition of the church that creates further confusion and misunderstanding. The ELCA constitution defines the church as having three expressions congregational, synodical and churchwide. The three expressions are interpreted in such a way, that when 1,000 or so ELCA members gather as "voting members" every two years for one week as the churchwide assembly, they are the ELCA, the church.

The churchwide and synodical structures are not the church. Assemblies, churchwide and synodical, are not the church. Churchwide and synodical structures exist only to serve the places where the Gospel is proclaimed and the sacraments administered rightly.

But it is important to note that the congregational expression is not the church either. The 10,580 ELCA churches are not themselves the true church. The true church is hidden within them just as it is hidden within Roman Catholic parishes and all other local assemblies in which the Gospel is proclaimed. The intermingling of Christ's kingdom with the devil's kingdom extends to every church on earth and to every assembly of believers.

There is only one Gospel through which the Holy Spirit calls believers into the true

church and keeps us in true unity in Christ. Rather than focusing on the true Gospel that alone gives true unity, some focus on preserving the unity of worldly institutions. They trade an illusory and transitory unity for the real eternal unity. They place their trust in the visible unity of churches, denominational and local, rather than in the true unity of Christ's kingdom "hidden under the cross."

Idols can't deliver the goods so they inevitably let us down, including churches that have become idols. The letdown can be crushing and painful, but sometimes

"They place their trust in the visible unity of churches, denominational and local, rather than in the true unity of Christ's kingdom hidden under the cross."

denial is so strong that members don't realize the idols have let them down. Either way, the good news is that Jesus Christ and the Holy Spirit crash the idols. The Word made flesh, God Immanuel himself, breaks into all of these institutions and announces the end of every last one of them, ecclesiastical and secular: "The time has come," he said. "The kingdom of God

is near. Repent and believe the good news!" (Mark 1:15)

The Holy Spirit frees us from placing our trust in idols and grounds us in Christ in the true church. In the true church we are a new creation in Christ, and we are not "of the world." However the first place the Holy Spirit sends us is right back into the world from which we have been set free, into the institutions that are the intermingling of Christ's kingdom and the devil's, back into the fray to proclaim the Gospel.

Bishop speaks of 'identity, unity, mission'

The present and two former presiding bishops of the Evangelical Lutheran Church in America spoke of reconciliation, tradition and evangelism at the Hein-Fry Lecture series on "Living Together in the 21st Century as Lutherans in the ELCA" in March at Luther Seminary in St. Paul, Minn.

H. George Anderson talked of reconciliation and humility amidst differences. He asserted that sin enters in when humankind speaks about what God said rather than when it talks about God. He said the ELCA is called to be a model of reconciliation in Christ in the 21st Century.

In a question and answer session at the end of his presentation, he responded to a query that reconciliation does not mean church members don't fight but that they overlook personal differences when they debate and fight.

Early in his talk, Anderson noted that lecture series planners had directed speakers to stay away from current hot button issues in the church, such as homosexuality.

Speaking after Anderson was Herbert W. Chilstrom. He said that in dealing with difficult issues, the church needs to go back to the Bible, but must use it in context. The ELCA can learn about biblical contexts from other denominations, he added, giving examples for several, including the Episcopal Church.

Using a sketch of a tricycle from an Episcopal bishop, he said that the church uses the Bible as the big front wheel, responsible for steering. The back two wheels are "tradition" and "reason" and give stability.

Chilstrom suggested the ELCA should use the Bible in light of "tradition," "reason," the "witness of the Bible today" and the

"Bible in history," yet keeping the historical person of Jesus Christ as central to God's plan of salvation. He spoke of being skeptical of "those" Catholics and their "tradition" as a youngster, but added, "yet most of us, I believe, have come to recognize that we cannot understand the Bible apart from tradition."

Current Presiding Bishop Mark S. Hanson told the audience, which filled less than 2/3 of the Incarnation Chapel, that three themes were central to the ELCA's life together in the 21st century: identity, unity, mission. He asked what it meant that the word "evangelical" was boldly in the ELCA's name. The church has shied away from it (evangelical) up until the last two years, he said, and needs to proclaim the Gospel.

Of unity he said that he was afraid there was too much of a tendency to equate unity with uniformity or lack of tension.

Hanson said that he didn't intend to work for a church whose highest goal was to have a church without tension. He said rather than disagree over worshipping with a pipe organ or a praise band, the church would do better to pursue what it meant that 71 percent of ELCA members are not in weekly worship.

He said that if the ELCA would be serious about mission, then congregations, synods and churchwide must be intentional about moral deliberation. He said he thought Lutherans in this century would be much more involved in discernment, doing deliberation together creating a safe space so the diversity that is present might emerge to become an evangelizing church.

This report was prepared by staff members.

Why restore an exhortation?

Submitted by Pastor Norman P. Olsen

The effort to reassess, recover, and return to classic Lutheran liturgy and hymnody in the "Lutheran Hymnal for Church and Home" has led "Reclaim" to restore the exhortation (the office of the keys) prior to communion and also to the confession and absolution.

Confession, exhortation and communion

(Editor's note: To support restoring the exhortation in worship, Olsen submitted the following. It is an abstract of an article originally printed in a pamphlet introducing the Hymnal Project, "Lutheran Hymnal for Church and Home" in April 2005. It can be accessed on-line at <http://www.icmnews.org/ICMNwsltr/Articles/skip7.htm>, which is an issue of the Southwest Minnesota WordAlone Newsletter ICM, Inspire, Connect, Motivate. The article was written by Walter Sundberg, who is a member of the WordAlone Theological Advisory Board)

Jesus gave us the keys of the kingdom in order that we should **bind** and **loose** sin in his name (Matthew 16:19). The Apostle Paul used the keys (1 Cor. 11:27-32). The second century Greek Didache (meaning "teaching") instructed the use of them and Luther continued their use in 1525. And even up to the red "Service Book and

Hymnal" in 1958, the keys were used in a preparatory service prior to communion.

However, in the endeavor to be in vogue with what is "inclusive," "nonjudgmental," and also the "gospel of radical divine acceptance" (as opposed to the "gospel of radical divine redemption"), some liturgists and clergy have taken it upon themselves to accept "in favor" only one of the two keys, while placing the other "out of favor." So now we merely loose the sins of the repentant, but we no longer announce that the unrepentant are still bound to their sins by their impenitence.

First quoting Soren Kierkegaard, the great Danish philosopher of the 19th century who said to the Lutheran church of his day, "there is always a **secular mentality** that no doubt wants to have the name of being Christian but wants to become Christian as cheaply as possible." Sundberg went on to write, "It is high time to confess this 'secular mentality' for the sin that it is. One important way to do this is to reassess our sacramental practices as Lutheran Christians, and **recover** our true liturgical roots in Bible, early church, and Reformation, and **return** the office of the keys to its rightful place" (boldface Olsen's).

Help us, O Lord, to do this!

Hymnal task force goes independent

"Reclaim" is the new name for the Word-Alone Hymnal Task Force. Reclaim is now independently pursuing the same task, namely, to provide optional worship resources appropriate to Lutheran heritage and present needs. The group is reclaiming the direction in worship, as being from God to us, not us to God, as

well as reclaiming the great teaching hymns of the church.

This grass roots movement invites support and help with this hymnal. Send contributions to: RECLAIM, c/o Bob Amundson, treasurer, 23665 610th Ave., Chokio, Minn. 56221

Youth Encounter presents EDGE!

Youth Encounter presents EDGE!
National Youth Event July 7-11,
in Nashville, Tenn.

Encounter trains high school students to passionately reach their generation with the gospel of Jesus Christ.

Dynamic performers include persons such as Ken Davis, Bethany Dillon and Happyfuntime. Registration is \$239 until April 30.

Discounts available on line: www.edge-event.org

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 more detail and 16 additional listings, is posted on the WordAlone website. (www.wordalone.org).

If you would like your congregation listed on Clergy Connect, please mail or fax your request on church letterhead, signed by an officer or call committee chair, to WordAlone Network, 2299 Palmer Dr. Suite 220, New Brighton, MN 55112 Fax: 651-633-4260. (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.

St. Andrew's Lutheran Church
Mahtomedi, Minnesota
www.saintandrews.org
Contact: Louise K. Thoreson,
Call Committee chair
callcommittee@saintandrews.org
or leave a voice mail at:
651-762-9160

Lead Pastor
The St. Andrew's website has a link to the Call Committee with a Position Description. Please email your name and mailing address to the Call Committee if you are interested in receiving additional information on the Lead Pastor position.

Vision of Glory Lutheran Church
Plymouth, Minnesota
Contact: Neal A. Schumacher
Call committee Co-Chair
763-228-9550 or
email the entire call committee at

callcomm@vogchurch.com
Position: Senior Pastor
Formerly an ELCA congregation, now AFLC.

Immanuel Luth. Church - Easton
Fresno, California
www.immanueleaston.com
Contact: Pastor Paul Demant
5955 S. Elm Ave., Fresno, CA 93706
559-237-7909

immanuel Lutheran@att.net
Seeking a second pastor for Fellowship programming; Adult educational opportunities; Youth ministries; and Young adult ministries.

Zion Lutheran Church
Des Moines, Iowa
Contact: Dave Neve
Zion Lutheran Search Committee
515-247-6579(w), 515-770-1455(c)
neve51@mchsi.com
Director of Worship and Music
Provide leadership, oversight, and visioning for the worship and music ministry.

Clarkfield Lutheran Church
Clarkfield, Minnesota
Contact: Kathy Bellicot
100 15th Ave., Clarkfield, MN 56223
320-669-7614
A full time pastor

Living Word Lutheran Church
Grapevine, Texas
Contact: Tom Bronson
Call Committee Chair
Cell: 817-797-1488
Work: 972-221-6190

A full time pastor to serve as Director of Discipleship. Responsible for Christian Education, Small Groups & Community Missions.

Mission Ankeny (sponsored by Lutheran Church of the Cross Altoona, IA)
Ankeny, Iowa
www.churchofthecrossonline.org/Ankeny/Ankeny_index.htm
Send letter and resume to:
Doug Wiedmeier, Call Com. Chair
9352 NW 38th St.

Polk City, IA 50226
dwiedmeier@mchsi.com
Full time pastor for a new LCMC mission congregation. This person must have a clear understanding of word alone, faith alone, the priesthood of all believers and the Lutheran confessions.

Calvary Lutheran Church
Willmar, Minnesota
Send inquiries to:
Pr. Timothy P. Larson, Sr. Pastor
302 Olena Ave. SE
Willmar, MN 56201
320-235-2508 pastortim@calvalylutheran.church.com
Youth and Family Pastor