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# NETWORK NEWS

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## Marriage, family, sexuality: Ruled by our Creator or by humankind??

by Betsy Carlson, WordAlone editor

A proposed social statement on human sexuality and a game plan to allow practicing homosexuals to become ministers show that God's authority is being hijacked in the Evangelical Lutheran Church in America.

So said the WordAlone Network Convention in Golden Valley, Minn., this spring when it agreed that the ELCA is moving toward schism with proposals to change definitions of marriage and sexuality and ministry standards that are to be considered at the ELCA Churchwide Assembly Aug. 17-23 in Minneapolis, Minn.

The convention accepted "The Necessity of Resistance," a document from the reconstituted WordAlone Theological Advisory Board, and passed a resolution entitled, "Usurped Authority."

The usurped authority resolution criticizes the ELCA for voting on matters governed by Divine Law when it has no legitimate authority to do so and for sending proposals that "explicitly reject Scripture's clear, consistent witness concerning marriage and sexuality" to the churchwide assembly.

The resolution also states that the proposed ELCA sexuality documents wrongly define "bound conscience" to mean something other than captive to the Word of God. The resolution calls for the assembly to refrain from voting on the sexuality doc-

uments and to defeat them if the assembly does vote on them.

In accepting "The Necessity of Resistance" the convention voted that a "state of confession" or "*in statu confessionis*" be declared if the social statement on sexuality is adopted and changes are made in ordination and ministry standards at the churchwide assembly. Retired Luther Seminary (St. Paul, Minn.) Prof. James Nestingen presented "The Necessity of Resistance" on behalf of the WA Theological Advisory Board.

The biblical witness about marriage, family and sexual practices has established a historic consensus that has held ecumenically throughout the church's history, according to the document. This consensus of interpretation shows that the biblical word has functioned clearly and authoritatively on the issues for centuries.

The theological board's paper also stated that those who wish to change the accepted guidelines have yet to justify the reconsideration of these issues, which have been settled by Scripture and "accepted by all but a minuscule minority of Christians."

The paper explained that "*in statu confessionis*" means that the proposed actions must be resisted on biblical grounds, which can mean withholding support from the

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## WordAlone directors elected, board size reduced

Bill Drew, Spokane, Wash., and Pastor Scott Grorud, Hutchinson, Minn., were re-elected to second three-year terms on the WordAlone Network Board of Directors at this spring's WordAlone Convention in Golden Valley, Minn.

Mike Yagley, Brighton, Mich., was elected to his first term on the board. He is the president of his congregation and works for Alcoa as an engineer. Finishing their terms on the board were Chuck Hesse and Pastor Dan Storvick.

Only three members were elected to the board because the convention voted to reduce the size of the board from 12 to nine members on the recommendation of the board. Chairman Drew described that change as a money-saving move to help with travel costs to board meetings. He also said the board believed that a 12-person board was too large and the work could be accomplished by a smaller board.

The reduction in board size will be phased in during a three-year period and will be achieved by electing one fewer board member each of those years. The by-laws of the WordAlone Network allow for a three- to 12-member board of directors.

The convention also approved allowing board members to attend meetings and to vote by electronic means or by telephone, as well as in person.

The convention received a report on the Seminary Debt Relief Fund, which is used to assist new pastors not ordained by a bishop repay their seminary student loans. The 2008 funds were used to provide \$3,704.74 in assistance to pastors Jason Burggraff, David Castner, Michael Hanson and Jared Rakness. Pastor Nicholas Hopman, eligible for the first time, received \$5,000, and Pastor Martha Hanson, who is a three-quarter time pastor, received \$2,778.55. ♦

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## WordAlone has 'no place to rest'

by Betsy Carlson, editor

The WordAlone Network is going to teach and preach Lutherans out of the present crisis over the authority of the Holy Bible, said WordAlone President Jaynan Clark at the organization's convention in April in Golden Valley, Minn.

"This year, 2009, is very important for WordAlone and its outreach," she said. "It seems that the Evangelical Lutheran Church in America is going to finally be open with what they are doing. The church we know and love has been hijacked from the inside of the ELCA and Evangelical Lutheran Church in Canada, the Lutheran World Federation and other Protestant churches.

"There are those of us who aren't going along to get along and in that we enjoy Lutheran and non-Lutheran support."

Clark said she was glad the ELCA Church "Council said what it did."

The council recommended in November 2008 to the upcoming churchwide assembly that a simple majority rather than two-thirds approval of any changes in ordination and ministry standards would be sufficient. The council also forwarded to the assembly a suggested sexuality social statement and proposals to ordain practicing homosexuals and to recognize same-sex relationships.

"No longer do we need the night vision goggles to see where the ELCA leadership intends to go," she said. "It is also clear where WordAlone and other confessors of Jesus are and where we're not going. WordAlone and others who, based on the Word of God, dare to faithfully oppose the changes are told that we're afraid. We're not afraid, we're angry and a bit confused how this kind of stuff can be going on in the church and more people don't just lose it, take a stand and object!"

She asserted that "groupthink" is going on in the church and that it has to be exposed.

"Someone stole the church we grew up in. An act of piracy has been committed [she held up a T-shirt with a pirate's skull and crossbones and the phrase 'The beatings will continue until morale improves!'] Of course, the morals also have to change and then we are ['supposed'] to feel good about it. Many calling the shots don't even believe in the resurrection any more. We are at a point of cataclysmic change in how the church defines marriage. Enough of our irreverence, conformity, assimilation."

Those leading the way for change are not legislatures or the gay movement, she said.

"No, they are the wolves from inside the real and institutional church," Clark said. "This is an inside job by wolves who have posted hirelings at the gate and are leading the flock astray."

She called on WordAlone members and other confessional Lutherans to come forward, to come out of indifference and she asked, "Will we be identifiable? Will we say what we know to be true?"

Clark said she didn't care what church her listeners were in or what initials were in front of their Lutheran names. The WordAlone Network is a network for any and all confessing Lutherans, the salt for a world in need.

With a bale of straw, a plank of wood and a rock visible in the front of the church Clark said, pointing to the bale of straw, "Some of us have so many last straws we've accumulated an entire bale of them! Foxes had holes and birds had nests, but Jesus had no place to rest and neither do we. We're not going anywhere as our institutional church leaves us behind," she said. "We're staying right here with Jesus. Jesus finally only had the straw in the manger, the wood of the cross and the rock of the tomb to rest his head. We should expect nothing different."

"We have no place to go but to the feet of Jesus. Our Good Shepherd knows his

*(Continues on page four)*

‘Rest...’ Continues from page three)

sheep... He also has his eye on the hirelings and the wolves. They’re also in his hands, which is the very best place for them.”

Keynote speaker Pastor Charles Lindquist, director of the World Mission Prayer League in Minneapolis, Minn., told the convention he appreciated the Scripture texts that were chosen for the gathering.

“They are texts about feet, from the heart of the book of Romans,” he said. “In chapter 10 we read that the good news is for everyone. The Scripture says, ‘Everyone who calls on the name of the Lord will be saved.’ (10:11, 13 NRSV)”

Just a few verses later, Lindquist noted, were the verses chosen for the convention, in which Paul offers one of the most famous apologies for Christian mission in all of the Bible: *But how are they to call on one in whom they have not believed? And how are they to believe in one of whom they have never heard? And how are they to hear without someone to proclaim him? And how are they to proclaim him unless they are sent? As it is written, ‘How beautiful are the feet of those who bring good news!’ (10:14-15 NRSV)*

Paul was burdened for the lost, in particular for the unreached and underserved people groups way off near the end of the world, the people of Spain, he said. Paul wrote to the sisters and brothers in Rome to enlist their feet, and their help in bringing the good news to Spain.

“The book of Romans is a missionary tract. I am a mission administrator; I can recognize a missionary tract from a mile away,” he said. “Here Paul is presenting his best case for surrender to the mission of God.

“It was Martin Kahler who once said pithily, ‘Mission is the mother of theology.’ It is true for Paul and his letter to the Romans: Paul’s mission ‘mothers’ his theology. He writes in the spirit of mission, for the sake of mission, in service of God’s mission.”

Lindquist added that the further theology drifts from service to the mission of God, the less helpful it becomes.

The reflections he then shared were based on Paul’s outlook on Spain, Rome, Jerusalem and the Kingdom of God.

Lindquist said he wasn’t speaking of Spain as the country of Don Quixote, but as an emblem of the unreached, as the far horizon, as the borderline between faith and unbelief, between the lost and the found, between those who have heard the good news of Jesus Christ and those who have not yet had the opportunity.

“Let me submit to you very simply: this is a borderline that matters. For Paul, at least, and for those who hope to follow him, Spain matters,” he said.

Lindquist said he was going to share how a Lutheran might put the issue in a Lutheran sort of way. He quoted James Scherer, a retired professor, from his book, “Gospel, Church and Kingdom” (Augsburg 1987, page 37).

*Mission as applied to the work of the church means the specific intention of bearing witness to the Gospel of salvation in Jesus Christ at the borderline between faith and unbelief...*

*The entire life of the church has a missionary purpose, to be sure. But the heart of mission is always making the Gospel known where it would not be known without a special and costly act of boundary-crossing witness.*

A former missionary himself, Lindquist told the WordAlone convention that about one-third of the world remains unevangelized even in the first decade of the 21st century. That amounts to 2 billion men, women and children, he said.

In continuing to his discussion of Rome, Lindquist noted that in the New Testament the early saints appear in the plural, “the beloved of God, the royal priesthood, the holy nation,” as opposed to individual saints being mentioned.

He said that in Rome Paul finds partners in the mission of God, colleagues in mission.

“Do you know: the world is filled with Christians you have never met—who

(Continues on page eight)

## An Open Letter to the Voting Members of the 2009 ELCA Churchwide Assembly

We are grateful that the church has called you to serve as a voting member for the 2009 Churchwide Assembly. Your role at the assembly will be a difficult one. We are writing this open letter as Lutheran theologians and church leaders concerned about the fidelity and future of the Evangelical Lutheran Church in America.

**The proposals are in fact no compromise**

**The teaching of the church will be changed**

**Indifference to the one, holy, catholic and apostolic church**

**The church is founded on the whole Word of God, both law and gospel**

**It would damage our ecumenical relationships**

The proposals to be considered by the Churchwide Assembly this summer from the Task Force for ELCA Studies on Sexuality are perceived by some as compromises that will permit the ELCA to live faithfully with internal diversity on controversial ethical questions. The proposals are in fact no compromise. They clearly imply that same-sex blessings and the ordination and rostering of homosexual persons in committed relationships are acceptable within the ELCA. The teaching of the church will be changed. We should not make such an important decision without clear biblical and theological support. The Task Force did not provide such support, nor has it been provided in statements from some of our colleagues in ELCA institutions.

1. If the assembly adopts the proposed rules of procedure, a simple majority of one Churchwide Assembly will alter the moral teaching on sexuality we have shared with the vast majority of the church past and present. We are concerned that such a procedure shows an indifference to the common mind of the one, holy, catholic and apostolic church throughout the ages and across cultures. At the least, a two-thirds majority should be required, if indeed the assembly should be voting on these matters at all.
2. The proposals claim that the ELCA can live with profound differences on sexual questions because our unity is centered exclusively on the gospel and the sacraments. This claim separates law and gospel in a way contrary to both Scripture and the Confessions. The church is founded on the whole Word of God, both law and gospel. The Task Force texts seem to permit variation on all ethical questions, no matter how fundamental. How Christians behave sexually is not a matter of indifference to our life in Christ.
3. If the ELCA were to approve the public recognition of same-sex unions or the rostering of persons in such relationships, it would damage our ecumenical relationships with the Roman Catholic Church, the Orthodox Church, and Evangelical churches, all of which affirm the clear teaching of Scripture that homosexual activity departs from God’s design for marriage and sexuality. Furthermore, it would put the ELCA at odds with many of our sister Lutheran churches, especially in Asia and Africa. The United Methodist Church and the Presbyterian Church (USA) have also recently upheld scriptural teaching on this matter. These bodies have officially recognized that the biblical prohibitions against homosexual activity remain applicable today to consensual sexual relationships between persons of the same sex.

(Continues on page six)

**Our unity  
will be fractured**

4. With regard to calling rostered leaders, the statement proposes “structured flexibility,” which we believe will lead inevitably to “local option.” If adopted, this proposal will mean that the relationship among bishops, candidacy committees, and congregations will become confused and conflicted. Practically speaking, there will be two lists of candidates for rostered leadership in the church. The result will be that not all pastors and congregations will be in full fellowship with each other, nor with many of the pastors and congregations of those denominations with whom we are in full communion. Further, laity seeking a congregation to join would need to ask about which option a congregation has chosen in calling its leaders. Our unity in the office of ministry will be fractured.
5. The social statement calls for opponents in the current controversy to respect each other’s “bound conscience,” referring to Martin Luther at the Diet of Worms. Luther, however, was not merely claiming that he was sincere about the convictions he held; he asserted rather that his conscience was bound to the Word of God. Conscience can err. The Word of God, not conscience, is the final court of appeal in the church.

**Conscience  
can err**

We are deeply sensitive to the need of the church to provide pastoral care for all people. We are aware that there are some in the church who will disagree with this letter. Nevertheless, we feel we are called to support and advocate the biblical teaching on human sexuality and urge you to defeat all the proposals from the Task Force for ELCA Studies on Sexuality that the Church Council has forwarded to you. We pledge to you our prayers and we invite you to work with us for the renewal of our church under the Word of God.

Rev. Richard Bansemmer, Salem, VA, former Bishop, Virginia Synod

Dr. Robert D. Benne, Director of the Center for Religion and Society, Roanoke College, VA

Rev. John C. Beem, Miliona, MN, former Bishop, East-Central Synod of Wisconsin

Rev. Dr. Paul S. Berge, Professor Emeritus of New Testament, Luther Seminary, St. Paul, MN

Rev. Dr. James A. Bergquist, Bloomington, MN, President Emeritus, Trinity Lutheran College, Everett, WA

Rev. Dr. Dennis D. Bielfeldt, Professor of Religion, South Dakota State University, Brookings, SD

Rev. Dr. Carl E. Braaten, Professor Emeritus, Systematic Theology, Lutheran School of Theology at Chicago

Rev. Mark C. Chavez, Landisville, PA, Director of Lutheran CORE

Rev. Jaynan Clark, Nine Mile Falls, WA, President, WordAlone Network

Rev. Dr. James R. Crumley, Jr, Chapin, SC, Former Bishop, Lutheran Church in America

Rev. Dr. Michael Domenech, Professor of Theology and Education, Inter-American University of Puerto Rico, Dorado, PR

Rev. Dr. C. Jack Eichhorst, President emeritus, Trinity Lutheran College, WA

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Rev. Dr. J. Larry Yoder, Professor and Director, Center for Theology, Lenoir-Rhyne University, Hickory, NC ♦

*‘Rest...’ Continues from page four*

are today your colleagues and partners in mission,” he asked. He told stories of missionaries from India, Latin America and Kenya who are at work around the world.

Lindquist spoke of having coffee in Maralal town in northern Kenya with an Anglican priest from the Samburu tribe. He said he leaned across the table to thank the priest for all the work the Kenyan church has done in a collaborative Bible translation with the World Mission Prayer League and for standing up for the Bible and advocating faith when some of the Anglican Communion seems adrift.

Then, in a gesture he said he would never forget, the priest leaned over the table himself, put his hand upon Lindquist’s arm and said, “You are not alone.”

Lindquist reminded the WordAlone members that when they advocate faith, they are not alone; the African church stands with them and is praying for them. The Christian church of Africa is approaching 400 million members, he said.

“The world church in Rome—I mean the sisters and brothers in Maralal—matter,” said Lindquist.

In moving on to talk about Jerusalem, he said that by the time Paul was writing to the Romans, Jerusalem had become a kind of geographical shorthand for “church headquarters.” Paul was concerned about Jerusalem, collected an offering and asked the Romans to pray they would accept the offering.

“Jerusalem matters, but not as much or in quite the same way that you thought it did,” Lindquist said.

He told a story of Archbishop Francis Arinze, Catholic archbishop of Nigeria, who was invited to speak at commencement at an American Roman Catholic university in 2003. People on the stage with him and in the audience stood up and walked out as Arinze upheld traditional Catholic teaching on the family and sexual morality.

Then the archbishop said that religion is not something marginal, that people should be serious about it and should allow religion to lead them, according to Lindquist.

“It didn’t go over well,” Lindquist said. “Let me make a prediction. Someday soon the mainline American church will stand in a huff and walk out on their sisters and brothers from Asia and Africa and Latin America alleging that they have become, at last, too conservative, too biblically literalist, too morally old fashioned.... They will stand and walk out in a huff, and no one will notice.

“You see, at some point, we will no longer share the platform. Jerusalem matters, but Jerusalem has moved! It is no longer in Chicago or St. Louis or Minneapolis or London or Geneva. We need to learn how to read the Bible again, through believing eyes, and probably from Nigerians.”

And going back to the theme of Romans as a missionary tract, Lindquist said that it is a tract that works because it has a story to tell: the story of the Kingdom of God.

It is a story in which the border between believers and the lost is told; a story in which God’s favor rests in the Gospel, “the power of God for the salvation of everyone who believes” and not in Jerusalem, not in institutions, not in hierarchies, not in tradition.

It is a story in which the grace of God matters, and matters for all the tribes, tongues and nations of the world, he said.

Lindquist paraphrased Luke 12:31, “Seek the kingdom and everything else will come into proper perspective. You’ll get Spain right, when you put the kingdom first. You’ll get Rome right too. And you’ll come to understand Jerusalem in its proper light and scope. When we put the kingdom first, we find our place, we are pieces and parts, in the wonderful mission of God.” ♦

[Pr. Lindquist’s presentation is available at: [http://wordalone.org/docs/wa-lindquist\\_2009.shtml](http://wordalone.org/docs/wa-lindquist_2009.shtml)]

## Synod assemblies call for 2/3 vote

by Betsy Carlson, editor

Synod assemblies of the Evangelical Lutheran Church in America showed openness this spring to plans to accept practicing homosexuals as professional lay ministers and ordained pastors, and to adopt a social statement on sexual morality that conflicts with Scripture. However, several called for a two-thirds majority vote at the August churchwide assembly to accept such changes.

The social statement opposes rape, incest, prostitution and even supports marriage as between a man and a woman. However, the statement is open to same-sex relationships, even unions or marriage.

The statement suggests that policies should be changed to allow older persons to marry without losing pensions but also wonders out loud if just living together in such cases wouldn’t be okay if policies aren’t changed.

It disapproves of sex outside of marriage without commitment. The social statement strongly opposes sexual exploitation.

With news from all but a couple assemblies, 35 had passed memorials or resolutions in favor of the proposed new church social statement on sexuality. Eight opposed it. About half, 31, supported allowing lay professional ministers and ordaining persons who are non-celibate homosexuals and 17 opposed this change in policy.

Of the 31 in favor of ordaining practicing homosexuals, 12 adopted resolutions calling for ordination or reinstatement of persons who weren’t ordained or who have been removed from the ministry because of being in homosexual relationships.

These 12 also called for developing the means to hold ministers in same-sex rela-

tionships “publicly accountable in the exchange of promises of lifelong love and fidelity,” basically recognizing those relationships as permanent unions.

Interestingly, synods both for and against the social statement and changes in ministry and ordination standards voted for adopting ministry standards only by a super-majority or 2/3 vote approval. In all, 23 synods voted for the super-majority plan and 20 voted against it.

Of the 23 for super-majority, three were for the social statement and the ministry changes; two were for the social statement but against the ministry changes; five defeated opposition to the social statement and were against ministry changes; one was for the social statement; one was against the social statement; five voted against the social statement and the ministry changes; one was against the ministry changes; five voted only for the super-majority and apparently not on the sexuality issues themselves.

Of the 20 against the super-majority, nine were for both the social statement and ministry changes; four were for the social statement and ministry changes as well as for the reinstatement and ordination of those removed or excluded; one was for the ministry changes and for reinstatement and ordination of those removed or excluded; two defeated opposition to both; one was against the ministry changes but defeated opposition to the social statement; and another was against ministry changes but for the social changes. Two of the 20 only voted against the super-majority.

Note: Three synods not only defeated opposition to both the social statement and ministry changes but also approved both. One

*(Continues on page ten)*

(2/3 vote... Continues from page nine)

of these three wanted a super-majority for changes while two of the three opposed the necessity of the super-majority. It was not assumed that defeating opposition to the social statement or the ministry changes or both meant the synod approved any of them.

The Southeastern Minnesota Synod voted to become a Reconciling in Christ synod (welcoming homosexuals), defeated opposition to the social statement and non-celibate homosexual ordinations but tabled further discussions on such sexuality issues.

The Northeastern Ohio Synod passed a resolution calling for prayer for church harmony, respecting diversity of opinions on sexuality issues and developing forums for “conscience-bound” persons with wide viewpoints to continue to discuss “LGBT people’s publicly accountable, committed relationships and called service to the church.”

The West Virginia and Western Maryland Synod defeated a resolution that the ELCA be dissolved and approved resolutions rejecting the social statement and change in ministry standards.

The Southwestern Texas Synod defeated a call for a commission to study and develop plans for the formation of a new Lutheran body from within the ELCA.

The proposed social statement and the changes in ministry standards were forwarded in March to the upcoming churchwide assembly by the ELCA Church Council with some changes to ELCA task force on human sexuality documents, which the council received from the task force last February.

The ELCA has been struggling with issues of morality and sexuality since the early

1990s when a very liberal draft social statement caused an uproar in the church. That proposal died.

During churchwide assemblies in the intervening years, various resolutions welcoming homosexuals to the ELCA; rejecting violence and discrimination against homosexuals, bisexuals and transgender persons; and other fairly non-controversial, pro-gay agenda ideas have been adopted.

All the while, some activists have been pushing for allowing practicing homosexuals into the ministries as well as for blessing or marrying persons in same-sex relationships.

In 2001, the churchwide assembly passed a move to set up the task force to study and answer questions regarding ministry and ordination standards and blessing same-sex relationships and draft a sexuality social statement.

The 2005 churchwide assembly passed an intentionally ambiguous statement on blessings and defeated a recommendation to allow for exceptions to ordain practicing homosexuals, even if they went through a special application process. Because of the strains earlier studies put on the task force, the social statement was delayed until 2009.

However, attempts were made at the 2007 assembly to short-circuit the process. Most were unsuccessful but the assembly did pass a resolution asking bishops and the presiding bishop to refrain from disciplining, to go easy on, congregations that called non-celibate homosexual ministers. The 2007 assembly also reopened the questions about blessings and practicing homosexuals serving as ministers and directed the task force to make new recommendations in 2009. ♦

## For the sake of the kids and the church

I ask for your prayer support for me and my family, with a need so strong it borders on coveting. After almost 23 years of marriage, 18 months of separation and many days in court, I am divorced. So it is for sinners caught trying to serve God and neighbor with even the best of intentions who fall short of what is expected.

(‘Ruled...’ Continues from page one)

church and its officers. The convention agreed to send the document on resistance to Lutheran CORE for consultation.

Nestingen told the convention that a “state of confession” is a temporary measure and must be done with care and discernment and in a patient and deliberative way. He said the theological board was suggesting “selective fellowship” and not a “one size fits all” synods approach. ♦

[The resolution and statement are available at [www.wordalone.org/docs/wa-conv-history.shtml](http://www.wordalone.org/docs/wa-conv-history.shtml)]

I confess that staying in the marriage for the sake of the kids and the church ended up being unwise and neither healthy nor safe. All four children live at home with me as I was granted full custody of the two children who are still minors.

The court record is public information. I am open to conversation that would help in your understanding. In turn, the children and I ask for your prayers as we try to continue to witness to the light and truth in the midst of the darkness of the failure of a marriage and the gossip that often follows.

My name is now Jaynan Lazarus Clark. As recorded in John 11, though Jesus seems late on the scene, resurrection from the dead is a living reality and I put my trust in my Savior for the future of our family.

Thank you for your support,  
Pastor Jaynan L. Clark

## Lutheran Clergy Connect

Clergy Connect is a way for churches seeking a pastor or other leader to connect with candidates who believe that the Word of God is the authority for the church. More listings and details are posted at: [www.wordalone.org/clergy.shtml](http://www.wordalone.org/clergy.shtml)

Send your request to list your search 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. Include: title, church’s name (city and state), contact person with phone number and e-mail address. Please inform us when you fill the position.

### Brooklyn Park Lutheran Church Brooklyn Park, Minnesota

*Position:* Pastor  
*Contact:* Chris Bursack, the Call Committee Chair, at [cbursack@embarqmail.com](mailto:cbursack@embarqmail.com).

### Christ the King Lutheran Church Dodge City, Kansas

*Position:* Pastor  
*Contact:* Submit resumé and letter of interest to Philip Burney, Call Committee Chair, at [pdburney@cox.net](mailto:pdburney@cox.net) or 1008 W Beeson Rd, Dodge City, KS 67801-5676 or call at 620-225-1293

### The Lutheran Church of the Good Shepherd Sacramento, California

*Position:* Director of Student Ministries  
*Contact:* Pr. Todd R. Wallace at [pastortod@aol.com](mailto:pastortod@aol.com) or 916-483-0451, or send resumé to: The Lutheran Church of the Good Shepherd, c/o Personnel Committee, 1615 Morse Avenue Sacramento, CA 95864

### Messiah Lutheran Church Joliet, Illinois

*Position:* Associate Pastor  
*Contact:* Dennis Maiotti, Call Committee Chair, at 815-744-8802 or email cover letter and resumé to [dpmiotti@sbcglobal.net](mailto:dpmiotti@sbcglobal.net).