

CORE Voice

Issue 4 - 2017 Summer

Lutheran CORE



Praying to the Lord of the Harvest

by Pr. Dennis Nelson

The Disney/Pixar feature *Cars 3*, which is currently playing in theaters nationwide, contains a link of mentoring connections which reminds me of the relationship between the apostle Paul and his young friend Timothy. In 2 Timothy 2:2 Paul wrote, “And what you have heard from me through many witnesses entrust to faithful people who will be able to teach others also.” Here we see that the faith was to be passed on to four generations of believers – from Paul and many witnesses to Timothy to faithful people to others also. It is absolutely essential that the Christian faith be passed on by each generation, just as it was passed on to them.

In *Cars 3*, Smokey trains Doc Hudson in the skills of racing, Doc Hudson trains Lightning McQueen, and Lightning McQueen trains Cruz Ramirez. In the original *Cars* movie, Lightning McQueen was the young, brash, rookie upstart. By the time we get to *Cars 3*, McQueen is in danger of becoming a “has-been,” as he is being surpassed by Jackson Storm and other members of a whole new generation of race cars.

In the same way, everyone involved in ministry needs to realize that at one time we were the newly-ordained, young, and energetic pastor. It is only a matter of time before we will be retiring and/or leaving our current call. It is absolutely essential that there be a whole new generation of Lutheran pastors who believe that the Bible is the Word of God and who are committed to reaching people for Jesus Christ.

In the movie *Cars 3*, Lightning McQueen goes to Doc’s old trainer Smokey for help. While he is there, he watches movies of Doc’s old races for inspiration. Smokey explains that training Lightning, rather than

racing, was the most enjoyable part of Doc’s life.

What Are You Doing?

Pastors, what are you doing to mentor and train a younger person for ministry? What are you doing to encourage the young people in your congregation who have the gifts and might have the calling to go to seminary? Is raising up a younger person for ministry one of the most enjoyable parts of your life?

A letter which I sent out at the end of last month gave a report on the summit on pastoral formation which Lutheran CORE held at Grand View University in Des Moines on June 21. A link to that letter can be found [here](#). That letter contains a list of the presenters and some of the main topics which they covered.

Brett Jenkins, NALC pastor and member of the board of Lutheran CORE, said, “It was fantastic to see Great Tradition Lutherans of multiple denominations come together to work on an issue that is pressing for all of us – how will we form biblically faithful, evangelism-oriented pastors for the Church of the 21st century?” Realizing that the issue of raising up our future pastors begins in our parishes with elementary aged



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**Thank You for Your Prayers
and Financial Support —
Please Continue to Help Us
Be a Voice and Network
for Confessional Renewal**

Why We Need Each Other Part 3: The Interpretation of Scripture

by Pr. Brett Jenkins, STS

“Scripture interprets Scripture.” This slogan was a rallying point for the various Protestant reformations in the Sixteenth Century, and it is one we are likely to hear a lot this year as we celebrate the 500th anniversary of the Lutheran Reformation. I have heard it trotted out by well-trained pastors of many traditions as justification for inverting the meaning of texts whose meaning has been considered self-evident by Christians of all traditions for nearly twenty centuries.

How does someone do this and look at themselves in the mirror with the full conviction that they are honest people? Before you take umbrage at the question, I am not calling into question such people’s honesty; I have learned through years of exceedingly painful conversation that such people are as honest and hard-working as anyone who agrees with me on Biblical interpretation. Still, it is an honest question, and probably one asked by people on both sides of the table.

Hermeneutical Dancing

No, it’s not the latest fitness craze. According to Merriam-Webster, hermeneutics is:

1. *the study of the methodological principles of interpretation (as of the Bible)*
2. *a method or principle of interpretation; a philosophical hermeneutic*

For practical purposes, a hermeneutic is the set of assumptions you have as you approach the issue of how to interpret some book or situation.

An example might serve well here. An older pastor once told me a story of interacting with another pastor in his local area. After hearing her speak in a provocative way at a regional meeting, he asked if he could meet with her privately to discuss some theological matters. She agreed. When they met, after exchanging a few niceties, he asked her what her perspective on marriage was. She replied that it was a misogynistic institution created and perpetuated for the specific purpose of keeping women enslaved to men.

It is fair to say that this pastor did not advertise her views to her rural, traditional congregation. Nor is it likely that she disclosed them to couples seeking premarital counseling, though this view would have been

in the back of every bit of premarital advice she gave them. She could not have come up with such a view from the Biblical passages about marriage like Genesis 2:24 or Matthew 19:3-9. The submission language of Ephesians 5:22-24 could possibly be construed this way, but only by ignoring the mutual submission language of Eph 5:21 and the greater responsibility imposed by Eph 5:25 upon the man, which enjoins him to be willing to die for his wife as Christ died for the church.

That pastor’s hermeneutic of marriage was crafted not by the Scriptures, but a worldview that has been crafted by something else, clearly some particularly militant variant of what feminist scholar Christina Hoff Somers refers to as “gender feminism.” If a hermeneutic is “a method or principle of interpretation,” she was clearly imposing a hermeneutic on the Bible from outside the Bible—an alien hermeneutic.

For centuries, it was assumed by Christians that the hermeneutic or principles for interpreting the Bible had to come from within the Bible itself. Many Christians still assume this is the basis on which their pastor interprets the Bible. The problem is that for an increasing number of pastors, this is no longer true. The imposition of an alien “method or principle of interpretation”—an alien hermeneutic—on the Bible is the most common way for pastors to claim the authority of Scripture to invert the plain meaning of Scripture on any number of issues. It is hermeneutical dancing, but unlike most dancing, it is *not* healthy for the heart.

Do a Little Dance, Make a Little Love...

“God is love.” This little ditty from 1 John 4:8 has become the mantra in today’s church. Like the THUD, THUD, THUD of modern dance hall music, its loud, incessant beat animates the limbs, but dulls the intellect.

I mean my metaphor to be taken quite literally; when ethnomusicologists study modern rave music, they study it as *trance* music: music intended to dull the evaluative faculties, reduce inhibitions, and facilitate a particular kind of direct, unmediated experience, in the case of rave music a *carnal*, quasi-sexual experience.

Substitutionary Atonement: What's at Stake?

by Pr. Kevin Haug

It is a sad reality that the theology of the church must not only defend itself against attacks from those on the outside, but also from attacks from within. In the postmodern world in which we live, the church has become more and more lax in dealing with such attacks, preferring to live and let live.

Gone are the days when heretics would be punched in the face (St. Nicholas and Arius). Well, we might not want to return to that state of argument, but an unwillingness to defend against certain ideas might end up being worse, as more and more unorthodox teaching gets pushed into the church culture, resulting in fewer and fewer people knowing the reality of the Christian faith and what it proclaims.

Recently, I was made aware of a post by Dr. David Lose, former President of the former Lutheran Theological Seminary at Philadelphia. This is a seminary within my own denomination, the Evangelical Lutheran Church in America. The post was entitled: *Is God Angry with You: A Good Friday Reflection*. Dr. Lose's article deals with the atonement—a Christian term that means being made right with God.

Discrediting a Dominant Theory

The nature of how we are made right with God has been a matter of debate in the church from time to time, and Lose does his best to discredit one of the dominant theories: penal-substitutionary atonement. Unfortunately, Lose does very little in the way of engaging those who ascribe to the theory, and he acts as if the questions he raises have no answers. I worked to answer as many of those questions as I could in response on [my blog](#).

It is unfortunate that I have to do such a thing, but I love the church of which I am a part. And I heartily believe that the path to which Lose subscribes actually does more harm than good, and will lead to a continued decline in membership and ministry in the ELCA. I believe that a theological grounding based in substitutionary atonement is one of the factors to which we should return to reverse that trend. But that trend is not all that surprising, given what I think Lose—and dare I say many mainline clergy—are guilty of. For in his attempt to discredit penal substitutionary atonement, Lose creates a false God—a false Jesus.

When I attended college and seminary, I was taught that it was perfectly acceptable to take Jesus' quotes throughout the gospels and decide (according to certain criteria which may or may not actually be accu-

rate) which quotes were “really Jesus” and which quotes were “the author putting words into Jesus' mouth.” It was also appropriate to talk about “Paul's theology,” “John's theology,” “Peter's theology,” and the like. In so doing, one could lessen the authority of one author over another and one could lessen one particular teaching over against another. The Jesus Seminar is famous for using this methodology in their deliberations, trying to figure out what Jesus “really” said.

One of the major scholars of the Jesus seminar, Marcus Borg, famously wrote a book titled *The God We Never Knew*, based on his use of this methodology of biblical interpretation.

More than a few pastors I knew loved that book. It still sits on my bookshelf collecting dust, because the more I have studied and reflected upon such matters, the more I have come to understand a simple truth: Of course no one ever knew the god Marcus Borg set forward in his book. It is a god of his own creation. Plenty of people have come to know the God of Abraham, Isaac, and Jacob revealed in the scriptures and then incarnate in Jesus of Nazareth.

It is obvious that Lose adheres to this sort of methodology in some manner when he states in his article, “In addition to these questions, the major problem with this understanding of God and the cross is that it enjoys relatively little support from the biblical witness. In particular, note that Jesus doesn't wait until after his sacrifice on the cross to offer God's forgiveness; in fact, it's the very fact that Jesus goes all over the place announcing God's forgiveness that riles up his opponents in the first place. Again and again, people take exception to Jesus' declaration that ‘your sins are forgiven,’ at various points questioning his authority or accusing him of blasphemy (Mark 2:1-12).”

Again, for a full treatment of my response to Lose, I encourage you to check out my blog [\[click here\]](#)—especially dealing with Lose's dubious biblical exegesis on Mark 2:1-12. But, at this point, I will list a series of verses which indeed point directly to penal substitutionary atonement: Mark 10:45, Matthew 20:28, John 1:29, Romans 3:21-25, Hebrews 2:14-17, 1 John 2:1-2, 1 John 4:7-10, 1 Peter 1:18-19. That is quite an impressive list; a list that can only be described as

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Praying to the Lord of the Harvest *(continued from page 1)*

children, he further commented, “We need a culture change in American Lutheranism.”

A report entitled, “[The Supply of and Demand for Clergy in the ELCA](#),” which came out in March 2016 from the Department of Research and Evaluation of the Office of the Presiding Bishop of the ELCA, gave these startling statistics –

“We need a culture change in American Lutheranism.”

Number of clergy serving ELCA congregations

2005 – 9,105

2014 – 6,868

Number of ELCA M. Div. enrollments in ELCA seminaries

2004 – 1,252

2015 – 735

Number of ELCA M. Div. first-year student enrollments

2008 – 310

2015 – 214

Number of ELCA M. Div. graduates at ELCA seminaries

2004 – 245

2015 – 209

Number of ELCA ordinations –

1988 – 398

2015 – 249

Number of ELCA ordained pastor retirements –

1988 – 325

2015 – 455

Many Cannot Afford a Full-Time Pastor

This report said, “In 2019, we believe that about three-fourths of ELCA congregations will be able to afford a first-call, full-time pastor. ... There will be just over 2,000 congregations that will not be able to do so.”

It further said, “The church needs more persons who will consider ordained ministry and become ordained pastors. Clearly, those concerned about the future of the church should seek out and encourage people they believe might be good pastors and open to the call. Programs to do so should be encouraged and supported by the church. Finally, it is also possible that the supply of pastors could be increased by making the process of becoming a pastor more flexible, less time

intensive, and less expensive.”

These statistics and these comments have to do with the ELCA, but this is a major concern for all Christian denominations, not just all Lutheran denominations. So we had leaders from four different Lutheran church bodies – ELCA, Missouri Synod, LCMC, and NALC – present for the summit. We do not know of any other time when leaders from those four different Lutheran church bodies have gotten together to discuss a common concern.

The menu bar on the home page of our website, www.lutherancore.org, contains a tab called Pastoral Formation. Under that tab can be found some of the papers which were presented at the summit and recordings of some of the presentations. A link to the papers can be found [here](#). A link to the podcast recordings can be found [here](#). We are very grateful to all of the participants who have given us permission to share their presentations.

What Is CORE Doing?

Obviously the gathering on June 21 cannot be the ending. It must be and it will be only the beginning. In future issues of the letter from the director and our newsletter, *CORE Voice*, we want to share with you stories of what different organizations and congregations are doing to raise up pastors and other Christian workers for the future.

Pray for faithful, orthodox, and missional Lutheran pastors

We are also working on two other gatherings:

A summit after the first of the year where we will gather for conversation a group of people who are putting into practice some of the principles which were discussed at the June 21 meeting.

A gathering later in 2018 which will be open to all, will be inspirational in nature, and which will focus on the theme of Matthew 9: 38 – “Praying to the Lord of the Harvest.”

Thank you for joining with us in praying to the Lord of the harvest for the next generation of faithful, orthodox, and missional Lutheran pastors.

Dennis D. Nelson

*President of the Board and
Director of Lutheran CORE*

Why We Need Each Other *(continued from page 2)*

A similar thing has happened in the life of the church, and its genesis certainly precedes the cultural upheaval of the 1960's. C.S. Lewis, writing in the 1940's lamented that many Christians seemed to feel infidelity and divorce excusable—perhaps even laudable—if it were precipitated by the romantic experience of “love.” After all, if “God is love,” such romantic feelings must be of God's authoring. How could God be opposed, indeed not laudatory of such love?

Of course, this is a complete inversion of nineteen centuries of Christian teaching on faithfulness being the hallmark marital love that is distinctively Christian, but what of that? We have a new hermeneutic, one crafted by our experience. Surely, God doesn't want people stuck in unhappy marriages, does He?

And so, with a quick hermeneutical two-step, the very nature of Christian discipleship has moved from faithfulness to happiness. This fits very nicely with our consumerist culture, which encourages us to scratch every itch and follow every desire, so it is highly unlikely that we will ever discover our error.

Comportment or Compartment

Unfortunately, this way of seeing things doesn't fit very well with the picture of God's love we have from the rest of the Johannine corpus, let alone the rest of the Bible. I once heard an elderly pastor say, “Every good sermon begins with the same message; there is only one God... and you are not Him!” It should be an operating assumption of ours that when the Bible says something about God, it doesn't mean that in the precisely the same way it would mean it if it was speaking about any other person. So, if we say, “God is strong,” we do not mean that in exactly the same way we mean it when we say, “Sampson is strong.” To be sure, the strength to pull down a temple is strength, but it is nothing compared to the strength needed to create worlds, pull down mountains... or raise the dead. Strong must mean something analogous but somehow different in quality and degree when used in reference to God than it means when used about a human being, an animal, or a force of nature.

In the same way, when we say, “God is love,” the word love cannot possibly mean the same thing as it does when I say, “I love my children,” “I love my wife,” or “I am in love.” I am sure God's love is in

someway similar to these, but His love for my wife and children makes mine look like bland, warmed-up soup by comparison. Sure I would die for my wife and children as Jesus did for them, but I have to die at some point anyway; what the Christian faith proclaims is that the God who ought never to have experienced death—who is Life Itself—in the Person of Jesus took on the greatest burden of all. The self-sacrifice of God on the cross (along with other passages of Scripture) is what begins to teach me what the Bible means when it says “God is love,” not my experience of love, however exalted I may think it to be.

**So, “God is love,”
“God so loved the
world” or “God
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the meaning of
“You shall not
commit adultery”**

Failing to contextualize any passage of Scripture (or any theological principle for that matter) always leads to distortions in the meaning of Scripture and that in turn leads to distorted lives and poor discipleship. When the Reformers said, “Scripture interprets Scripture,” what they clearly did not mean is that the passages of Scripture we find comforting or encouraging interpret the passages that frustrate, exhort, or even terrify us. What they meant was that passages of Scripture whose meaning is clear from the plain meaning of the text interpret those passages whose meaning is unclear.

So, “God is love,” “God so loved the world” or “God proves His love for us” do not vitiate the meaning of “You shall not commit adultery,” for Jesus came not to abolish the Law and the Prophets, but to fulfill them. The aspects of God's love illumined by Scripture that make us uncomfortable are the most important parts for us to learn, for they teach us what we would not know—could not know—without them.

One major reason orthodox Christians of all varieties need one another is that it is easy for our understandings of Scripture to become compartmentalized, to come to reflect our own biases rather than the fullness of meaning present in the Scriptures; it is easy for us to hermeneutically dance ourselves into a corner. Working with others of orthodox stripe (Christians who regard the Scriptures as God's Word rather than

Why We Need Each Other *(concluded)*

merely “bearers of God’s Word”) ensures that our interpretations reflect both the universal mind of the Church across time and space while never losing their emphasis on the good news of what God has done for us in Jesus Christ. Working with other orthodox Christians ensures that our interpretation and proclamation is both catholic and evangelical.

Such proclamation of Scriptures’ truths will result in lives that are slowly conformed to the Gospel, lives that comport with the New Testament picture of a Christian, lives “worthy of the calling to which we have been called.” (Ephesians 4:1)

Pr. Brett Jenkins, STS, is the pastor of Abundant Life Lutheran Church, a mission congregation of the NALC, and the author of the Faith Conservationist podcast and blog: www.FaithConservationist.org. For Part 2 of this article, [click here](#) and go to page 8.

Mark the Date:

Encuentro in Chicagoland

Encuentro 2017 is coming October 17-19 at St. Timothy Lutheran Church, 2101 N. Kildare Avenue, in the Hermosa neighborhood of Chicago.

Confirmed speakers include the Rev. Dr. Alberto Garcia of Decatur, Georgia. He is Professor Emeritus at Concordia University in Wisconsin and co-author with Dr. John A. Nunes of *Wittenberg Meets the World: Reimagining the Reformation at the Margins*.

The Rev. Kenneth R. Elkin, STS, of Williamsport, Pennsylvania will offer “Reflections from Pilgrimages along *Camino de Santiago de Compostela*, Spain.”

Encuentro is an Inter-Lutheran Hispanic Latino Ministry sponsored by St. Timothy Lutheran (ELCA), Lutheran CORE, First and Santa Cruz Lutheran Parish (ELCA), and the Bilingual Ministry Resource Center in Joliet, Illinois.

The event is designed both for those already engaged in ministries with Hispanic and Latino folks, and for those interested in learning more about such ministries. You will experience congregations that are already working in these communities.

For more information, contact Pr. Keith Forni at 815-600-3030 or you can email him at KeithLForni@gmail.com.

Substitutionary Atonement *(cont’d from p. 3)*

“finding little support in scripture” only if you extremely minimize these verses’ authority or ignore them completely.

And if you throw them out based on your own particular bias and criteria and substitute other verses which are more palatable to your given taste, then you have actually created your own theory of atonement! This new theory resides outside of scripture and only in the recesses of your own mind!

Creating Your Own God

While this might seem perfectly acceptable to some, think the methodology through to its ultimate conclusion. If you do this with these teachings, you can easily do it with others. You can minimize and exclude any teaching that makes you uncomfortable: including anything that is said by or about God. Therefore, you can create your own God!

Most of us who subscribe to penal-substitutionary atonement believe that 1) Jesus was God, 2) Jesus revealed God’s nature to us, and 3) we can be confident that the biblical writers captured what Jesus said and did with a high degree of certainty. We do not arrogantly proclaim to know the mind of God, for that is a mystery we continually seek to enter into. However, we believe that there are aspects of God’s nature that He has taken great pains to reveal to us.

Unfortunately, Dr. Lose seeks to minimize parts of that revelation and emphasize those parts that make him most comfortable. Therefore, he has actually constructed a god of his own making instead of being faithful to the God revealed in the pages of scripture. I wish this were not the case, as he is a leader in the denomination that I serve. And indeed, if this is a god of Lose’s own making instead of the God of Abraham, Isaac, and Jacob, that god must be rejected. We do not need any false gods in a declining church!

Pr. Kevin Haug, an ELCA pastor in Texas, describes himself as “a Lutheran pastor, father of three who is a little right of center when it comes to most aspects of life. I am always struggling to discover the truth in a world that tries very hard to cover it up.”

Editorial comment: Many Lutheran CORE constituents are familiar with debates about atonement theory. In the article above, Pr. Haug presents one perspective. We invite people into dialog with him either on his blog as indicated, via email, or on the Lutheran CORE blog.

Does Faith in Jesus Matter?

by Pr. Steve Shipman

The ELCA New England Synod is asking that the Great Commission be declared null and void. Of course, that isn't what a resolution passed at their 2017 assembly claims it is doing, but it certainly would be the result.

In fact, their rather curious version of the Great Commission in the first "whereas" clause of the resolution states, "Whereas the evangelical mandate of Christ to his apostles in Matthew 28:18-21 calls us to make his teaching and presence known throughout this earth's nations..." Funny, my Bible says that we are to make disciples of all nations, baptizing them into the Triune Name and teaching them to observe all Jesus commanded. Maybe they found a more ancient manuscript and haven't told anybody.

Of course, this brings back memories of the first edition of the Augsburg Fortress *Lutheran Study Bible*, which contained a long, windy commentary on the Great Commission that pretty much said that when Jesus said to make disciples of all nations, he didn't really mean that we should make disciples of all nations. So this is nothing new. (After many objections, later editions simply have no commentary on Matthew 28:16-20)

The Resolution asks "...that the New England Synod memorialize the ELCA Churchwide Assembly to initiate a process to amend the phrase 'bring all people to faith in Christ' in C4.02b and its constitutional parallels in order to achieve greater consonance with both our understanding of Christian witness and sensitivity to our interfaith contexts."

The synod website doesn't include minutes of the assembly that we can find, but we understand that the resolution passed overwhelmingly, and the version on their website [\[click here\]](#) says "final."

According to the resolution, its purpose, which is admirable, is to advance inter-faith dialogue in a context of mutual respect. Surely as Lutherans we understand that faith can never be forced but is a free act of the Holy Spirit as He comes through the Word and the Sacraments, which the resolution notes.

And it notes that we should not exclusively (in italics in the resolution) be trying to convert others, but reach out in love that genuinely values and respects our neighbors. And so far I agree with their expressed intent.

But in the end, any interfaith dialogue needs to be

among partners who really believe what their faith teaches. So, yes, we should be trying to convert our dialogue partners and they should be trying to convert us. Otherwise we are pretty much saying that "it doesn't matter what you believe as long as you're sincere," a popular slogan which is utterly ridiculous (who is more sincere today than members of ISIS? In fact it is people who are sincerely evil who are the most dangerous!)

We of Lutheran CORE have been saying all along that the issues in the ELCA are not really about sex but about Jesus: Who He is and what He does. The action of the New England Synod certainly proves us correct.

The sainted James Burtness wrote an article many years ago as he saw this beginning in the LCA. You don't have to read the article (which was in *Dialog*), because the title says it all: *Does Anybody Out There Care Any More Whether Anybody Believes in Jesus?*

We need to ask whether it was really necessary for Jesus to take on human flesh and die on the cross for salvation, or is this just a story invented by some ancient Jews to express "spiritual" truths? Is Jesus really the only Son of the Father, an eternal Person of the Trinity, or is he another great teacher along with the Buddha, Mohammed, and the famous rabbis?

While the intentions of those asking the ELCA no longer to seek "to bring all people to faith in Christ" may be honorable (and a cynic would note that the ELCA hasn't been trying all that hard anyhow), in fact their proposal simply shows that too many in prominent positions in the ELCA no longer believe that faith in Jesus matters (the motion passed with little or no expressed objection according to our sources). Or at least they don't believe that it matters in the sense the Bible teaches, that there is "no other Name under heaven by which we must be saved."

Pr. Haug notes [above](#) in this issue that the ELCA has been very sloppy in dealing with attacks on the faith from within. It is long past time for bishops and other ELCA leaders to stand up and shout, "Enough!" If faith in Jesus doesn't matter, then the ELCA should go out of business, sell its property, and designate the proceeds to various good works. And let those disciples who believe "the faith once delivered to the saints" go about making disciples by baptizing and teaching as Jesus commanded.

Pr. Shipman is editor of CORE Voice, a retired ELCA pastor, and former Director of Lutheran CORE.

Coming Events

Lutheran Week in Nashville — Register NOW !

NALC Youth Leaders Symposium, August 7, 9 am to August 8, 12:00 noon

Women of the NALC Annual Gathering, August 8, 9 am to 5 pm

Braaten-Benne Lectures in Theology, August 8, 1:00 pm to August 9, 11:30 am

NALC Convocation and Mission Festival, August 9, 1:30 pm to August 11, 5:00 pm

Sheraton Music City Hotel, Nashville, Tennessee. [Click here for more information or to register.](#)

Encuentro on Lutheran-Hispanic Ministry, Joliet, IL, October 17-19, 2017. Presenters will represent both academic and parish ministry perspectives. A Resource Fair will feature a variety of materials for Christian education, evangelism, worship and devotional life, and there will be visits to Chicago-area ministry and cultural sites. Current and longtime practitioners in bilingual ministry are expected, as are those who considering it in their congregational context. Sponsored by Lutheran CORE and the Bilingual Ministry Resource Center. Contact KeithLForni@gmail.com or [Facebook: First and Santa Cruz Lutheran Church](#), or [see page 6](#).

LCMC Annual Gathering, October 8-11, Hilton Minneapolis. “We Confess Our Faith,” visiting the Reformation themes of Justification, Two Kingdoms, and Priesthood of All Believers. Service projects, vendors, worship, and many other activities. [Click here for more information.](#)

March for Life, January 19, 2018, Washington D.C. Plan to join us!

Check [our website](#) for more event listings.

Notify us [here](#) of events you would like us to publicize.

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and financial support of Lutheran CORE!**

**Because of you
we can continue to serve as**

**A Voice and Network
for
Confessional Renewal**

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CORE Voice

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