

A Voice and Network for Confessing Lutherans

ELCA Seminaries After CWA 2009: What a Difference a Day Makes

by [Pr. Dennis D. Nelson](#), CORE Executive Director

An ELCA pastor recently wrote to Presiding Bishop Elizabeth Eaton, asking her “whether the ELCA has any plan to assure that traditional Lutherans who would like to be ordained in the ELCA have the opportunity to receive a seminary education.” This pastor also wrote, “I would like to be assured that traditional students are welcome at ELCA seminaries and are not subject to harassment or undue pressure to change their views.”

All Are Welcome?

A few days later Bishop Eaton replied that the ministry of ELCA seminaries that are Reconciling in Christ also “includes persons with traditional understandings of the Christian faith and the Lutheran confessions and persons with different understandings of human sexuality, gender and marriage issues.” She also wrote, “The ELCA seminary faculty, as a guild, represent the rich variety of interpretive Lutheran confessional traditions. All students are welcome as part of our Lutheran confessional expression.” A link to Bishop Eaton’s letter can be found [here](#).

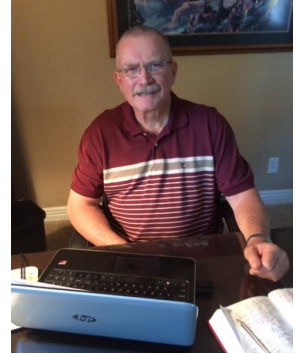
Initial Thoughts

My initial impression after reading her letter is that it is the longest and most complete response that I have seen Bishop Eaton give to any person who writes to her from a traditional, conservative perspective. It is so much more than the say-nothing, generic form letter that people have received from her and have shared with me. It is considerably more than the letter I received from her when I wrote to her about my concerns regarding the recent youth gathering. My evaluation of her letter, and a link to her letter, can be found in the September issue of CORE Voice by clicking [here](#). In that letter she said a number of positive things but did not engage with much of what

I had written about in my letter.

Do Seminarians Agree?

I then began wondering whether Bishop Eaton’s response actually and accurately reflects the experiences of students with traditional viewpoints – both those who are ELCA and non-ELCA students – who attended an ELCA seminary a few years prior to the 2009 Churchwide Assembly (CWA) and traditionally minded students who are attending an ELCA seminary today. I contacted several of the large number of people who posted a response to Bishop Eaton’s letter on Facebook and would like to share with you what I heard from two of them.



Before and After 2009 Vote

The first one, the Rev. Dr. Thomas Jacobson, completed his M. Div. degree at Luther Seminary in 2006. He then returned to Luther to begin his Ph. D. program in 2010. He felt that the heritage of that institution made it an ideal place for him to pursue his area of interest – Scandinavian-American Lutheran history.

During his M. Div. days between 2002 and 2006, he found that there was considerable diversity among the student body, with a strong representation of more theologically and socially conservative students. There was a general sense of camaraderie among all students, conservative and liberal. In his more recent experience, beginning in 2010, he lived on campus for just under two years while he was completing his coursework in his Ph. D. program. The focused nature of his study kept him from daily interaction with the M. Div. and M. A. students. He writes that his “outsider” sense was that the diversity that had existed just a few years before had diminished.

Before the vote, there was a general sense of camaraderie among all students, conservative and liberal.

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There were fewer theologically conservative voices among the student body.

Thomas Jacobson also shared that his experience with the faculty as a whole was limited while he was in his Ph. D. program. Instead he worked closely with a select few individual faculty members. His interaction with the faculty was always positive and respectful, even with those with whom he disagreed on a number of issues. For that reason, he found Luther to be a good place for someone like him to study, do research, and write.

As we move from a few years before and immediately following the 2009 Churchwide Assembly to today (just nine years later), there is a shocking difference.

Distance Learning

Ryan Cordle is a first-year M. Div. student at Luther Seminary in the distance learning program. As a distance student, he is encouraged to engage with other distance students through cohort groups in closed Facebook groups. These groups are student-led rather than administered or supervised by Luther Seminary staff.

The Truth Hurts

Recently, someone in his group asked a question about how best to talk to members of the congregation who were considering leaving their ELCA congregation because of the 2018 youth gathering. Ryan responded by saying that such conscience-bound members should be heard respectfully by their pastor and given honest feedback about their role in the congregation. *His response was deemed "hurtful," because he was siding with the so-called "oppressors."* One of his peers implied that people like him are to blame for the self-harm of homosexuals who have been persecuted in the church. Someone else suggested that this couple needs to leave, because "some will always be offended by Christ and how Christ is expressed in the ELCA." All the other students agreed that the ELCA made a mistake by allowing congregations to make their own decisions about whether or not to call gay clergy. *Twice the conscience-bound position was called "horse sh*t."*

Broadening Horizons?

As a 2018 Fund for Leaders scholarship recipient Ryan had the opportunity to go to the Lutheran Cen-

By 2010, the diversity that had existed in 2006 had diminished.

ter in Chicago for various meetings, photo-ops, and a banquet honoring all scholarship recipients. The group met with Bishop Eaton, who took a few questions. One recipient asked why the ELCA allows partnered homosexuals like herself to be subject to discrimination since congregations can choose not to call her solely because of her sexuality. Bishop Eaton replied that many synods were assigning women and minorities as pulpit supply and interims to such congregations so that they "broaden their horizons."

A Far Cry from Reality

Ryan felt that the implications of what Bishop Eaton said are that conservative congregations either will become "enlightened" to progressive ideology or will die out for want of traditional leadership. Ryan's conclusion is, "Concerned ELCA congregations and pastors need to hear the truth, not Bishop Eaton's diplomatic optimism: Traditional, orthodox candidates are not coming out of ELCA seminaries." Ryan also wrote, "As far as I can tell, Bishop Eaton's assertion, 'ELCA congregations who hold traditional views about human sexuality will be able to find pastors that meet their needs,' is a far cry from reality."

Lutheran CORE is in the process of contacting other students who hold traditional views who are currently enrolled at ELCA seminaries to find out if what they are experiencing is the same as what Ryan is experiencing, and, if it is, how Lutheran CORE can be of support, help, and encouragement to them. If you are currently enrolled at an ELCA seminary and have something that you would like to share, please contact us at lcurewebmail@gmail.com.

I was also wondering what is currently being taught at Luther Seminary, the only ELCA seminary that is not Reconciling in Christ. In the August 2018 Letter from the Director, I told about the teaching and emphasis of a new professor at another ELCA theological institution, United Lutheran Seminary. A link

"... the ELCA made a mistake by allowing congregations to make their own decisions about whether or not to call gay clergy."

One of his peers implied that people like him are to blame for the self-harm of homosexuals who have been persecuted in the church.

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to that article can be found [here](#). In this article I write about what I found in the syllabi for two courses at Luther Seminary, which were shared with me by current students.

Syllabi at Luther Seminary

A course, “Scripture and Its Witnesses,” is taught by Dr. Eric Barreto, Associate Professor of New Testament, and Dr. Michael Chan, Assistant Professor of Old Testament. In the course syllabus it says that one of the goals of the course is that students will “regard the Bible as a fruitful basis of cross-cultural theological conversation.” Not as the authoritative Word of God, and not as the norm for our faith and life, but as “a fruitful basis of cross-cultural theological conversation.” A few lines later that same syllabus states that another goal for the course is that students will be able to “interpret scripture in community and with creativity, in ways that help them lead others into informed conversations about the Bible’s contents and theological claims, *including claims that have proven to be problematic or damaging.*”

We Are in a Mess

In seminary I was taught that I need to interpret the Bible with integrity, allowing the Bible to speak to me rather than imposing my thoughts, values, impressions, and priorities upon the Bible. I interpret the Bible with integrity. I communicate the message of the Bible with creativity. Also, *if I am saying that some of the Bible’s contents and theological claims are problematic and damaging, then I am placing myself, and my views and priorities over the Bible, rather than placing the Bible as God’s Word over me.* No wonder we are in the mess we are in. As has been said many times, the real issue at the 2009 ELCA Church-wide Assembly was not sex. It was the Bible – how do we view the Bible.

Seriously?

Another course at Luther seminary is entitled “Reading Greek.” It should be called “Reading Greek

Students will “regard the Bible as a fruitful basis of cross-cultural theological conversation.”

The real issue at the 2009 ELCA Church-wide Assembly was not sex. It was the Bible.

with a Political Agenda.” The syllabus says that students who take this course will “get to know the Greek language better by translating . . . certain New Testament texts whose interpretations have sponsored patriarchy, autocracy, heteronormativity, hatred of women, xenophobia, and similar evils which Christians, if they wish to be taken seriously in the 21st century, must identify, understand, and take responsibility for, and most of all oppose.” And then the syllabus lists a number of Bible passages which will be studied, and which will be interpreted and understood in a more enlightened way, so that they will no longer support all of those awful things that Christians today need to reject or they will not be taken seriously in the 21st century.

Not An Acceptable Option

Heteronormativity – the position that humans as male and female is normative, the way God intended and made us, and that marriage between one man and one woman is the only appropriate relational context for sexual activity – is no longer considered – as it was as recently as in the 2009 Human Sexuality Social Statement – as one acceptable option among several, all of which will be treated with dignity and respect. Instead it is lumped with hatred of women and is described as evil. Reminds me of the way in which the Rev. Nadia Bolz-Weber led 31,000 young people at the ELCA youth gathering to shout out their agreement that the traditional view of human sexuality is a lie that needs to be renounced.

Again, Lutheran CORE would like to know how widespread is this dynamic of such a low view of the Bible and how common are courses that are taught with such a strong political agenda. If you are a student currently enrolled at an ELCA seminary or a recent graduate, and have further examples, please send me the course syllabus at lcwebmail@gmail.com.

CWA Dividing Line

What a difference a

Students must oppose certain New Testament texts in order to be taken seriously in the 21st century?

Traditional marriage is lumped with hatred of women and is described as evil.

What kind of Pastor is the ELCA producing for my church?

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Everyday Apologetics

by [Pr. Cathy Ammlung](#), Lutheran CORE Secretary

Short Course

Have you ever taken a short course in using the high-tech, newfangled photocopier in your work or church office? It's enough to cause implosion of the brain. You finally learn how to send documents from your laptop, and to duplex, reduce or enlarge, create booklets – suddenly, you are smokin'! You've even initiated office newbies into the Mysteries of Using Big Copy Machine (BCM).

Then one day you discover that Somebody left BCM in total disarray. Paper is jammed or missing. There's no more toner. Lights are blinking. Alarms are beeping. You push Start, and either nothing happens, or several dozen pending documents come flying out and you can't stop them. Or your documents arrive upside down and backwards, 8 pages on one sheet of paper, in micro-sized font.

Somebody may not have done it to mess with your mind. Somebody probably hurried, thought they knew what to do but hadn't read the manual, gone through the training session, or bothered to ask for help. Somebody's blundering caused the machine to have a conniption fit, and they probably fled before you could take them to task.

Everyday Apologetics

Now you're faced with a challenge. You know how to run the machine when everything is working right. But can you trouble-shoot, unjam, restart, and get Big Copy Machine humming along properly? No, you're not going to physically build or repair the machine! And you shouldn't mess with stuff only the technical support guru can fix. This is the everyday, "The copier is jammed, can you figure out how to get it going or should we call the Copier Geeks again?"

And that, dear friends, is Everyday Apologetics in a nutshell. Or a copy machine paper tray.

Christianity 101

You go to church and read your Bible regularly. You attend adult forums and Bible studies - and have taught a few. You recently re-read Luther's Small Catechism, and your council meetings start with studying sections of the Augsburg Confession. You know what a lectionary is, are familiar with the seasons of the church year, and have probably read C. S. Lewis's *Mere Christianity*, *Screwtape Letters*, and *The Great Divorce* multiple times.

In short, you know the basics of the Christian faith pretty well. You can often answer questions from fellow members. You may be comfortable shar-

ing your faith with non-Christians. As a pastor, I pray that every member of every church I serve might be so blessed!

Then Somebody ...

But then Somebody messes with your mind – sometimes deliberately, sometimes not. Somebody insists that "You Christians" believe all kinds of silly, infantile, irrational mumbo-jumbo. Somebody says the Bible is a corrupt ancient text that can't possibly be relied on; that the stories in it are just that: stories, concocted by deluded, uneducated, power-hungry dead white men intent on oppressing everyone else. Somebody points to the many sins of Christians and the Church over two millennia, and wonders how you can possibly be part of such a corrupt organization filled with hypocrites. Somebody insists that Biblical teaching about, say, sexual morality is just a bunch of laws devised by fearful, violent Semitic men intent on excluding anybody not like them, with a whitewash of "God Said So" to validate and enforce punishment for transgressions of that law - *and* that the Gospel is "God breaking those laws to welcome in the excluded." I heard this from a microphone at the 2009 ELCA Churchwide Assembly.

Somebody insists that the Bible is a corrupt ancient text.

Defending the Faith

And, maybe like me, you're flummoxed. Your faith has just encountered the equivalent of a BCM conniption fit! What do you say in response? How do you answer such accusations and distortions? Because, in some fashion, no matter how tentative or incomplete your response may be, it is your first foray into apologetics.



Basically, *apologetics* is the art of addressing objections, clarifying misunderstandings, correcting distortions or misrepresentations, and providing a well-reasoned defense of the Christian faith to its cultured (or boorish) despisers. It's not faith per se: that's like the actual BCM itself. It's not systematic theology: that's like the copier's software, programming, and operations manual. It's more like the troubleshooting, debugging, and rebooting of BCM when Somebody (who thinks they know more than the builder, software engineer, and Copier Geek) starts punching buttons.

Apologetics is Troubleshooting

But apologetics is *not* airing your opinions, winning an argument, or trashing Somebody for their

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Everyday Apologetics

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heretical or hare-brained beliefs — any more than troubleshooting BCM is rewriting the copier operations manual, bragging about your tech prowess, or dissing Somebody for their careless behavior. In Copier Land, troubleshooting is about getting the photocopier to work properly so that everybody — Somebody included — can do their job. *Similarly, apologetics is about “troubleshooting” the misconceptions, distortions, and “Stinkin’ Thinkin’” that prevents Somebody from encountering the strong saving love of Jesus Christ, crucified and raised from the dead for the forgiveness of sins - Somebody’s included - unto eternal life.*

**Troubleshooting
unto eternal life.**

Finding a Point of Commonality

Still, apologetics is challenging to do well. It includes understanding *who* Somebody is; *what* Somebody’s “Stinkin’ Thinkin’” is; *why* such ideas appeal to Somebody; *how* they contain grains of truth; and *where* you might find a point of commonality to connect with Somebody. Think of Saint Paul, appalled by the many statues and altars of pagan gods in Athens. Finding an altar “To an Unknown God,” and familiar with Greek philosophy and poetry, he started with that and connected with some of *his* cultured and baffled despisers of the Good News!

Reading List

So, you might do well to read a few “educated layperson” books that do these things. I’m going to list a few of my personal favorites. There are undoubtedly many others. The commonality between all of my recommended books, besides their clear focus on some aspect of the apologetics task, is how they strive to keep Jesus Christ absolutely central, and how they tease out some important issue presented by assorted Somebodies that need to be faced, acknowledged, and answered.

One last thought: *don’t feel that you must give a detailed, perfect answer to Somebody’s accusation!* You *might* be wise to refer them to the theological equivalent of Copier Geeks! If you do respond to Somebody, always ask yourself: “How are Somebody’s beliefs and misconceptions keeping Somebody from knowing and loving Jesus? How can I keep my wits about me and strive to connect with Somebody enough to take their hand and lead them



even one tiny step closer to the foot of Jesus’ Cross?”

Everything else is just icing on the cake.

As promised, here are some good resources.

Mere Christianity, by C. S. Lewis. Originally presented in the mid-1940’s (give or take) as a series of BBC radio presentations, this is still one of the best, most accessible books to get at *why* Christianity makes profound sense, *what* some of the objections and misconceptions to it are; and *how* Christianity rebuts them.

The Cruelty of Heresy: An Affirmation of Christian Orthodoxy, by C. FitzSimons Allison. From the back cover: “Ancient heresies have modern expressions that influence our churches and culture, creating cruel dilemmas for today’s Christian in the form of error, sin, and various distortions of the orthodox faith. In this book, Bishop Allison (he’s a retired Episcopal Bishop of South Carolina) captures the drama and relevance of the Councils of the fourth and fifth centuries and shows how the remarkable achievements of these early struggles provide valuable guidelines for believers today.” I’ve read it 5 times and have highlighted almost the ... whole book

Who Am I To Judge? Responding to Relativism with Logic and Love, by Edward Sri. Highly recommended! A Catholic who taught Christian moral theology at a small college, Sri addresses the challenge presented by moral relativism; the clash of Christian and relativistic worldviews; strategies for finding that “point of commonality” to encourage Somebody to consider a new vision of reality; and an excellent section on keys for responding to moral relativism. Those keys include:

- Lead with mercy;
- “Relativism wounds people;”
- Law=love;
- Making judgments vs. judging souls;
- Relativism is not neutral;
- Relativism is a mask; and
- Taking on the heart of Christ.

Atheist Delusions: The Christian Revolution and its Fashionable Enemies, by David Bentley Hart. Okay, this one is a challenging read. The author, an Eastern Orthodox professor at Notre Dame, is brilliant, and sometimes very funny. But this is a tough book. It follows the history of Christianity, the gradual development of post-Christian relativism, the popular “Story line of Christianity” created by modern historians, philosophers, and theologians, and how they get so much so incredibly wrong. You will learn a lot, when you come up for air reading it!

Seeking Allah, Finding Jesus: A Devout Muslim Encounters Christianity, by Nabeel Qureshi. This is a fascinating look at how one devout Muslim began to question his religion, encountered Christ, and converted to Christianity at great personal cost. Not so much a book of apologetics as one that provides insight into a religion and culture that has set itself up as the “perfect religion,” its distortions of and objections to Christianity,

**How can I connect
enough to lead them even
one tiny step closer to the
foot of Jesus’ Cross?**

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Congregations in Transition Ministry Initiative

by [Dennis D. Nelson](#)

Lutheran CORE is working with NALC pastor Don Brandt to offer an at-cost coaching and consulting ministry called Congregations in Transition (CiT). This new ministry will help congregations navigate both the challenges and the opportunities that arise during what can be an extended call process.



Challenges

Consider the *challenges* that are often part of times of transition:

- Decreased worship attendance
- Reduced financial giving
- Members drifting into inactivity.

Opportunities

But also consider the *opportunities* that can be pursued in times of transition:

- A new clarity as to your church's mission and outreach
- Seeing this as a time of congregational renewal as members step forward to lead
- Proactively and practically addressing the challenges listed above, e.g., through worship planning, Bible studies, home visits, and, if necessary, a financial appeal.

If you are a part of a congregation in transition and would like to know more about the CiT ministry, please contact either Dennis Nelson at dennisdnelsonaz@yahoo.com or Don Brandt at pastor-donbrandt@gmail.com. Our coaches will be volunteering their time. Congregations will be compensating Lutheran CORE only for actual costs incurred as part of the consultation process.



Rekindle Your First Love

by [Dennis D. Nelson](#)

Tim Hubert, NALC pastor and one of the presenters at the “Rekindle Your First Love” event, writes:

“All too often we become bogged down in meeting the needs of others, quenching those insistent little fires, balancing the needs of our family with the needs of the congregation. Who is feeding us? This is a time to rekindle our love of Jesus, to experience His love through prayer, song, conversations. This is a time for the Holy Spirit to heal OUR souls so we can continue to be a blessing to others.”



Speakers and Topics

This gathering will take place on Wednesday, May 1, 2019 in the Baltimore area and will be a full day of spiritual and emotional renewal for pastors. It will include presentations, discussion, processing, prayer, fellowship, worship, determining next steps, and personal ministry time. In addition to Tim, who will talk about “Rekindling Your First Love for Christ,” NALC pastor Wendy Berthelsen will speak on “Rekindling Your First Love for the Church as the Body of Christ” and ELCA pastor Brian Hughes will address “Rekindling Your First Love for Mission and Ministry as the Work of Christ in the World.”

More information will be available soon.

Everyday Apologetics

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and how one practitioner met the Living Truth. Some online resources: I haven't done more than a cursory examination of these, but they seem solid and helpful as places where you can learn more about “doing everyday apologetics.”

www.worldview.org, home to Worldview Academy (recommended by a Learned Reader of this very newsletter!), an “apologetics boot camp.” It provides weeklong programs, one every year for 4 years, about sharing the Gospel of Jesus Christ and addressing the current worldviews. It comes highly recommended!

www.crossexamined.org, another apologetics site. Its home page says: “Why should anyone place their faith in Jesus Christ – a man who lived over two-thousand years ago? ... Christian apologetics is both the science and art of answering this question by using reasons and evidence.”

www.apologetics.com is well named! “Challenging believers to think and thinkers to believe.” The site features podcasts, videos, articles, online courses, and books, all focusing on different aspects of how Christians might properly respond to challenges presented by atheists.

I hope these are helpful for all of you! Even if you never match wits with an atheist, hostile or otherwise, it's always good to know you can at least han-

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CORE's Take: Global Confessional and Missional Lutheran Forum

by [Pr. Paul Borg](#), CORE Representative to Global Forum

Forum's Purpose

The purpose of the Lutheran Global Forum movement is to:

- invite Lutherans who wish to remain faithful, amidst heresy, to our Lutheran confessional heritage and
- discover together how we can live out our Lord's Great Commission.

This movement began a number of years ago with conversations in Neuendettelsau, Germany. This was led by Bishop Paull Spring, together with a few Lutheran representative leaders from Germany, the NALC, and Lutheran CORE.

Ethiopia

From September 4-6, 2018, 40 global Lutheran leaders — from Africa (Ethiopia, Tanzania, Kenya, and South Sudan), Scandinavia (Sweden, Norway, Denmark), Germany, Asia (Indonesia, Mongolia, India), and the Americas (Peru, Bolivia, United States) met together once more in Bishoftu, Ethiopia (a town outside of Addis Ababa, Africa).



Bold, Courageous, Confessional

It is amazing to see, in the midst of heresy and apostasy, bold and courageous confessional Christians come forth as they did at the Global Confessional and Missional Lutheran Forum. This has been the case throughout history and is now happening this very day amidst global Lutheranism. *This was a profound and exciting moment in Lutheran history!* I thank the Lord that I am alive to witness and be a part of such a moment and movement.

This was a profound and exciting moment in Lutheran history!

2018 Bishoftu Letter

A powerful and clear statement has been evolving over the last few years. The 2018 press release is [here](#). The Bishoftu Letter to the Churches, signed on behalf of Lutheran CORE, is [here](#).

Lutheran CORE's purpose is the same as the Lutheran Global Forum's purpose. CORE participates with this global movement by sharing with and learn-

ing from these other countries. And I am so thankful to have had the privilege and opportunity of being CORE's representative and adding CORE's endorsement to the Bishoftu Letter.

CORE's Impact

CORE's involvement during these last years and those 3 days in Ethiopia, has been through personal conversations and growing relationships. A number of leaders from Europe and Scandinavia have especially shared their gratitude. At this moment they do not anticipate a NALC-like denomination forming in those countries. Therefore, they have been asking us, *"How does the Lord use leaders in CORE to make an impact and difference amidst heresy and apostasy?"* Pastor Dennis Nelson has been of increasing value, sharing and listening to wisdom with others globally. Partnering with other confessional global Lutherans continues to be powerful.



How does the Lord use CORE leaders to make an impact and difference amidst heresy and apostasy?

Multiplying Disciples

One of the greatest outcomes has been the invitation to stop focusing on the rear-view mirror as we move forward into the future. Continuously looking backward about present heresies produces short-lived movements. Instead, we are inviting each other to look ahead through the windshield as we travel together — while sharing how we Lutherans can authentically keep multiplying disciples who multiply other disciples.

This is nothing new. Allowing Jesus to make and multiply disciples through us is the heart of the Gospels. What a moment to be alive!

Everyday Apologetics

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dle a few paper jams and glitches caused by Somebody who didn't read God's Instruction Manual, participate in one of His Church's Training Courses, or ask a knowledgeable person of goodwill (much less a Theological "Copier Geek") what those darned "faith buttons" really mean and really do.

Sponsoring an Event?

We Would Love to Help You Get the Word Out

If you are planning an event that you believe Lutheran CORE members would want to know about and that is consistent with the [Common Confession](#), please let us know. Brief articles and pictures are always welcome. We also can share them on our website and our Facebook and Twitter feeds. Contact CORE's editor, Kim Smith at kss01ohio@gmail.com.

Coming Events

March for Life 2019	Washington, DC	Jan.18, 2019	"Unique from Day One"	Click here.
SPLS / Georgia Fellowship: Theological Conference and Retreat	Jekyll Island, GA	Jan. 21-22, 2019	"By My Own Understanding or Effort"	Click here.
Lutheran CORE: Coach Training for Congregations in Transition Initiative	Phoenix, AZ	April 1-3, 2019	Training Lutheran pastors to be coaches who will help churches thrive in the transition period between pastors.	Click here
Lutheran CORE: Rekindling Your First Love Retreat	TBD	May 1, 2019	For pastors who fear they have lost their first love.	Click here
NEXUS—for high school students	Grand View University, Des Moines, IA	June 23—28 & July 7-12, 2019	"Where God's call meets your life"	Click here
ELCA Churchwide Assembly	Milwaukee, WI	August 5-10, 2019	"We are Church"	Click here
NALC Convocation	Indianapolis, IN	August 7-9, 2019	Election of new bishop	
LCMC Annual Gathering	Omaha, NE	Sept. 29 - Oct. 2, 2019	TBD	Click here.

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day makes. There seems to be a sharp dividing line in the ELCA and in the seminaries of the ELCA between pre and post 2009 Churchwide Assembly. Compare the situation at ELCA seminaries a few years before 2009 and a few years after, and then ask, "What kind of a pastor is the ELCA producing for my church for the future?" Especially in light of the fact that – as we all know – it will not just stay as it currently is. Every conservative ELCA congregation that is now blessed by having an orthodox pastor has great reason to be concerned and even alarmed.

We Are Very Grateful

We are very grateful for all of our friends – individuals as well as congregations – who support our work. This is the time of year when many congregations are determining their benevolence budget and mission dollars recipients for next year. *We urge you to speak with your pastor, and, pastors, we ask you to speak to your church council about including Lutheran CORE in the list of missions which will receive financial support from your congregation next year.* Thank you, and God bless you.

Donations can be sent to our Wausau office

PO Box 1741 Wausau, WI 54402-1741

or online at www.lutherancore.org.

Click [here](#) to make an online donation!

CORE Voice Newsletter

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[Kim Smith](#), Editor

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Updated Website

Lutheran CORE's [home page](#) has been replaced with a slider highlighting the new things CORE is doing. Please visit www.lutherancore.org.

