

CORE Connection

News from Lutheran CORE

June 2009

Prominent theologians and church leaders affirm biblical teaching and call for defeat of ELCA sexuality proposals

Prominent Lutheran theologians and church leaders have written an Open Letter to the Voting Members of the 2009 ELCA Churchwide Assembly asking them to affirm biblical teaching on sexuality and to reject proposals to change church teaching and policy regarding marriage and same-sex sexual behavior. The open letter was released May 19.

The ELCA Churchwide Assembly (Aug. 17-23 in Minneapolis) will consider a proposed social statement which would change church teaching on marriage and sexual behavior and a proposal to change ELCA standards to allow rostered leaders to be in same-sex relationships.

The open letter will be mailed to the 1,045 Churchwide Assembly voting members.

“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,” the open letter states.

The letter offers five reasons why the proposals must be rejected:

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.”
2. “The church is founded on the

Continued on Page 2

Assemblies support 2/3 majority for ministry standards

At least nine synod assemblies have already voted to ask the voting members of the 2009 ELCA Churchwide Assembly to support a two-thirds majority requirement for proposed changes to ELCA teaching and standards which would allow pastors and other rostered leaders to be in same-sex relationships.

According to synod assembly results received by Lutheran CORE, synods supporting the two-thirds majority requirement for the ministry policy recommendation are: Florida-Bahamas, Northern Great Lakes, Northern Texas-Northern Louisiana, Northwest Synod of Wisconsin,

Northwestern Minnesota, Northwestern Ohio, South Dakota, Southwestern Texas, and Western Iowa.

A proposal to change the assembly’s rules of procedure so that a two-thirds majority vote would be necessary to change ELCA ministry standards will be brought before the Churchwide Assembly at its first session Aug. 17. The proposed rules of organization and procedure recommended by the ELCA Church Council require only a simple majority to approve the proposed ministry policy resolutions.

ELCA Secretary David Swartling has told synod assemblies that their votes

regarding a two-thirds majority will be reported to the Churchwide Assembly prior to consideration of the assembly’s rules of organization.

ELCA synod bishops overwhelmingly support a two-thirds vote requirement for the ministry policy resolutions. The bishops voted 44-14 in support of a two-thirds majority in a straw poll during their March 5-10 Conference of Bishops meeting.

More than half of the ELCA’s 65 synods have already held their 2009 synod assemblies. The remainder will meet in June.

Continued on Page 3

More than 1,600 people add their names to Open Letter

Continued from Page 1

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.”

4. “Our unity in the office of ministry will be fractured.”

5. “Conscience can err. The Word of God, not conscience, is the final court of appeal in the church.”

“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,” the open letter concludes.

Lutheran CORE brought together some prominent theologians and church leaders April 29 in Phoenix to draft the letter. Other scholars and church leaders were then asked to add their names to the open letter. More than 60 scholars and church leaders have signed the letter.

As of June 5, more than 1,600 people had added their names to a list of people endorsing the letter. Other ELCA pastors and lay members may add their names to the list of signers online at www.lutherancore.org.

“We wanted a clear statement from Lutheran theologians and church leaders who uphold biblical teaching on sexuality as it has been believed and taught by the Christian Church for nearly 2,000 years,” said the Rev. Paull Spring of State College, Pa., chair of the Lutheran CORE Steering Committee.

“We are grateful for the scholars and church leaders who have been willing to stand with us and with the vast majority of Christians worldwide and throughout time,” said Spring, the retired bishop of the Northwestern Pennsylvania Synod.

“We are pleased that so many people have added their names to the letter already and hope that many more will add their names as well,” he said.

The open letter and list of signers are online at www.lutherancore.org.

Sexuality proposals could damage ecumenical relationships

The proposals to change teaching and policy to allow pastors and other rostered leaders to be in same-sex relationships hold the potential to damage the ELCA’s relationships with other Christian churches and to divide the Lutheran World Federation, according to a former ELCA churchwide official.

The Rev. Paul Schreck noted that concern for the ELCA’s relationships with other Christians has not been a part of the discussion of the sexuality proposals to be considered at the 2009 ELCA Churchwide Assembly.

“Astonishingly absent from the discussion is the point that the ELCA doesn’t make this decision in a

vacuum. We live in interdependent relationships with Lutherans and Christians around the world. Assembly decisions affect those,” Schreck wrote in *The Lutheran* magazine’s June issue.

“A change in ELCA discipline for pastors will scandalize some partner churches and likely lead to suspension of full-communion agreements. Relationships with the Orthodox and Roman Catholic churches will cool considerably. Our Lutheran World Federation membership may be jeopardized because the fastest-growing Lutheran churches passionately oppose this change. Exact reactions are impossible to predict, but they will

have concrete implications,” wrote Schreck, who served 10 years in both the ELCA Office of the Secretary and Ecumenical and Inter-religious Relations.

“The overwhelming majority of the world’s Christians will see any change in the discipline for pastors as our breaking communion with them. The criticism would be accurate: The decision will have been made unilaterally. Voting members need to be aware of these implications. There may be appropriate times to break communion with other Christians. But we must be fully aware we are doing it. Dividing the church comes at a price. We must never pretend it’s not painful,” he wrote.

Synod Assemblies divided on ELCA sexuality proposals

Continued from Page 1

The deep theological divisions in the ELCA are evident in synod assembly votes — both in the vote totals at synod assemblies and in the different positions taken by different synods.

Five synods have asked the Churchwide Assembly to reject the proposed recommendation on ministry policy which would allow pastors and other rostered leaders to be in same-sex relationships. Instead, the Northwestern Minnesota, Northwestern Ohio, South Carolina, South Dakota and Southwestern Texas Synods asked the assembly to affirm the ELCA's current standards in *Vision and Expectations* and *Definition and Guidelines for Discipline*.

The South Carolina and South Dakota Synod also approved memorials asking the Churchwide Assembly to reject the proposed social statement. Instead, they ask the ELCA to continue to rely on its current

teaching documents on sexuality: the ELCA Messages *Sexuality: Some Common Convictions* (1996) and *Commercial Sexual Exploitation* (2001) and the social statements of the ELCA's predecessor churches, The American Lutheran Church and Lutheran Church in America.

The Western Iowa Synod approved a resolution affirming marriage as a lifelong covenant of faithfulness between a man and a woman.

The Eastern North Dakota Synod, Northern Texas-Northern Louisiana Synod, and Upstate New York Synod approved memorials in support of the proposed social statement.

Seventeen synod assemblies have voted to support both the proposed social statement and the ministry policy recommendation: Arkansas-Oklahoma, Eastern Washington-Idaho, Florida-Bahamas, Greater Milwaukee, La Crosse Area, Metro New York, Metro Washington, D.C., Minneapolis Area, New England, Northwest Washington, Oregon, Pacifica, Rocky Mountain, St. Paul Area, Southeast Michigan, Southeastern Pennsylvania, and Texas-Louisiana Gulf Coast.

The Northern Great Lakes Synod narrowly approved resolutions in favor of the proposed social statement and Resolutions 1 and 3 of the ministry policies recommendation but rejected Resolutions 2 and 4.

The Northeastern Minnesota Synod approved a memorial in support of the ministry policy resolutions but did not address the social statement

Seven synods approved memorials asking the ELCA to develop

resources for blessing same-sex relationships: Metro New York, Metro Washington, D.C., Minneapolis Area, New England, Northeastern Minnesota, Northwest Washington, and St. Paul Area.

Lutheran CORE was able to have information tables at 38 synod assemblies to share resources on the ELCA sexuality proposals and information about Lutheran CORE.

Memorials at synod assemblies are the way for ELCA members to respond to the sexuality proposals. Lutheran CORE prepared three model resolutions to help synod assemblies address the proposals.

You can follow the actions of the 2009 ELCA synod assemblies online at www.lutherancore.org.

Volunteers needed for Churchwide Assembly

Lutheran CORE will have a significant presence at the ELCA Churchwide Assembly Aug. 17-23 in Minneapolis. Daily gatherings for voting members are planned. Three evening events are also planned for voting members and others attending the assembly.

Lutheran CORE is seeking volunteers to assist with efforts at the assembly to encourage voting members to uphold biblical teaching on human sexuality.

For more information, call 651-633-6004 or 1-888-551-7254 or e-mail info@lutherancore.org.

CORE Connection

News from Lutheran CORE

Published monthly by

Lutheran CORE -
Coalition for Reform

2299 Palmer Drive, Suite 220
New Brighton, MN 55112

www.lutherancore.org

The Rev. David J. Baer, editor
editor@lutherancore.org

Please copy and share
this newsletter widely.

ELCA pastors split on gay marriage, gay ordination

Thirty-seven percent of ELCA pastors support same-sex marriage and a slim majority of ELCA pastors support the ordination of persons in same-sex relationships, according to a recent poll of mainline clergy.

The Clergy Voices Survey, released May 19, describes itself as “the most comprehensive survey of Mainline Protestant clergy ever conducted” and “the most in-depth look at Mainline Protestant clergy views on LGBT issues to date.”

The survey found that 37 percent of ELCA pastors support gay marriage, 44 percent are in favor of some form of civil unions, and 19 percent say there should be no legal recognition for same-sex relationships.

Pastors in the seven mainline denominations surveyed were equally divided among the three positions: one third said “gay couples should be allowed to marry,” 32 percent said “gay couples should be allowed to form civil unions, but not to marry;” and 35 percent said “there should be no legal recognition of a gay couple’s relationship.”

Pastors in the United Church of Christ (67 percent) and Episcopal Church (49 percent) were the most supportive of same-sex marriage. Pastors in the United Methodist Church (25 percent) and American Baptist Churches (20 percent) were the least supportive of same-sex marriage. Presbyterian Church (USA) pastors were similar to ELCA pastors with 38 percent supporting gay marriage.

Forty-five percent of mainline clergy support the ordination of gay and lesbian persons “with no special requirements.” Twenty-seven percent

support ordination of gay and lesbian persons “only if they are celibate,” and 28 percent said gay and lesbian persons should not be ordained.

Support for the ordination of gay and lesbian persons “with no special requirements” was strongest in the United Church of Christ (84 percent), Episcopal Church (72 percent), and Disciples of Christ (64 percent).

More than half of ELCA pastors (54 percent) held this position as did half of those in the Presbyterian Church (USA); 32 percent of United Methodist pastors and 28 percent of American Baptist pastors.

The policy of the ELCA is that “ordained ministers who are homosexual in their self-understanding are expected to abstain from homosexual sexual relationships.”

The survey found that gender and age affect clergy views on gay ordination with 72 percent of female clergy compared to 39 percent of male clergy supporting the ordination of gay and lesbian persons “with no special requirements.” A majority of pastors under age 40 (56 percent) hold this position compared to 45 percent of clergy age 40 or older.

Mainline clergy are split about whether “the disagreement over homosexuality in the church” is “a crisis” with 51 percent saying that it is. Forty percent describe it as “a crisis about how to read the Bible,” 23 percent as “a crisis about the core of Christian doctrine” and 27 percent as “a crisis about what the church is supposed to be.”

A majority of mainline pastors (56 percent) say that their denomination

“is spending too much time on gay and lesbian issues” with 26 percent disagreeing and 18 percent not sure.

Mainline pastors are split about whether “the best approach to homosexuality in the church is to ‘love the sinner but not the sin’” with 48 percent agreeing and 42 percent disagreeing and 10 percent not sure.

Pastors are also split about whether “the LGBT affirming organizations within our denomination are hurting the church” with 37 percent saying they are and 47 percent saying they aren’t hurting the church and 16 percent not sure.

The survey also evaluated the theological orientation of the pastors by denomination. It found that 54 percent of ELCA pastors adopt “modernist views” on basic theological questions while 22 percent hold traditional or orthodox theological views. Nearly one quarter of ELCA pastors hold a mix of traditional and modernist beliefs.

As a whole, nearly half (47 percent) of mainline clergy embrace a modernist approach to theology, one third have a traditional theological orientation, and 20 percent combine the approaches.

The survey found some traditional Christian beliefs held by a majority of mainline pastors: 61 percent agree that “there is no other way to salvation but through belief in Jesus Christ” and 80 percent believe that “Jesus will return to earth one day.”

The survey was conducted by Public Religion Research. For more information and complete results go to www.publicreligion.org.

Sept. convocation to focus on future of Lutheran CORE

Lutherans from throughout the United States will gather in September in suburban Indianapolis to discuss the future for confessional Lutherans within the ELCA.

Lutheran CORE is sponsoring a Convocation Friday and Saturday, Sept. 25-26, at Christ the Savior Lutheran Church in Fishers, Indiana, which will consider possible responses to the biblical and theological crisis in the ELCA.

The convocation will focus on conversation around the theme "What after Minneapolis?" a reference to the 2009 ELCA Churchwide Assembly Aug. 17-23 in Minneapolis. The ELCA Churchwide Assembly will consider proposals which would change church teaching on sexuality and would overturn the way the Bible

has been understood by Christians for nearly 2,000 years.

The Rev. Kenneth Sauer of Columbus, Ohio, former bishop of the Southern Ohio Synod and chair of the ELCA Conference of Bishops, and Ryan Schwarz of Washington, D.C., a lay person and member of the Lutheran CORE Steering Committee, will open the Convocation with reflections on the "What after Minneapolis?" theme.

The Rev. Paull Spring of State College, Pa., chair of Lutheran CORE, and the Rev. Mark Chavez, of Landisville, Pa., director of Lutheran CORE, will lead a discussion about options for the future for confessional Lutherans. Spring is the former bishop of the Northwestern Pennsylvania Synod.

Lutheran CORE leaders plan to present a vision for the future of Lutheran CORE that would enable lay people, pastors, congregations, and synods, to remain in the ELCA while continuing to uphold the authority of Scripture and to maintain traditional understandings of the Christian faith.

Lutheran CORE plans to strengthen and expand its mission and ministry. A constitution will be considered as part of the formal organization of Lutheran CORE.

Pastors and lay people who are committed to the future of confessional Lutheranism within the ELCA are encouraged to attend. Cost is only \$25 per person and includes dinner on Friday evening. Registration forms are available at www.lutherancore.org.

Please support Lutheran CORE

Lutheran CORE is planning extensive ministry leading up to and during the 2009 ELCA Churchwide Assembly and beyond.

We are counting on those who remain committed to the Bible as the inspired Word of God and the authoritative source and norm of the Church's proclamation, faith, and life to continue to support Lutheran CORE as we work to uphold the authority of Scripture in the ELCA.

Gifts may be given online at www.lutherancore.org or sent to:

Lutheran CORE
2299 Palmer Drive, Suite 220
New Brighton, MN 55112-2202

Seminarians address sexuality proposals

Six students at Luther Seminary in St. Paul, Minn., have issued a petition asking ELCA leaders to recognize that not all seminary students support proposed changes in church teaching and policy that would allow ELCA pastors and other rostered leaders to be in same-sex sexual relationships.

"Our basis for not supporting the task force recommendations rests on one continuous interpretation of Scripture. We believe the 1980 statement on this issue by one of our predecessor church bodies, The American Lutheran Church, outlines that traditional approach, accurately captures the views of the majority of the people in the ELCA, and should be the policy of the ELCA," the students wrote in the petition that has been signed by more than 80 people.

Their statement came in response to an ELCA news release about "An Open Letter from Lutheran Seminarians to the Bishops of the ELCA" supporting the proposed changes in teaching and standards. The news release was headlined, "Lutheran Seminarians Support Task Force Recommendation."

The Open Letter was written by four ELCA members who are students at Union Theological Seminary in New York. It has been signed by more than 250 seminary students. Their letter states: "Because of the current policy, gay and lesbian persons ignore calls to ministry, candidates feel compelled to lie about their sexuality, mentors are forced out of the church, and candidates leave the ELCA for more inclusive denominations."

Dear Bishops

*By the Rev. Dr. Sarah Wilson
Lutheran Forum*

The role and office of the bishop is a subtle though ever-present part of the current debate regarding the Sexuality Statement and Recommendation — further proof that what is at stake for the ELCA this summer is not just moral teaching but ecclesiology.

It began when, at the last assembly, our bishops were asked to “exercise restraint” in their dealings with sexually active homosexual clergy. Now appeal for change is being made on the grounds that “Some congregations, pastors, and bishops in the ELCA are currently acting against or are unwilling to support or enforce current church policy that bars public ministry to people in lifelong, monogamous, same-gender relationships” (*Report and Recommendation, Dissenting Position 2, 783-5*). The Recommendation, if all four items passed, would serve to “protect” (!) bishops (along with candidacy committees, congregations, etc.) from the consequences of their choices (*Report and Recommendation, 496*), whichever side they’re on.

In other words, for the past several years, and now possibly into the future, our bishops are politely being asked not to exercise their chief functions: guarding the deposit of the faith through sound teaching and discipline.

And yet, for all this, our bishops seem to be trying. The problem is that no one is listening. At the last gathering of the ELCA Conference of Bishops, they considered the question of the percentage required to pass the four items in the *Report and Recommendation* at the upcoming

assembly. Out of 59 voting bishops, an astounding 44 voted in favor of changing the number to a required majority of 2/3. Undoubtedly, as those charged with exercising the “ministry of unity” in our church, they realized that any less conclusive of a vote in the ELCA would have devastating consequences. (Anyone paying the slightest bit of attention to American politics in the last dozen years should know that already.) And yet, when this information came before the ELCA Church Council, it was cast aside, with an overwhelming majority voting in favor of keeping it at a simple majority. Of course, the

*Our bishops
seem to be trying.
The problem is that
no one is listening.*

bishops’ vote had no “binding” character. It was simply “advisory.” The “advice” of the bishops apparently cuts little ice with the Church Council. Which begs the question of what, after all, our bishops are for. Perhaps this means the Church Council has already decided for the ELCA the place of bishops in our ecclesiology.

That of course brings to mind our presiding bishop, Mark Hanson, who is also the president of the Lutheran World Federation — certainly a “minister of unity” if ever there was one on the global Lutheran scene. Bishop Hanson must know how dangerous this ELCA decision will be

for the LWF. He must know how much trouble there already is in the Scandinavian countries (where, it is important to know, the fact of the state church is what prompted the ordination and marriage of homosexuals — it was a civil matter of legal discrimination, not chiefly a theological decision — which bars any facile comparisons to the American situation of separate church and state). Bishop Hanson must know how in Germany and elsewhere in Europe the discussion is being suppressed for fear of what it will do to the unity of the church. He must know how profound is the opposition to this change in the rest of the Lutheran world, among those non-Western, non-white peoples that our church leaders otherwise profess to love and admire with such great frequency. He must know the feelings of betrayal and division that will ensue. So in a sense his office is also up for a vote this summer. Will he really be a bishop? Will he teach us rightly and lead us wisely? Will he keep us accountable to the church catholic, around the world and across the years?

Meanwhile, we have to ask ourselves: do we really want to put our ecclesiology to a vote this way?

The Rev. Dr. Sarah Wilson, an ELCA pastor, is the editor of the theological journal Lutheran Forum. She is Associate Research Professor at the Institute for Ecumenical Research in Strasbourg, France.

This essay is reprinted from Lutheran Forum online. Several essays on the ELCA sexuality proposals by Dr. Wilson are available online at www.lutheranforum.org.

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 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.

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

Continued on Page 8

Open Letter to Churchwide Assembly Voting Members

Continued from Page 7

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.

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 Bansemer
 Dr. Robert D. Benne
 Rev. John C. Beem
 Rev. Dr. Paul S. Berge
 Rev. Dr. James A. Bergquist
 Rev. Dr. Dennis D. Bielfeldt
 Rev. Dr. Carl E. Braaten
 Rev. Mark C. Chavez
 Rev. Dr. James R. Crumley, Jr.
 Rev. Dr. Michael Domenech
 Rev. Jaynan Clark Eglund
 Rev. Dr. C. Jack Eichhorst
 Dr. Rebecca Frey
 Rev. Gregory P. Fryer
 Gracia M. Grindal
 David J. Hardy, Esq.
 Rev. Dr. Roy A. Harrisville, Jr.
 Rev. Dr. Roy A. Harrisville, III
 Rev. Dr. Mary Havens
 Rev. Carol S. Hendrix

Dr. Hans J. Hillerbrand
 Rev. Dr. Paul R. Hinlicky
 Rev. Dr. Stephen J. Hultgren
 Rev. Keith A. Hunsinger
 Rev. Harvey L. Huntley Jr.
 Rev. Dr. Robert W. Jenson
 Dr. Ben Arlen Johnson, Th.D.
 Rev. Dr. Richard O. Johnson
 Rev. Corinne R. Johnson
 Rev. Ralph A. Kempfski
 Rev. Dr. Jack Dean Kingsbury
 Rev. Gerard H. Knoche
 Rev. Dr. Marc Kolden
 Rev. Dr. David W. Lotz
 Rev. Dr. Lamontte Luker
 Rev. Dr. Paul V. Martinson
 Rev. Dr. Mark C. Mattes
 Rev. George P. Mocko
 Rev. Albert Nassen
 Rev. Dr. James A. Nestingen
 Rev. Richard J. Niebanck III
 Rev. Dr. Oliver K. Olson
 Rev. Dr. Steven D. Paulson
 Rev. Dr. David W. Preus
 Dr. Michael Root
 Rev. Dr. Paul E. Rorem
 Rev. Russell E. Saltzman
 Rev. Kenneth H. Sauer
 Rev. Dr. James A. Scherer
 Rev. Dr. Amy Schiffrin
 Rev. Paul A. Schreck
 Rev. Henry Schulte Jr.
 Rev. Frederick J. Schumacher
 Rev. Dr. Hans Schwarz
 Rev. Dr. Frank Senn
 Rev. Dr. Franklin Sherman
 Rev. Dr. Trygve R. Skarsten
 Rev. Paull E. Spring
 Rev. Dr. John R. Stumme
 Rev. Dr. Anders Tune
 Rev. Paul M. Werger

Rev. Dr. Sarah Hinlicky Wilson
 Dr. David S. Yeago
 Rev. Dr. J. Larry Yoder

More than 1,600 people have added their names to this Open Letter. You may add your name or read the list of signers at www.lutherancore.org.

Join the conversation!

What after Minneapolis?

*Is there a way to stay
in the ELCA?*

*What does the future hold
for those in the ELCA
who uphold
the authority of Scripture?*

**Lutheran CORE
2009 Convocation**

Sept. 25-26

Christ the Savior Lutheran
 Fishers, Indiana
(suburban Indianapolis)

**LUTHERAN
CORE**

www.lutherancore.org