

CORE Connection

News from Lutheran CORE

February 2013

Polishing the silver: On ELCA's 25th year

The ELCA is celebrating its silver anniversary under the theme, "Always Being Made New." Press releases trumpet the very good things the ELCA has been doing and continues to accomplish. But there seems to be an important element missing. And that element is Lutheran theology, specifically its emphasis on repentance and the forgiveness of sins.

Martin Luther began his 95 Theses by declaring, "The entire life of a Christian should be a life of repentance." We call upon the ELCA to set aside a month for reflection, repentance, and renewal. Lutherans know that we are made new as we return to the promises of God in Holy Baptism, dying to our sins and hearing the Word raise us with Christ to new life. Could October be a month for such an emphasis, culminating in a celebration of the Reformation?

We are not saying that the ELCA is a particularly bad church, but that Lutherans know we live by the forgiveness of sins. We believe in a Theology of the Cross, not a Theology of Glory. And we understand that any good works we may accomplish only are achieved because of God working in and through us.

While the public relations technique of accentuating the positive may work in the world, the reality is that the ELCA needs to take time to stop and reflect, and yes, to repent where

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necessary. Another twenty-five years of "being made new" like the last twenty-five, and there may be no ELCA left.

The recent announcement of the breaking of fellowship by the Ethiopian Evangelical Church Mekane Yesus should initiate deep soul-searching, beyond the feigned shock of the official responses (see report on page 2). Can God teach proud North Americans through faithful African Christians?

Numbers aren't everything, but every number represents a precious human person for whom Jesus died. The ELCA started with almost 5.3 million members, but now reports barely over 4 million, and statistics on worship attendance give no indication the downward trend is changing. The National Council of Churches Yearbook stated that the ELCA had the "sharpest rate of membership decline" of mainline protestant denominations for 2012.

While the ELCA celebrates the formation of 435 new congregations, this equates to just 17 per year, and roughly twice as many congregations have left the ELCA as were formed by it. We wonder how many of the 435 are

the result of splits from congregations that left. Certainly the mission in Hutchinson, Minnesota, highlighted in the most recent mailing from the ELCA, fits this description. Should we pray about how to focus again on our Lord's Great Commission?

In every level of the ELCA, we need to deal with the matter of the cost of seminary education and the massive debt of too many students, who are then unable to serve at the salaries more and more congregations can afford.

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Polishing the silver

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Seminaries themselves are facing financial crises, aggravated by the reality that the ELCA has never come close to the 50% funding from the national church envisioned 25 years ago. Should we pray to the Lord of the harvest to send laborers into His field?

One could address the replacement of “pioneer evangelism” in global missions—which seeks to call people to repentance and faith in Jesus—with an “accompaniment” model in which mission is mostly limited to social services. Do we believe it matters whether people believe in Jesus?

There is a lot of anger and hostility over recent withdrawals from the ELCA. Pastors have been disciplined for providing care to such congregations, and some have been forbidden even to preach in them. The demand to pay back mission funds has hurt the ability to proclaim the Gospel. Can the ELCA forgive the LCMC and NALC and seek ways to move forward in mission as a partner with them? (And yes, a similar question needs to be asked of NALC and LCMC.)

Lutheran CORE wants to see the ELCA fulfill the great hopes and dreams from its founding. We believe it is God’s will for His Church always to be made new as the Spirit creates

repentance and renewal through the Word. As silver is not polished with dainty soaps, a church is made new not by easy slogans and denial of hard realities but by the burnishing of God’s Word of Law and Gospel.

So we urge that October or another month of this anniversary year be set aside as a time of heart-felt prayer, reflection, and repentance, as the ELCA seeks to fulfill the wonderful call of God to be made new every day in Christ and in the power of God’s Holy Spirit.

Pr. Steve Shipman, director of Lutheran CORE, can be reached at sshipman@lutherancore.org or 570-916-7780.

Ethiopian Lutherans sever ties with ELCA, Church of Sweden

The fastest-growing Lutheran church in the world, the Ethiopian Evangelical Church Mekane Yesus, has approved severing its relationship with the Evangelical Lutheran Church in America, the Church of Sweden, and “those churches who have openly accepted same-sex marriage,” according to a news release from the ELCA dated February 7, 2013.

If one counts active participants, Mekane Yesus (which means “House of Jesus”) is probably the largest Lutheran church in the world. The denomination’s church council took the initial action to sever ties with the ELCA in July 2012, and their general assembly ratified the action at its meeting January 27-February 2.

Members of Mekane Yesus “will not receive Holy Communion from the

leadership and pastors of the [ELCA and Church of Sweden]. The Ethiopian Evangelical Church Mekane Yesus will not distribute communion to these churches,” according to the minutes of the July 2012 council meeting.

Presiding Bishop Mark Hanson of the ELCA described the actions as “deeply troubling.” He stated a readiness “to open the door of conversation for the sake of reconciliation and our shared commitment to proclamation and service.”

Lutheran CORE has worked closely with the leadership of Mekane Yesus and Ethiopian congregations in North America, and will continue to do so. We honor their deep faith honed in the fires of an intense seventeen-year period of persecution by a Communist government.

The decision by Mekane Yesus is a potentially costly one, as considerable financial support came from the churches with whom they have severed fellowship.

There is no indication yet whether there will be a response from the Lutheran World Federation, or whether other churches in Africa which have publicly objected to the directions of the ELCA will follow the lead of the Ethiopian church.

Any divisions in the Body of Christ are painful and are not cause for celebration. But as Martin Luther realized long ago, there are times when one must make a stand. Lutheran CORE calls for fervent prayer that we in North America can learn from the faith and commitment of our Ethiopian sisters and brothers in Christ.

2013 Theological Conference to focus on the Church's identity and purpose

“On Being the Church in these Precarious Times” will be the topic addressed at the 2013 theological conference sponsored jointly by Lutheran CORE and the North American Lutheran Church. The conference will be held August 6-7, 2013, at the Sheraton Station Square Hotel in Pittsburgh, Pennsylvania, and starts immediately after the Lutheran CORE convocation and prior to the NALC convocation.

The conference features lectures by well-known Lutheran theologians and theologian pastors. The presentations will cover topics such as the nature of the Church; its relationship to the Holy Spirit and the Gospel; church order, apostasy, heresy and schism; and theology. An introduction will be presented by Rev. Dr. Carl E. Braaten.

“Why focus on the doctrine of the Church?” asked Dr. Braaten. “The three previous theological conferences focused on the heart of confessional Lutheran theology, the doctrine of salvation based on the person and work of Jesus Christ, and the crucial importance of rightly distinguishing law and gospel,” he said.

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echoing the belief of many church fathers, wrote: ‘The Holy Spirit has created a unique community in the world. The church is the mother that begets and bears every Christian through the Word of God.’ However, since the Reformation the churches and their theologies have been deeply divided on the Church’s nature and mission. The 20th century witnessed an explosion of new discoveries about the Church’s nature and purpose, in light of recent studies of biblical and patristic theologians and inspired by the modern missionary and ecumenical movements. This theological conference aims to reap the harvest of all these insights and perspectives, resulting in a better understanding of what the Church essentially is and what in the world it is called to do,” Braaten said.

The program includes the following presentations:

“Introduction: The Church of the Triune God” by the Rev. Dr. Carl E. Braaten

Carl Braaten (M.Div., Luther Seminary; Th.D., Harvard Divinity School) has been one of Lutheranism’s leading theologians and teachers for the past 50 years. He has authored and edited numerous books and theological papers. Along with Robert Jenson, he has been an influential figure in developing and restoring the catholic roots of Lutheranism at the Lutheran School of Theology at Chicago. In 1991, Braaten and Jenson founded the Center for Catholic and Evangelical Theology and established a new theological journal, *Pro Ecclesia*.

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2013 Theological Conference to focus on the Church's identity and purpose

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“The Holy Spirit: Creator of the Church” by the Rev. Dr. Stephan Turnbull

Steve Turnbull (M.Div., Luther Seminary; Ph.D., Duke University) is the senior pastor at First Lutheran Church in White Bear Lake, Minnesota. He teaches New Testament and Biblical Theology for the Master's Institute, the Institute of Lutheran Theology, and Biblical Seminary in Philadelphia.

“The Church is Part of the Gospel” by Dr. David Yeago

David S. Yeago (M.Div., Gettysburg Seminary; Ph.D., Yale University) taught systematic theology at the Lutheran Theological Southern Seminary for twenty-four years and is currently teaching as adjunct faculty for the Institute of Lutheran Theology. He has served on ecumenical dialogues with the Moravian Church, the Roman Catholic Church, and the Orthodox Church. Publisher of many articles on the theology of Martin Luther and the interpretation of Lutheran themes, as well as other doctrinal and ecumenical topics, he is writing the Brazos Theological Commentary on Romans. His current research is focused on the relationships between Christology, Christian formation, and the theological interpretation of Scripture.

“Breaking the Promise of Lutheran Unity: Apostasy, Heresy, and Schism” by the Rev. Dr. Nathan Howard Yoder

Nathan Howard Yoder (M.Div., Wake Forest University; S.T.M., Lutheran Theological Southern Seminary) completed his doctoral work in systematic theology at Regensburg, Germany, in July 2011. He is a member of the Society of the Holy Trinity (STS) and pastor of St. Martin's Lutheran Church in Maiden, NC, a congregation of the North American Lutheran Church.

“Whether Church Order Is a Matter of Indifference (Adiaphoron) in Lutheran History and Theology” by the Rev. Dr. James Nestingen and the Rev. Dr. Frank Senn

James A. Nestingen (M.Div., Luther Seminary; Th.D., St. Michael's College, Toronto) is professor emeritus of church history at Luther Seminary, where he served in teaching positions from 1978 to 2006. Dr. Nestingen has written and spoken prolifically on Luther's catechisms and confessional Lutheran theology.

Frank C. Senn (M.Div., Lutheran School of Theology at Chicago; Ph.D., University of Notre Dame) is an ordained minister in the Evangelical Lutheran Church in America. He served in five congregations prior to his retirement

in 2013. He also served as assistant professor of liturgics at the Lutheran School of Theology at Chicago from 1978-1981 and has continued to teach in academic institutions ever since. A contributor of chapters to many books, articles to encyclopedias and journals, and author of numerous books, Senn is past president of the North American Academy of Liturgy and the National Liturgical Conference. He is Senior of The Society of the Holy Trinity.

“Doing Theology in the Service of the Church” by the Rev. Dr. Sarah Hinlicky Wilson

Sarah Hinlicky Wilson (M.Div., Lutheran Theological Southern Seminary; Ph.D., Princeton Theological Seminary) is an ordained pastor in the Slovak Zion Synod of the Evangelical Lutheran Church in America. Dr. Hinlicky Wilson has been the editor of Lutheran Forum for six years. Since 2008 she has served as a research professor at the Institute for Ecumenical Research in Strasbourg, France, which is affiliated with the Lutheran World Federation. At the Institute she serves as a consultant to the International Lutheran-Orthodox Joint Commission and has participated in pioneering dialogue between Lutherans and Pentecostals on the world level. She has also published over 100 articles on theological topics.

MissionConnect: Iglesia Luterana Santa Cruz – Santa Maria, California

The Lutheran CORE Steering Committee seeks to remind congregations of the challenge that Lutheran CORE and the NALC make to member congregations to support one local and one international mission partner. This article continues the narrative of congregations that are making this kind of direct mission connection.

Iglesia Luterana Santa Cruz in Santa Maria, California, had its beginnings as a mission goal of the pastors of the ELCA's Southwest California Synod Central Coast Conference. These pastors wanted to start a new Hispanic congregation in obedience to the Great Commission; however, there were no Spanish-speaking pastors available.

In 1997, Patricia Muran, a member of St. John's Lutheran Church in Arroyo Grande, California, discerned a call from God to ordained ministry to serve the Hispanic community. Patricia is bilingual and is very familiar with Hispanic culture. The ELCA Central Coast Conference pastors were very excited to hear about Patricia's plans to attend seminary, because they saw her doing so as a possible fulfillment of their vision and hope.

During the four years that Patricia attended Pacific Lutheran Theological Seminary, from 1997 to 2001, these pastors continued to pray about this possible Hispanic ministry. They received an encouraging response when they shared their goal with the Southwest California Synod as well as the ELCA churchwide offices. By the time that Patricia Muran finished her seminary training in 2001, there was strong support at all three levels—from the conference congregations, from the synod, and from ELCA churchwide.

Patricia Muran said, "I started seminary when my kids were in college. I had never been a pastor, but in October 2001 I began my ministry by starting a new church." She also shared how "a wonderful miracle happened" when Bethel



Members of Iglesia Luterana Santa Cruz in Santa Maria, Calif., prepare to receive Communion.

Lutheran Church in Santa Maria, led by Pastor Carl Nielsen, offered their facility as the host site for this new congregation. Patricia shared, "Santa Maria was an ideal place to start because of the high percentage of the Spanish speaking population."

Pastor Muran began by introducing herself to the Hispanic community, not sure what segment of the population would respond. She wondered whether the

new congregation would be made up of first generation immigrants who speak only Spanish, second generation immigrants like herself who are bilingual (English and Spanish), or third generation Hispanics who speak only English.

As it turned out, Patricia Muran said, "God had an interesting surprise for me." The response came from none of the three, but from first generation immigrants from Mexico, who speak Spanish and a Mexican-Indian language called Mixteco. These people are mainly from the state of Oaxaca, south of Mexico City, and are of Mayan descent. Pastor Muran said, "I did not know that there are thousands of these immigrants in the Santa Maria area. I did not know about them before they started coming to my church." These people work in the farming industry, which is a major source of employment in the area. Pastor Muran further commented, "I did not know where the response would be. I did not know whom God would send. I was out there looking, but ultimately it is God who sends."

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Iglesia Luterana Santa Cruz

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According to Pastor Muran, everything in the Hispanic community happens relationally. Everything is done in community. “When people hear about something, they tell everybody. They invite people very naturally to a meal, to a fiesta, to a worship service.” The congregation began with one family of seven people and in ten years has grown to over 130 members, with the majority being under the age of forty.



Pastor Patricia Muran baptizes a new member of Iglesia Luterana Santa Cruz.

The worship service is in Spanish, because Pastor Muran knows only a few words in Mixteco. The children’s message is in English, while the announcements are given in all three languages – Spanish, English, and Mixteco. They have Bible studies in Spanish and Sunday School in English, with lay leaders interpreting into Mixteco for those who do not know Spanish. They have also been able to find some Bible lessons recorded in the Mixteco language. Overall they have a tri-lingual ministry.

The majority of the funding for Iglesia Luterana Santa Cruz comes from the ELCA churches of the Central Coast Conference, as well as from three NALC churches. Two of these NALC churches are in the area and were formerly a part of the conference.

One of them, St. John’s Lutheran in Arroyo Grande, which is served by Pastors Randy Ouimette and Patrick Darnell, is the congregation that Pastor Muran had been a member of before going to seminary.

The other local NALC church is the host congregation, Bethel Lutheran in Santa Maria, which is served by Pastor Carl Nielsen.

A third supporting NALC congregation is American Lutheran Church in Rantoul, Illinois. This congregation is served by Pastor Jeffray Greene, whose parents are members of Bethel Lutheran in Santa Maria.

Additional funding has come from the ELCA, but this support has been reduced by more than half over the past two years. Regarding the need for financial support, Pastor Muran said, “At this point we are going year to year. If we have enough, we will continue.”

Pastor Muran shared that the people of Iglesia Luterana Santa Cruz are traditional and orthodox in their outlook. “Their sense of family is father, mother, and children. For them homosexuality is not the way God intends.” So they were very disturbed when the ELCA changed its ministry

policies regarding people in same gender relationships in August 2009. Pastor Muran had been a voting member of the ELCA Churchwide Assembly in 2005, when changes in ministry policies were not approved.

Pastor Muran concluded our conversation by saying, “I am glad that Lutheran CORE is there. We are a mission congregation. I serve a people who are very poor. God has called me to stay with them. I am glad that there is a place like Lutheran CORE where I can go and find collegial support.”

Pastor Patricia Muran and Iglesia Luterana Santa Cruz are worthy of our prayers and financial support. You can contact [Pastor Muran](#) at 805-922-7201.



“Mobilizing Confessing Lutherans for Evangelical Renewal”

Sudanese refugee's dream becomes reality

“Lost Boy” to build theological college in South Sudan

It started as a vision, planted in the heart of one of the Lost Boys of Sudan. Coming to the United States from a refugee camp in Kenya, Matthew Riak earned master's degrees in Christian Education and Theology and served as pastor to Sudanese congregations in North Carolina and Michigan. But his heart still beat with love for the people back in Sudan.

In September, 2012, Pastor Riak, newly commissioned by the NALC, went to South Sudan with a vision for developing Christian leaders who would serve in their congregations and their communities and so help build up the Kingdom of God. He envisioned an institute that would offer advanced Christian education for people unable to leave their jobs, their families, and their communities to attend a university for four years. There is a large number of people who are already serving as leaders in their communities, or who have been identified as potential leaders and are eager to learn more about leadership.

The vision for St. Luke's consists of a college that will offer intensive classes three times a year in the areas of theology, leadership or management. Some of these classes will be taught by Sudanese professors. Some of them will be taught by lecturers from other countries who spend two weeks teaching as volunteer, guest professors.

When Matthew shared his vision with a group of leaders in South Sudan, Bishop Nathaniel Garang Anyieth stood up and said, “Matthew, do not think that this is *your* vision. This is



Sign at the future site of St. Luke's Theological College.

God's vision. We also have it. And now your experience will help us to shape it.”

When South Sudan gained independence in July, 2011, the new nation brought rich opportunities for the church to share the gospel of Jesus Christ, especially in the area of education. The South Sudanese people are longing for the education that had been denied them for so many years.

As windows and doors open, the opportunities and the needs loom large. But when the Holy Spirit shares a vision, God also calls people to step out in faith to make that vision a reality.

St. Luke's Theological College will be an indigenous institution, owned and governed by Christian leaders in South Sudan. In October, twenty leaders from South Sudan, including Bishop Anyieth

and Stephen Par Kuol, minister of education for Jonglei State, formed a board of governors.

The South Sudanese government has given a prime piece of property in Bor, which will become the base of operations for the college. This land has been cleared and secured with a fence, a gate and a sign. St. Luke's Theological College now has a visible presence in South Sudan. The Ministry of Education has approved St. Luke's Theological College to award certificates, diplomas, and degrees in the three areas of leadership, management and theology.

It will be a self-sustaining institution, whose financial needs will be met primarily through tuition and

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South Sudan theological college

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contributions from people in South Sudan. A cadre of young, American-educated Sudanese teachers has committed its time and expertise to administration and to teaching classes. Already 75 students have enrolled in introductory classes, which will be taught by these Sudanese teachers. It is their first step toward doing advanced study and preparing themselves for leadership roles in church and community.

It will take some time before St. Luke's becomes fully self-sustaining. During this initial phase, Lutheran CORE congregations can be a part of this exciting new mission by helping to cover some of the start-up costs. Support for the college is also coming from Leadstar University, a Christian college based in Addis Ababa, Ethiopia, which is providing curriculum and teaching modules and other material support.

You can learn more about this emerging mission by visiting St. Luke's Theological College on Facebook. You can become a prayer partner for Matthew and St. Luke's by emailing StLukesTheologicalCollege@gmail.com, or you can support the college's work financially by sending contributions to St. Luke's Theological College, 3215 Four Mile Road NE, Grand Rapids, MI 49525.



Pastor Matthew and Achol Riak with their son, Emmanuel.



A meeting of the Board of Governors in Bor, South Sudan.

Canadian Theological conference to feature Carl Braaten and Robert Jenson

Renowned Lutheran theologians Dr. Carl E. Braaten and Dr. Robert W. Jenson are the featured speakers for the Canadian Rockies Theological Conference April 8-11, in Canmore, Alberta. Canmore is about 50 miles west of Calgary near Banff National Park.

“Noted theologians Carl Braaten and Robert Jenson will share with us their thoughts, concerns and hopes regarding the Church of Christ around the world especially in relation to what it means to be a Lutheran nowadays,” organizers explain.

The conference will also feature Pastor Greg Musselman, vice president of Voice of the Martyrs.

More information on the conference is available by contacting Pastor Phil Gagnon at 780-458-6012 or pastorphil@me.com.

Who are the “nones?”

Over the last year many newspaper articles have cited the increasing number of Americans who, when asked in surveys about their religious affiliation, are answering “none.” I’ve read stories about these “nones” in both *USA Today* and the *New York Times*. And National Public Radio recently broadcast a series on this growing segment of the American population.

I have written previously in this column about how the nones have grown to become approximately twenty percent of the American population. This is up from about seven percent forty years ago. So who are the nones? Can we profile them, thereby gaining some sense of why they choose not to identify with any faith community? We can certainly try. So here goes. Ask yourself, as you consider the following characteristics, if a significant number of nones reside in *your* local community.

To begin, with nones are more likely to be males than females. Part of this is probably due to more American women than men having the primary responsibility in raising children. This means they might be more likely to respond to invitations to connect with a church “for the sake of the children.” But I think there’s more to this than parenting responsibilities. I have found women, in general, express more interest in matters of personal spirituality than many men. And some men have misguided notions that religion is not something an independent, self-sufficient male would need.

Pursuing Great Commission Evangelism in Your Congregation

Nones are more likely to be younger adults than older adults. No surprise here. Young adulthood is a life stage when people are less settled in terms of where they live, their marital status, and their career. They are also more likely to question traditional religious values and teachings.

Nones are more likely to be unmarried. This is at least partly due to how nuclear-family-oriented most congregations tend to be. Single adults can feel very out of place in most congregations. Even couples who are not parents can feel like they don’t belong.

Nones are more likely to live in the Western United States. (An exception to this is the New England states and much of Canada.) The specific states which repeatedly “compete” for the

status of most unchurched are Nevada, Oregon and Alaska.

Nones are more likely to be Democrats than Republicans. Truth is, most evangelical Protestants (the great majority of Protestants in the U.S.) vote Republican. Those unchurched Americans with more liberal/progressive views might assume that they couldn’t be open about their political views in a typical Protestant congregation. There is a widespread national stereotype that most church-going American Protestants are politically partisan conservatives. So “liberals” tend to stay away.

Nones are more likely to be Anglos. A higher percentage of African Americans and Hispanics attend church than Anglos.

Finally, nones are not necessarily unbelievers. The estimate is that only one-third of them self-identify as agnostics or atheists.

Some of these characteristics have direct implications for your congregation’s ministry. For example, it’s important that we try to keep men involved in our congregational life,

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Who are the “nones?”

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both as participants and leaders. The more your church is perceived as primarily a community for women, the more difficult it will be to attract and involve men.

Another practical issue related to nones is the generational barriers we have (unintentionally) created as we have become aging congregations. In most communities, once you no longer attract nesting-stage families, your congregation is destined for a slow death. To avoid this decline your church needs to invest a disproportionate percentage of its resources—including time and money—in youth and children’s ministries. Not just for the sake of the children and youth still in your membership, but for the sake of those you might be able to reach in your surrounding community.

And when it comes to politics I encourage pastors and lay leaders to be sensitive to the current level of acrimonious, partisan politics in American life. Granted, some political issues are important to our life of faith. However, we still need to be careful not to align too closely with one-sided political agendas.

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in our lifetimes the
beginning of the end
for nominal
Protestantism.*

I’d like to conclude this month’s column with an important observation regarding the growing number of Americans self-identifying as nones. We might be witnessing in our lifetimes the beginning of the end for nominal Protestantism. In fact, I was intrigued by a *Christianity Today* article, this last December, entitled “Spotlight: The End of Nominal Protestantism.” In this article Ed Stetzer, a Christian author, was quoted as saying, “The nominals are becoming the ‘nones.’ As the cultural value of identifying as Christians decreases, Christianity is no longer the first choice of many seeking spiritual meaning.”

I try to see the glass as half-full rather than half-empty. On some level, I believe there is cause for celebration when *nominal* Christianity is on the wane. Stetzer concluded the above quote with this statement: “But it [the decline of nominal Protestantism] also means more vibrant congregations.”

More vibrant congregations? How? By more churches becoming local mission outposts that intentionally reach out to the local community and personally invite the unchurched to become a part of the Body of Christ. Church involvement, needless to say, is no longer “the thing to do.” As a result, the Gospel needs to be proclaimed and the love of Christ shared in very intentional ways. Nothing less will suffice.

Once people visit, it is absolutely essential we provide more than nominal membership in a nominal

church. To meaningfully engage new people in the life of our congregations, we will need to help them move beyond membership to discipleship. They will need to be introduced to what it means to be fully committed followers of Jesus Christ.

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Note: Next month’s column will focus on ways congregations—often unintentionally—become proponents of a more nominal faith.



Pr. Brandt welcomes comments and questions. Contact him at donb@oursaviorssalem.org

Attention ELCA members of Lutheran CORE: Materials available for ELCA synod assemblies

It will soon be synod assembly season. Help us spread the word about Lutheran CORE!

Some synods may permit you to have a Lutheran CORE table, while others may permit Lutheran CORE materials on congregational tables.

Contact our [New Brighton office](#) (888-551-7254) for:

- ◆ Lutheran CORE brochures
- ◆ Lutheran CORE buttons and pens
- ◆ Copies of the *Word of Counsel on Nascent Life*

Please indicate quantity and date needed, and help us be good stewards by ordering reasonable quantities.

You might also want to contact [Sola Publishing](#) (888-887-9840) for copies of their most recent catalogs.

“Mobilizing Confessing Lutherans for Evangelical Renewal”

Upcoming events

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| April 8-11, 2013 | Canmore, Alberta Canada | “Braaten and Jenson Uncorked!” presented by the Canadian Theological Conference at the Canmore Radisson. More information and registration available by emailing Pr. Phil Gagnon or calling 780-458-6012. Reserve a room at 1-800-967-9033, promo code CANROC. |
| April 12-13, 2013 | Export, Pennsylvania | “Transforming Congregations through Discipleship: A Discipleship and Evangelization Event” featuring Rev. Dr. Michael W. Foss, at Emmanuel Lutheran Church. Contact Pr. Mark Werner , (724-423-2590). |
| April 14-16, 2013 | Birmingham, Alabama | LCMC Ministry Board leadership conference for pastors and congregational leaders at Christ the King Lutheran Church, Birmingham, Alabama. The theme of this year's conference is “Navigating Mission in a World of Change.” |
| April 29, 2013 | New Hope, Minnesota | “Forde Fest 4: The Canon of Scripture—A Guide for the Perplexed.” CrossAlone District LCMC is sponsoring this conference on Gerhard Forde, a famous theologian and professor of church history at Luther Seminary, from 10:00 AM to 2:00 PM at Holy Nativity Lutheran Church, 3900 Winnetka Ave N. To register contact Stew Carlson (651-207-3939), Brad Jenson (218-625-2430), or Meg Madson (763-475-0577) |
| August 6-7, 2013 | Pittsburgh, Pennsylvania | Lutheran CORE Convocation and the CORE/NALC Theological Conference on “Being the Church in these Precarious Times.” More information will be forthcoming. |
| August 8-9, 2013 | Pittsburgh, Pennsylvania | North American Lutheran Church (NALC) Convocation. More information will be forthcoming. |



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