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REGISTER OF ATTENDANCEPASTORAL

Bloedel, P. R.
Mehlberg, E. L.
Mensing, H. D.
Natterer, M. L.
Schaefer, O. W.
Schmitt, J. A.

REGISTER OF LAY DELEGATESCongregation

Peace Lutheran Church
Tinley Park, Illinois

St. Stephen's Lutheran Church
Wilmot, South Dakota

St. Luke's Lutheran Church
Seattle, Washington

St. John's Lutheran Church
Lebanon, Oregon

St. Paul's Lutheran Church
Coos Bay, Oregon

Delegates

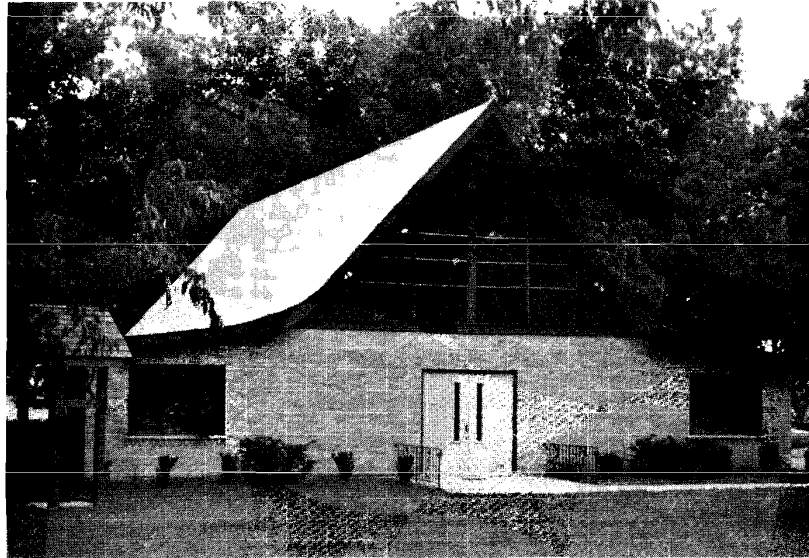
Glen Frerichs
David T. Mensing

Howard Wenck
Carl Palmquist

Martin Luedtke
Victor Bloedel

Francis Williams
David Greiner

John Dirksen
Loren Dirksen



SERMON DELIVERED AT THE OPENING SERVICE

By the Rev. O.W. Schaefer
Tinley Park, Illinois

Hebrews 2: 1: "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip."

In Christ Jesus, the Head of the Church, dearly beloved brethren of our Conference, especially you, the pastoral and lay delegates assembled for our annual convention:

"The Lord hath helped us hitherto by His surpassing favor; His mercies ev'ry morn were new, His kindness did not waver!" (Luth. Hymnal, no. 33, v.1) In these words of the hymn writer we join as by the grace of God we gather here for the twentieth annual convention of our Conference. This is indeed a notable milestone, and our hearts pour forth thanksgiving to God for having brought us to this day. It is none of our doing that we have come to this moment, but rather all glory and praise are due unto our gracious Lord, who has directed and sustained us in the past, has fed us with an abundance of heavenly food, and has bestowed many spiritual and temporal blessings upon us. Grateful for these gifts from above, we assemble here for inspiration and strength from God's Word in order that we might properly consider and act upon the business of the Church which lies before us. As always, our one and only Guide in all things is the pure truth of Scripture. To this we must turn at all times and to this we must cling in this age of tension, strife, and confusion lest we falter, grow weak, and despair. The motto of our convention this year is therefore most fitting, as it reminds us in these last days of sore distress: Hold Fast the Faithful Word! Let this theme dominate our sessions this weekend, and let it be a powerful force in our lives when we return to our respective homes and congregations! In a similar way Jesus through the mouth of the apostle told Christians in Asia Minor: "Hold that fast which thou hast that no man take thy crown!" Rev. 3: 11. He was speaking of the valuable treasure of faith, which, unless daily fortified by the Word and diligently guarded in the face of sin and error, could easily slip away. Peter also stresses this in his second epistle and warns, "Ye therefore beloved, beware lest ye also fall from your own steadfastness!" 2 Pet. 3: 17. But why should we dwell on this when our Conference has continued in the truth for 20 years and all seems well with our own faith and life? It is true, we enjoy great riches from God, but let no one imagine that he is immune to their sliding from his grasp. The Bible warns, "Let him that thinketh he standeth take heed lest he fall!" 1 Cor. 10: 12. Because of our frail, sinful flesh we need to be admonished and cautioned in this regard, and another such word of God for our spiritual edification is found in our text. On the basis of this passage and under the guidance of the Holy Spirit let us therefore consider:

GOD'S TIMELY CALL; BEWARE OF DRIFTING!

We note

1. Wherein this danger consists.
2. What advice we should heed in the face of it.

The picture behind our text is that of a man holding something valuable with limp fingers and allowing it to slide away. The striking thought of the Greek original might be rendered in English this way: lest we should drift away from the things we have heard! Luther, consistent with this picture, translates in his German Bible: "dasz wir nicht dahinfahren!"

Drifting is the danger against which the writer of our text is warning. As a boat which is not anchored properly will glide downstream so smoothly and quietly that many passengers will not be aware of it, so in the realm of spiritual matters, if the Christian is not strongly tied to what he has heard and learned, namely, the clear teachings of God's Word, he will drift away ever so gradually. Many a believer has remained utterly unconscious of this quiet motion downstream until too late he heard the swishing of the whirlpool ahead. All of us are exposed to the tugs and pulls of the swiftly moving world about us, and therefore we are urged to

give the more earnest heed to the things which we have heard.

It remains a fact that we are in danger constantly of drifting from the solid moorings of our faith, from what we were taught and believe. From our Christian training at home, through Sunday School, confirmation instruction, Bible classes, divine services, and the like we learned about verbal inspiration, the Ten Commandments, creation, redemption, sanctification, prayer, baptism and Lord's Supper, and Church and Ministry, and much more. Then on our confirmation day we confessed our faith and pledged undying loyalty, not to some external organization, but to our Lord, His Word and Church. Ever since, currents have been tugging at our ship of faith, trying to make us doubt and to separate us from what we learned as God's truth.

What are some of these currents that pull at us? First, there is the current of time. Years change us. None of us is exactly the same today as he was five or ten years ago. And sadly enough, this is the case with many also in regard to their spiritual life. They are not as devout and sincere as they once were. There is little or no interest in remaining under the influence of Christ and His Gospel. Their hearts have drifted away, the ropes are loose, and their ship is gliding off.

Another current that tries to pull us downstream is the continual familiarity with the truth itself. It is a weakness of human nature that what we see and hear most often we pay least attention to. Thus one may sit in church every week and let sermons slip by without ever taking time to read their meaning to the soul, and all the while the heart is drifting. Many a churchgoer has had the Gospel pressed into his ears so often and so repeatedly that he never thinks of inquiring whether or not he really has it in his heart. His body may have been anchored to the pew, as it were, but what matters before God is the heart, even as the Bible says, "The Lord searcheth all hearts!" 1 Chr.28: 9. What a tragedy when the heart slips away from the truth!

Another current seeking to tow us downstream is popular opinion. When we were children, we had the simple faith of a child. But as we grow older, the tides of popular opinion make it more difficult to keep the ship of faith safely anchored. It is easier to drift and glide along. Many a believer has cut loose from his moorings when he hears that today many doubt the story of creation, of Adam and Eve, of Jonah and the whale, and question inspiration, the Virgin Birth, and other teachings of Scripture. When he hears that many regard full doctrinal unity an impossibility today, he soon joins with others of a different faith in religious worship and work because it is so common and because to hold otherwise is considered out of date and narrow-minded. He further observes how moral standards are changing in the world with personal purity regarded something old-fashioned, with amusements and entertainments once held to be sinful now all the rage and supposedly making for popularity, and so he soon forgets what he learned in the Sixth Commandment and drifts with the crowd. Many are the anti-Christian and anti-moral tendencies of our times which if followed will prove disastrous to the soul and cut one off from a blessed eternity. Even one's work or pleasure or companions can contribute to those currents pulling at our faith in the Lord, at our hold on the Gospel, and amid such dangers we need advice to follow, we need strength to sustain us, we need effective help to conquer. Thanks be to God, He gives us such counsel, as we hear in our text. This is the second part of our consideration.

In our text we are told to give the more earnest heed to the things which we have heard. With the devil, the world, and our flesh trying to get our ship of faith off course, we need to have it securely tied and anchored. To see that need and to be aware of the dangers about us will be going a long way in the direction of overcoming them. How are we to fortify ourselves and be strengthened in these evil times?

The writer says, "Give the more earnest heed to the things which we have heard!" Let us do this, first of all, in church! We must learn how to listen to a sermon. If it gets no farther than the ear, it leaves one weaker than before. If one does

... feel fresher and stronger after it, something is wrong. Every sermon based on Holy Writ is meant to build up and strengthen, and if you fail to be fortified by it, investigate your own hearing of the Word; make sure that your ears do not have a better church attendance than your heart, for then drifting has set in. Cultivate better churchgoing and more sincere participation in the service of worship!

But we must give heed to what we have heard and learned also in our homes. A sermon on Sunday is not a meal to be gulped down at once, but is to be a table that remains set all week long. We are to meditate on it and reflect on it again and again and derive lasting spiritual benefit from it. In our homes the Bible must occupy the most important place as the family gathers about that Word in study, devotion, and prayer. Let there also be other wholesome religious literature, including our Conference periodical, in our homes; and as these spiritual articles are read and discussed by the members of the household, solid links in the ties of the Christian family will be forged to keep it from drifting from the things we have heard.

Finally, we must give heed to what we have heard also in our personal lives, that is, in personal prayer, private devotion, and individual study of the Bible. This Word is the solid post to which we tie ourselves, since it is immovable and unwavering. In Hebrews 6: 19 we read: "which hope we have as an anchor of the soul, both sure and steadfast." While others tie their hopes to the rotting hulks of human wisdom and worldly opinion, let us cling to the unshakable Rock of Ages, to that Word learned from our Christian parents, at the feet of Christian teachers, and from the pulpits of Christian pastors. As the cords of faith hold us fast to Christ, ours will be a sturdy, healthy, and robust Christian faith and life, nourished through the means of grace and safeguarded against drifting and gliding.

May each of us ask himself: am I anchored to the truths of Holy Writ or have the currents of the world begun to affect my faith and life? Is my heart as sincere now as the day I vowed: My dear Jesus I'll not leave? For past neglects and failings, for any drifting and wavering, let us ask God to pardon us, for Jesus' sake, and resolve anew to regard His Word our highest treasure, which, with His help, we will not let slip from our grasp, saying with David, "Thy Word have I hid in mine heart ... Thy Word is very pure, therefore thy servant loveth it!" Ps. 119: 11, 140. Dear brethren of our Conference, hold fast the faithful Word, for then Jesus promises, "I will give thee a crown of life!" Rev.2: 10. God grant it, for His holy name's sake! Amen.

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CONVENTION SUNDAY SERMON SERVICE
 by the Rev. Julius Schmitt
 Wilmot, South Dakota

Luke 5:1-11: "And it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret, And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets. And he entered into one of the ships which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship. Now when he had left speaking, he said unto Simon, Launch out into the deep and let down your nets for a draught. And Simon answering said, unto him, Master, we have toiled all the night: nevertheless at thy word I will let down the net. And when they had this done, they inclosed a great multitude of fishes: and their net brake. And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink. When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord. For he was astonished, and all that were with him, at the draught of the fishes which they had taken: And so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all, and followed him."

DEAR FRIENDS IN CHRIST:

A former dearly beloved professor instilled within us a deep love for a passage of Holy Scripture which we would like to use in introducing the text appointed for this Sunday. It was one of his most favorite passages of the Old Testament which he never tired bringing to our attention in season and out of season. It was an instruction quoted from the wisest man in the world, who, unhappily, did not follow his own God-inspired advice as he should have. His father was more successful and consistent with the aid of the Holy Spirit in heeding this advice of his famous son.

This passage is that well known Gospel admonition of King Solomon in his book of Proverbs, chapter three, verses five and six: "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths." After the Lord had so gloriously answered Solomon's humble petition for wisdom and understanding, He also gave him material wealth pressed down and running over. This caused the wise king to forget himself by not remembering from where all his wisdom and wealth had come. He trusted in his own flesh; he leaned on his own understanding. We believe God, in His great mercy, rescued Solomon from his folly before it was too late.

Now if the wisest man on earth could not be trusted with his own flesh, how much less should we think that we can solve our own problems by relying on our own wisdom and understanding. Let us then learn from Peter who in our text wisely followed this advice of Solomon by considering this thought:

WITNESS NOT TO SINFUL FLESH, BUT TO SAVING FAITH

PETER AS WELL AS THE CROWD IN OUR TEXT GIVE US THE RIGHT EXAMPLE TO FOLLOW IN OUR PILGRIMAGE THROUGH THIS VALE OF TEARS. Our text states: "And it came to pass, that, as the people pressed upon Him to hear the Word of God, He stood by the lake of Gennesaret, and saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets. And He entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And He sat down, and taught the people out of the ship." Without God's Word, we are like fish out of water; all our activity and floundering around will get us nowhere.

As Jesus says: "It is the Spirit that quickeneth; the flesh profiteth nothing." By flesh Christ here means everything that is born of flesh as opposed to everything that comes from the Holy Spirit.

Whatever knowledge men may have about planting, building, arts, and trades, or whatever skill or ability he has, whatever he can do by means of his reasoning power --all this is called flesh. Consequently, all the wise, and all the mighty on earth, with all their powers, are flesh. He who wants to believe in Jesus and grasp His message should bear this in mind. He must abandon his flesh and not judge Christ's Words with his reason. And our flesh includes all our members, our senses, our reason, and all our acquired skills. Everything that has not been reborn through Baptism, we must not hesitate to call the "flesh." As Luther says: "For what is the whole human race together, without the Spirit, but the kingdom of the devil and a confused chaos of darkness."

So then the people in our text pressed upon Jesus to hear the Word of God, the words which Christ said are spirit and life. This example should arouse us also willingly to hear such words and zealously to continue in it. So much for the crowd of pious people who followed the Lord Jesus and were anxious to hear Him preach.

Let us now turn to Peter who is the main character in our Gospel lesson for today. "Now when He had left speaking, He said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering said unto Him, Master, we have toiled all the night, and have taken nothing: nevertheless at Thy word I will let down the net."

From this example of Peter we are to learn as individuals and as a conference what our attitude is to be over against the words of our Lord and Savior. The word of our Lord is THE power in this sinful world, and it is mightily active. It prevails mightily as Luke points out in Acts 19:20: "So mightily grew the word of God and prevailed."

Now what would this word of our Lord have us be active about in this world? Christ's parting words to His disciples as we find in the book of Acts tell us: "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me...unto the uttermost part of the earth." So to be witnesses unto Him, that is the reason the Lord still keeps us in this life. The exalted Lord works in history through men, through His disciples. We are His instruments whom He chooses in pure grace to carry out His will. He makes us His messengers who are completely dependent upon Him, wholly obedient to Him. Like Peter we are to learn the art of becoming fisher's of men.

Now what is one of the hardest lessons to learn in mastering this art as Peter also had to learn? We have to labor all night in vain so that we can begin to realize that "with might of ours can nought be done." We have to learn not to trust in ourselves. The Lord's strength is made perfect only in weakness.

Peter surpassed the disciples in his reluctance to learn this hard lesson. He was by nature an aggressive, self-confident individual. He was accustomed as a fisherman to rely on his own resources and to look out for himself. Before he gained much understanding of this important lesson, not to witness to his sinful flesh, he was in the forefront of the apostles egging Jesus on to build them an earthly kingdom. They could then with Him reign and rule in this earthly kingdom. So if Peter was to become a leader among the Apostles, the Lord had to break his strong self-will, his reliance on his sinful flesh.

And this experience that the Lord put Peter through went a long way to accomplish this purpose. For after Peter had toiled all night and accomplished nothing, the miracle that followed the Lord's instructions overwhelmed him. "And when they had let down the net, they enclosed a great multitude of fishes: and their net brake. And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both ships, so that they began to sink."

When Simon Peter saw it, he fell down at Jesus' knees, saying, depart from me; for I am a sinful man, O Lord. For he was astonished, and all that were with him at the draught of the fishes which they had taken."

So here the Lord gets across to Peter that all important lesson of the Law: "I know that in me, that is in my flesh, dwelleth no good thing." Now Jesus could say "unto Simon, fear not: from henceforth thou shalt catch men." And so we, too, if we are to become the witnesses that our Lord would have us be, we will have to deny ourselves, to crucify daily our sinful flesh. Then we will like Peter be fitted out by the Lord to be:

EFFECTIVE WITNESSES TO OUR SAVING FAITH. "And when they had brought their ships to land, they forsook all, and followed Him." "They forsook all, and followed Him." We can best see how Peter and his companions of lake Gennesaret became effective witnesses to their saving faith by taking a glance at their activities after Pentecost, in establishing the first Church. Although the human figure of Peter stands out large in establishing the first church in Jerusalem, as we learn in the first part of the book of Acts, he was dwarfed by and completely subordinated to Jesus, who is the real and sole Creator of this first Christian church.

So we see that the life created by the work of the apostles in the first church is wholly dominated by the Lord Jesus Christ and His word and work. As instruments of the Lord the Apostles were completely selfless, servants of the Word. When Peter heals the lame man at the Beautiful Gate of the temple, he says: "In the name of Jesus Christ of Nazareth, walk!" So the name of the Lord Jesus Christ signifies the Lord in action. Men must call on the name of Him whom God has made both Lord and Christ if they would be saved. The disciples gloriously experience through their faith that Christ is their ever present, living, and actively working Lord.

When the true picture of ourselves overwhelms us as it did Peter when He compared his past life with the holiness of Jesus, let us take heart as did Peter. When the Lord blessed him with such a great multitude of fishes, he feels unworthy of such a blessing and is inclined to despair on account of it. But the Lord comforts Peter and speaks kindly to him with the words: "Fear not, from henceforth thou shalt catch men." You are a sinner but be consoled, I will deliver you from sin and make a great man of you. Be not troubled!

This is written for our comfort. If the thoughts of our hearts would trouble us and discourage us, we should resist and not yield to them. Therefore the words of the Lord to Peter are words of comfort. He tells him not to be afraid, as also in another place, Luke 12:32, He says, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

Like Peter, then, let us gladly accept the Kingdom of grace and in it the calling to which Christ calls everyone of us, namely, to witness to his great love in the Gospel. This is the net we are to use in rescuing our fellow men from the terrible consequences of their sins. But also like Peter we are to constantly remember that of ourselves we can do nothing. Everything--both the beginning and the end, the will and the doing--must be sought from the Lord and be given by him, as Paul says in Phil. 2:13: "For it is God which worketh in you both to will and to do his good pleasure."

We would like to say a few words of encouragement to our seminary students who are preparing in a very special way to become fishers of men. Our Convention motto is an excellent one to hold before you constantly, as you prepare to become ambassadors for Christ, namely, "Hold Fast the Faithful Word!" And one effective tool to enable you to do this, and to become powerful witnesses to your Faith is to diligently study our Lutheran Confessions, our Book of Concord.

Our Conference's main objective in training young men in theology is not just to give them a knowledge of comparative, historical, apologetic, or even systematic

theology, but to make them confessors of the Faith, well-grounded and able to render every man a reason for it, living witnesses, and faithful ministers of the Word and Sacraments. Dr. Schmauk in his book: The Confessional Principle and the Confessions of the Lutheran Church, says: "This Confessional conception of a seminary, differentiates it from the scientific institution in which theology as a science, rather than the true faith is taught; and our Church howsoever liberal her academic, collegiate and university training may, and, in truth should be, cannot possibly be made to shine like a city set upon a hill until her seminaries' chief aim is to send forth witnesses of God's Word and confessors of our Church's Faith as the future pastors of our congregations.

"The Apostolic injunctions to individuals on this point apply with still greater force to congregations, synods and institutions, and to the Church as the total of believers.

"The Formula of Concord implies that presenting 'pure, wholesome doctrine' aright, and reproving those 'who teach otherwise,' is the main function of both the preacher and teacher. The great thing in the Church is that faith be awakened and the Faith be witnessed to and preserved in its purity, and the ways of error be pointed out. 'The Church must direct the teachers to her Symbols and make it their duty faithfully and uprightly to impress their doctrine.'

"Confessions stimulate and preserve the unity of the Faith and the oneness of the Church, not because they create it, or form its bonds, but because they point to the deeper unities in the body of Christ. Paul says in Eph. 1:17: 'The God of our Lord Jesus Christ, the Father of glory, hath put all things under his feet, and gave him to be the head over all things to the Church, which is his body, the fulness of him that filleth all in all;' that we 'may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love;' for of this body 'Christ is the head,' 'from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God. Col. 2:19.'"

On one memorable occasion after Peter had forsaken all and followed Jesus, Jesus asked him and the rest of the disciples: "But whom say ye that I am?" Peter made the great confession: "Thou art the Christ, the Son of the living God." "Christ here, for the first time, spake of His Church: and declared that this Church was to be built on the rock of the Confession of Christ. So it proved to be in after days. It was by St. Peter's powerful testimony to Jesus, as the risen Lord and Christ, that, on the day of Pentecost, 3000 souls were led gladly to receive the Word, and, in Baptism, to confess for themselves, Christ. So it still is by personal confession, in one form or another, that the Word of the Lord grows and multiplies, and His Church prevails against 'the gates of Hell!'" So then by God's grace let us all witness not to our sinful flesh, but to our saving Faith. Amen.

P R E S I D E N T I A L R E P O R T

to the 1970 Convention

Dear Brethren in the Lord:

"What shall I render unto the Lord for all His benefits toward me? ... I will offer to Thee the sacrifice of thanksgiving and will call upon the name of the Lord. ... For His merciful kindness is great toward us: and the truth of the Lord endureth forever. Praise ye the Lord!" Ps. 116: 12,17. Ps. 117: 2. With these words of the psalmist we declare our gratitude to God for His many blessings to us during the past year as a Conference of congregations and as individual Christians, and we are especially mindful of the fact that by His grace He has permitted us to reach the 20th milestone in the history of our church body. In a world fraught with moral decay, blatant lawlessness, and doctrinal upheaval our Conference, under the sustaining hand of God and under the wholesome influence of the pure Word and Sacraments, has continued to walk in the old paths and let its light shine that others may be led to glorify the Father in heaven. While our growth has not been phenomenal, we praise God alone for any increase in our midst, always remembering that in His sight full adherence to Scripture is more important than size and is the only means by which souls are really gained for God's kingdom. May God help us to continue in that spirit and abide by the principles of His Word, preserving them to us and our children and generations to come! The theme of our convention: HOLD FAST THE FAITHFUL WORD! reflects these thoughts beautifully.

Now to a resume of activities during the past year. The first official act which I carried out as your President, in conjunction with the Vice-president, was sending an official letter to the chairman of the Arrangements Committee for the 6th Lutheran Free Conference, informing him of the Lebanon convention resolution NOT to attend the meeting of this group at Davenport, Iowa, because we felt that its proposed discussions were not in harmony with the stated purpose and ultimate objective of these Free Conferences, namely, squarely to face and to remove doctrinal differences. This letter, together with the resolution, was sent on July 8, 1969. A response was received on August 25, 1969, from the secretary of the Lutheran Free Conference, indicating that the Arrangements Committee did not feel that it has been by-passing doctrinal disagreements still separating conservative Lutherans. Our Committee on Lutheran Union will also report on this matter in its official convention report.

Continuing with a chronological order of events, your President on July 18th accepted the call of the Conference congregations to become Professor-President of our newly-established Seminary in Tinley Park and also accepted the call of Peace Ev. Lutheran Church to become its assistant pastor. This decision was reached only after weeks of prayerful consideration. I continued to serve St. Stephen's Lutheran Church, Wilmot, S.D., as vacancy pastor until a divine call was extended to and accepted by Candidate Julius Schmitt of Milwaukee. It was my privilege on Sunday, August 17, 1969, to install him as the new shepherd of the Wilmot congregation. With my family I then moved to Tinley Park, where in a solemn service on Sunday, August 24th, I was installed into my office together with Pastor H. David Mensing as Associate Professor of the Seminary. On September 9th I appointed Pastor E.L. Mehlberg of Coos Bay, Oregon, to replace Pastor Mensing on the Committee on Theological Education, since the latter had resigned this position to become professor at our Seminary. I also appointed Mr. H. Daniel Mensing of Tinley Park to replace Mr. David T. Mensing on this Committee, since the latter had resigned to become a part-time student of our Seminary. Ever since September 30th your President has been extremely busy with Seminary teaching and with certain church responsibilities, and as a result the duties of my Conference Presidency have perhaps not been as adequately fulfilled as if I did not have these other commitments. This is a matter which I am weighing most carefully, and I kindly ask you also to weigh it most carefully in the election of a current President. It was on November 13th of last year that your President was able to secure a home in the Fernway division of Tinley Park, and my family and I moved in on December 11th. All the help offered by

members and friends in getting settled is deeply appreciated.

In looking back over the past year I am grateful that the Lord granted us peace and harmony within our Conference. I thank all who remembered me in their prayers and deeply appreciate, in particular, the Christian counsel and generous assistance given to me in the performance of my duties by Vice-president Mensing. My thanks also to all officers and committees for their faithful labors during the past year. The details of their activities will be given in reports to this convention. Let us listen to them attentively and then act wisely upon any recommendations which they offer! I am also grateful to the Lord for the generous support of our treasury by our Conference members so that once again we were able, under God, to end the fiscal year "in the black." May our heavenly Father continue to bless our gifts brought in His name and make us even better stewards in the future!

This year, in accord with the decision of the Lebanon convention, our delegates and visitors will hear TWO essays: one on a doctrinal topic by Pastor Mehlberg and one on a practical subject by Pastor Natterer. Let us give diligent attention to these short, but important essays and take active part in their discussion so that all of us might be duly instructed and edified by these Scriptural presentations!

At this convention five memorials have been presented for our study and action. Four of them are printed in the Prospectus on pages 3 through 6. The other is an unprinted memorial, having arrived too late to be included in the Prospectus. It has, however, been mimeographed to afford all a copy. As we consider the significant matters of these memorials, may the Lord of the Church give us the necessary wisdom to respond to them in accord with His will and Word!

For all our failings, neglects, and shortcomings of the past year, we humbly beseech our God to forgive us, for Jesus' sake, and to fill us with a rich measure of His Holy Spirit to become more zealous workers for the truth and to labor untiringly for the kingdom of Christ, fortified by the Word and assured by His promise: "Be ye strong therefore, and let not your hands be weak: for your work shall be rewarded!" 2 Chr. 15: 7.

As we launch out upon the work of this our 20th convention, hearing reports and considering and voting on many issues, may God bless our deliberations and decisions so that they redound to His glory and to the welfare of His kingdom as we with ONE MIND strive together for the faith of the Gospel, that faith once delivered unto the saints! Phil.1: 27. Jude 3. We close this report with the beautiful prayer of peace found in the Preface of the Apology (or Explanation) of the Augsburg Confession: "Lord Jesus Christ, it is Thy holy Gospel, it is Thy cause; look Thou upon the many troubled hearts and consciences, and maintain and strengthen in Thy truth Thy churches and little flocks, who suffer anxiety and distress from the devil. Confound all hypocrisy and lies, and grant peace and unity, so that Thy glory may advance, and Thy kingdom, strong against all the gates of hell, may continually grow and increase!" Amen.

Respectfully submitted,
Rev. O. W. Schaefer,
President.

REPORT OF THE COMMITTEE
TO REVIEW
PRESIDENTIAL REPORT

The Committee finds the President's report accurate and edifying. We are grateful to the Lord that our Conference President was able to adequately perform his duties even though he assumed additional responsibilities as President-Professor of our Seminary and as Assistant Pastor of Peace Evangelical Lutheran Church, Tinley Park, Illinois.

The Committee joins the President in expressing gratitude to God for His many blessings on our Conference in the past year: the attainment of the 20th milestone in the history of our church body, our preservation from the moral decay around us, the blessing of peace and harmony which he has given our conference, and the blessing of being able to finish the fiscal year "in the black." We join our President also in the prayer that our Heavenly Father continue to bless our gifts and make us even better stewards in the future.

Your Committee unanimously recommends that the Conference, in this Convention assembled, adopt President Schaefer's Report with sincere thanks to him for his faithful labors during the past Conference year and with heart-felt gratitude to the Lord of the Church for His rich and gracious blessings to our Conference and its President.

Respectfully submitted,
Rev. E. L. Mehlberg
Victor K. Bloedel
Glen A. Frerichs

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THE DOCTRINE OF THE CALL, INCLUDING ITS PRACTICAL APPLICATION
IN THE CONGREGATION AND THE REPRESENTATIVE CHURCH

Essay by Rev. E. L. Mehlberg
Coos Bay, Oregon

Delivered at the 20th Annual Convention
of the Concordia Lutheran Conference in
Convention assembled, Tinley Park, Ill.,
at Peace Evangelical Lutheran Church,
June 26,27,28, 1970.

Dear Brethren:

Since the theme for this essay, as it was assigned to me, clearly suggests two specifics, I have divided the subject matter into two parts:

- I. The Doctrine of the Call; and
- II. Its Practical Application in the Congregation
and the Representative Church.

With the earnest prayer that our Heavenly Father for Jesus' sake may grant all of us the illumination and guidance of the Holy Ghost that we may hold fast the faithful Word (Titus 1:9) in order to remain faithful to the Lord in all our teaching and preaching, let us in the first place direct our attention to what His Word teaches concerning:

I.

The Doctrine of the Call.

When God in His great goodness first created Adam and Eve, our first parents, in the paradise of this newly created world in the Garden of Eden, they came forth from His hand in a state of flawless perfection of body and soul. Their bodies were so constituted that they would have been able to live forever in the full vigor of their strength and the full bloom of their body. Their souls were equally fashioned to be able to continue forever to possess a full and perfect knowledge of God, together with a holiness and righteousness which was God's exact reflection and image. What a supremely blessed life was theirs in body and soul! Their communion with God was perfect! Uninterrupted bliss in His presence was theirs because they were completely acceptable in His sight! (Gen. 1: 26-2:25.)

But the entrance of sin into the world changed all this! Satan, the leader among the rebellious and fallen angels of God, deceived Eve by enticing her to eat of the forbidden fruit. She, in turn, succeeded in misleading Adam also to join her in this transgression of God's holy will. They both thereby lost God's image and His blissful communion. Satan now ruled them, having thoroughly corrupted them by sin in body and soul. Thereby their children after them also, including you and me, became equally corrupted by sin; they became children and slaves of the devil; and they, too, were subjected to the curse of God which included physical, spiritual, and eternal death! (Gen. 3-5:3; Romans 5:12.)

From that time forward to the present day, and onward to the end of the world, fallen man needed, and ever continues to need, a Savior to rescue him from Satan, sin, death, and eternal condemnation in hell. Yes, therefore, above everything else man needed, and ever continues to need, to be restored to blissful communion with God if he would be rescued from sin and everlasting condemnation and inherit eternal life in heaven. For that purpose God called upon Adam and Eve to repent of their sins and to believe on the Seed of the woman, the Messiah and Savior (Gen. 3:15), whom He graciously promised to send into the world, to seek and to save that which was lost (John 3:16; Luke 19:10). By the converting power of God's Holy Spirit Adam and Eve also repented of their sins, believed on the promised Christ, and were thereby restored to communion with God. They received the forgiveness of all their sins, a new life of the Spirit, and the sure hope and inheritance of heaven.

Ever since that day it has been necessary that repentance of sins and faith be proclaimed to all men, that they may be rescued from their sins and from the wrath to come, in order to receive pardon and the gift of eternal life. God graciously also provided for this most important work by having His Gospel message proclaimed through specially called ministers, as we shall now present in more detail.

God did not choose to let it up to His Old Testament Church to exercise its own free spirit and love in establishing an orderly and decent manner of carrying on this important work of proclaiming His saving grace for the salvation of souls, but He performed this work through men whom He Himself specially called for that purpose. For example, He called Noah to preach repentance and faith in the promised Messiah to the corrupt generation which lived immediately before the Flood. He also called Abraham, Isaac, and Jacob to be the bearers of the Promise to the new world after the Flood, through whose seed the Savior should be born and through whose ministry that blessed message should be preached to fallen and lost mankind and in particular to God's chosen people, Israel. Later on God called Moses and Aaron to be His ministers and serve as His mouthpiece to proclaim His Word. Through Moses God gave His holy Law to Israel and by him also established the Levitical Priesthood. God called Aaron and his sons to be His priests, in order that by their ministry sin and grace might be proclaimed among the people. God instituted therewith also a form of worship by means of which this forgiveness might be dispensed among the people for their salvation. The unceasing sacrifice of animals, the perpetual fire on the altar, the annual sprinkling of the blood on the Mercy Seat in the Holy of Holies; these, together with the many other offerings and sacrifices, were intended by the Lord to burn into the consciences of His people a painful awareness of their sinfulness. They served also as a constant reminder of the coming Christ, toward whom they pointed, in whom they were fulfilled, through faith in whom alone by these means the people obtained peace and gracious pardon from all their sins.

As time went on God called yet special prophets to be the ministers of His Word. Through them He spoke to His people, instructing them ever more fully concerning His saving will. Through them He directed the people to put their trust in the redemption which He had planned through the future sending of His Son into the flesh as the Messiah to redeem the world by means of His suffering, death, and resurrection. And by His ascension and the outpouring of the Holy Ghost He promised to equip His Church also with the gifts needed to gather souls into His Flock and lead His Church to glory and eternal bliss! God also called such holy men, beginning with Moses through Malachi, to write down all things which He desired His Church of all time to have for its information, instruction, and salvation. All these writings, given by inspiration of the Holy Ghost, make up the Old Testament Scriptures, which, together with the New Testament Scriptures, form the inseparable and complete body of God's inerrant and infallible revelation of His holy will to lost mankind (2 Pet. 1:21; 2 Tim. 3:15-17; 1 Cor. 2:13; John 10:35). Referring to those precious messengers of the Gospel in the Old Testament, Isaiah by the Holy Spirit cried out in wonderment and praise to the Lord in these memorable words: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! Thy watchmen shall lift up the voice; with the voice together shall they sing!" (Isaiah 52:7-8.)

Also in the New Testament period God did not choose to let it up to His Church to exercise its own free spirit and love in establishing an orderly and decent manner of carrying on this important work of proclaiming His saving grace among the people. Here, too, He Himself determined this, in the first place, by preparing, calling, and sending a special "messenger," Mal. 3:1, John the Baptist, to prepare the way for the personal coming of the Messiah by preaching repentance to the people. Christ then instituted the apostolate, whereby He directly called special men as His apostles to teach and rule His entire Church. He provided also for the continuation of their ministry by instituting the office of the public ministry, as we have it presently among us, which, as our Lutheran Confessions on the basis of

Scripture witness, "proceeds from the general call of the apostles," Trig., P. 507. Let us look at this more closely in the following paragraphs.

In the fulness of time (Mark 1:15; Gal. 4:4-5), therefore, the promised Messiah, Jesus Christ, God's only-begotten Son, was born and thereby became true Man. At the age of about thirty (Luke 3:23) He officially entered His saving ministry and proclaimed Himself by mighty words and deeds to be the Savior of the world. He then directly and personally called the Twelve Apostles as His special ministers to assist Him in His saving work (Matt. 10:1ff.; Mark 6:7ff.; Luke 6:12ff.)

During this His earthly ministry Jesus also provided for a sort of temporary ministry when He called seventy other disciples to work on a special assignment in the interest of His own ministry, as we read: "The Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. Therefore saith he unto them, "The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest. Go your ways: behold, I send you forth as lambs among wolves." Luke 10:1-3.

The Lord Jesus used the three years of His saving ministry also in giving His Twelve Apostles an intensive course of theological training in order to prepare them for the days ahead when, after His crucifixion, resurrection, ascension, and by the outpouring of the Holy Ghost, they would be equipped as His specially called ministers to teach His Word by divine inspiration and go out into the hostile world of sinners and preach the Gospel of salvation to every creature in His stead as His undershepherds (John 14:26; 15:26-27; 16:13-14; 17:14,18,20; 21:15-17). The importance of this apostleship which Jesus instituted is indicated also by the fact that the position vacated by the betrayer, Judas, was filled by lot by Matthias (Acts 1:15-26), and by the fact that the Lord added Paul yet by a special, direct call into this ministry (Acts 9:1-15). It was the same Apostle Paul, who by the same Holy Spirit as that which in olden times had inspired the Prophet Isaiah, who now made use of the same expression as a fitting word to glorify God's institution of the holy ministry in the New Testament when he declared with joyful admiration: "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things," Rom. 10:15. This new order of things was necessary because the Old Testament Levitical Priesthood, connected with the temple worship there in Jerusalem, found its fulfillment in the saving work of Jesus Christ, the great and perfect High Priest of the New Testament, through whom, therefore, it was abolished according to God's Old Testament promises (Heb. 1:1-4; 5:1-9; 8; 10:1-23). "For the law was given by Moses, but grace and truth came by Jesus Christ," John 1:17. "Christ is the end of the law for righteousness to everyone that believeth." Rom. 10:4.

Our Savior did not leave His New Testament Church in doubt as to what its mission should be. For after having accomplished the salvation of the world, He spoke these words to all His assembled disciples in Galilee after His resurrection from the dead and before His ascension into heaven: "All power is given unto me in heaven and in earth. Go ye therefore, and teach (make disciples of) all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world," Matt. 28:18-20. He also spoke these words: "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark 16:15-16.

This Great Commission Jesus addressed not only to His Apostles but in general to all the New Testament Christians, who form the new order of a blessed priesthood, as the Apostle Peter also declares: "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light," 1 Peter 2:9. The Apostle John describes all believers in these words: "(Jesus Christ) hath made us kings and priests unto God and his Father; to him be glory and dominion forever,"

Rev. 1:6. It is the blessed duty and privilege, therefore, of every Christian to make disciples of all nations. As Dr. Walther declares in the Fourth Thesis of his treatise on Church and Ministry: "This true Church of believers and saints it is to which Christ has given the keys of the kingdom of heaven. Therefore this Church is the real and sole holder and bearer of the spiritual, divine, and heavenly blessings, rights, powers, offices, etc., which Christ has gained and which are available in His Church," Matt. 16:15-19; 18:18; John 20:22-23; Matt. 28:20; John 3:28-29; 2 Cor. 11:2; Lev. 21:13-14; Eph. 5:32; Ps. 68:12; 1 Cor. 3:21-23; Gal. 4:26; 1 Pet. 2:9. For this reason Luther writes: "We firmly maintain there is no other Word of God than the one all Christians are told to administer; there is no other Baptism than the one all Christians may administer; there is no other remembrance of the Lord's Supper than the one any Christian may celebrate; also there is no other sin than the one every Christian may bind or loose; again, there is no other sacrifice than the body of every Christian; also, no one should judge of the doctrine but the Christian. These, however, certainly are the priestly and kingly functions." (Quoted from Pieper, Christian Dogmatics, Vol. III, page 442.)

The teachings of the Apostles form the foundation of the New Testament Scriptures, which together with the Scriptures of the Old Testament, is the revelation of God's will, inerrant and infallible, for His New Testament Church to the end of time. For all who would be saved must have that faith which, as the Apostle Paul declares, is "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone," Eph. 2:20. Their divinely instituted office of apostleship authorized them to preach the Word and administer the Sacraments publicly, that is, for the good and in behalf of the public, namely, the Church, and to have supervision also over the entire Church (2 Cor. 11:28).

The apostolate was the first form of the ministry in the New Testament (Acts 1:17,25), as we have seen above. While the Apostles were called by Christ directly without any human agency, their successors, the "pastors and teachers," Eph. 4:11, are called into the public ministry by the united action of each local Christian congregation, to which Christ has given the Office of the Keys (Matt. 18:15-20). Christ charged the Apostles with the responsibility of seeing to it that the public ministry was established wherever new congregations came into existence, that such congregations called pastors to shepherd them; for we read that "they ordained them elders in every church," Acts 14:23. For that purpose Paul also left Titus in Crete that he "should set in order the things that are wanting, and ordain elders in every city," Titus 1:5. These elders were ordained by calling the male members of the local congregation together, who then proceeded by vote in the name of Jesus, the Lord and Head of the Church, to elect or call a certain qualified man to serve it as elder or pastor. Men that were thus called were recognized by the Apostles as being on the same plane with themselves, as their fellow ministers (Col. 4:7; Phil. 2:25; 1 Pet. 5:1). Referring to himself and such others, the Apostle declares: "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God." 1 Cor. 4:1-2.

That the call through the congregation is the order established by God Himself is evident, for example, by the action of the Apostles in filling the office vacated by Judas. The election of Matthias took place through the action or vote of the congregation there at Jerusalem. As we have also seen above, the Apostles by the Lord's command directed that pastors be called by those congregations which were in need of them. And where pastors were called, they were recognized as being such whom the Holy Ghost Himself had placed there "to feed the Church of God," Acts 20:28. In harmony with this position we also quote Dr. Hoenecke: "The congregation as church has from God originally and in itself the right and the duty to call. Therefore the mediate calling through the congregation is in the fullest sense a divine calling. The final basis of this is that God has given the church the power of the keys and the mandate to call. Principaliter (in the prime sense) both of these lie, self-evidently, only with the Church in the strict sense, for only believers are the royal priesthood and possess all gifts, while the unbelievers have nothing, neither gifts nor rights. However, as a specific visible congregation,

which includes the ungodly who are not yet revealed and excluded, is yet and is rightly named a church, so the exercise of the power, which is given only to the believers, belongs to it. This Matthew 18 teaches. Here the power of the keys is given to the specific visible congregation, for when "Tell it to the church is enjoined, I am not directed to the invisible church. For no one infallibly knows the believers and cannot therefore tell it to them. Thus the concept is of the specific visible congregation. And this particular visible congregation is given the authority to declare as heathen and publicans, that is, to exercise the power of the keys. In addition, v. 19 and 20 state that even only two or three hold such power." (Quoted from The Faithful Word, 1966, No. 2.)

This public ministry, accordingly, is a divine institution. No less a divine institution is also the local church or congregation which this public ministry has been ordained to serve. This public ministry which is to serve the Church through the call of a local congregation or church is, therefore, not simply a development out of historical conditions; and it is not the product of the Church's own free spirit, love, and zeal, as though it were left up to the Christians whether or not they would establish and support the public ministry among themselves, according to their own conception of what is decent and orderly. This error was originally championed by Hoeffling of Erlangen, and was later on embraced and propagated especially by John Philip Koehler, professor at the Wauwatosa seminary, and his colleagues there (August Pieper, John Schaller). It was then gradually endorsed by Wisconsin Synod men, notably, Prof. John P. Meyer. It is now officially being held by the Wisconsin Evangelical Lutheran Synod and the Church of the Lutheran Confession.

Only such may be called into the public ministry who are men, for women are excluded from this office by the Lord Himself (1 Cor. 14:34-35; 1 Tim. 2:11-12). These men must also have certain clearly defined qualifications which the Scriptures prescribe as follows: "This is a true saying, If a man desire the office of a bishop, he desireth a good work. A Bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the church of God?) Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them which are without; lest he fall into reproach and the condemnation of the devil," 1 Tim. 3:1-7. In his second Epistle the Apostle impresses this solemn obligation upon Timothy: "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men who shall be able to teach others also," 2 Tim. 2:2. To Titus he says: "For a bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and convince the gainsayers," Titus 1:7-9. Such a minister must be a good example in the congregation, not lording it over the flock but gently feeding it with the Bread of Life (1 Pet. 5:1-3; Acts 20:28). He must take heed to all its members, individually and collectively (Acts 20:28,31), ruling over and watching it as one who must give an account to the Lord (Heb. 13:7,17).

In our study of the doctrine of the call we have now presented on the basis of the Holy Scriptures God's manner of supplying His Old Testament Church with ministers by His own special call to proclaim His saving grace. We noted that He also has continued to follow a similar course of action in the case of His New Testament Church. He did this first by means of His institution of the apostolate whereby He directly called these men as His ministers to lay the proper foundation for the Church in this new order of things, and then by His institution of the public ministry whereby He indirectly, through His Church by means of the local congregation at each place, to the end of time, continues to call His ministers to properly build His Church on that one foundation, of which Jesus Christ Himself is the chief Corner

Stone. Let us now in the second part of this essay proceed in this study of the doctrine of the call to consider:

II.

Its Practical Application in the Congregation and the Representative Church

The Lord has not left it up to the Christian churches whether or not they desire to call a pastor to serve them. For according to His Word it is His good and gracious will that His Church should use the gifts He has so mercifully provided it, in order that it may be properly built up, as we read: "When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love," Eph. 4:8-16. As we here read, the Lord gave "pastors and teachers" for the blessed work of the ministry. Indeed, it is the duty and blessed privilege of Christians, according to God's Word, to establish and support the public ministry among themselves in the interest of their soul's salvation. For this reason our Lutheran Confessions also state: "Wherever the Church is (irrespective of age, size, place, or time), there is the authority (command) to administer the Gospel. Therefore it is necessary for the Church (the churches) to retain the authority to call, elect, and ordain ministers," Trigl., P. 523.

Each congregation, accordingly, has the blessed right and duty to call one or more qualified men to serve it publicly, that is, for the good and by the command of the congregation, with the means of grace, the Word and Holy Sacraments of Baptism and the Lord's Supper. God's command is plain and clear, as we have seen. Therefore when such a man receives and accepts that call he has become the pastor of that congregation which has called him. When such a congregation, to whom God has given the right to call, issues such a call, it is valid and right also in God's sight. The congregation members then can and should believe that the Lord Jesus Himself has given them that minister through whom He plans to lead the flock safely through this sin-bedeviled world into the haven of eternal rest in heaven.

It is of the greatest importance that the congregation be sure for its own sake and for the sake of the pastor-elect, the man whom it is calling, that the call issued is indeed valid. Let us look at this more closely. In the following paragraphs we will cover areas of practice within the congregation which have a direct bearing on the validity of the call which is issued. For in order to be valid the call must be extended by those whom God has given the right to call.

If a congregation, for example, has one pastor but needs an additional one, this pastor must be given equal voting rights with the laymen in the congregation. For such a congregation does not consist of hearers only; therefore the pastor, too, has the right to vote. However, such a pastor may not dictate to the congregation whom to call because the congregation as a unit, including the pastor, has supreme and final jurisdiction under Christ their Lord and Master (Matt. 18:17). For they are all brethren together (Matt. 23:8).

Only the adult male communicant members of the congregation have voting privileges in the meetings of the congregation because the Lord requires that the women be silent in the churches (1 Cor. 14:34-35), and that the young submit themselves to the elder (1 Pet. 5:5). It is proper that the pastor serve as chairman of the congregation, since, as the spiritual head of the congregation, he holds the office of the Word, which is to apply the standard of God's Word to the other offices. But he should not insist on this; for a well-qualified layman may also be chosen, depending on the circumstances and the will of the congregation.

A call extended by a heterodox church is also valid because those who extend the call are doing so as Christians and not by virtue of their being members of a church which teaches error along side of the truth.

A congregation may also validly delegate its power of calling a pastor to others. For example, it may send a blank call to a synodical board or committee with the request that it assign to the congregation a graduate of their theological seminary. In that case the congregation is not surrendering its supreme rights but merely empowering or commissioning others to act in its stead.

A call which is extended by a congregation in harmony with the Word of God is called a divine call. For it is really God, who is the One who calls His ministers (Acts 20:28; Eph. 4:11; 1 Cor. 12:28; Is. 41:27). The congregation is only the instrument which God uses for this purpose (Acts 13:1-3). For this reason a congregation has no right to call a minister temporarily, so that whenever it pleases, it may again dismiss him. A congregation may, indeed, dismiss its pastor but only then when it is plain that it is the Lord's will. For example, when the pastor preaches false doctrine, leads an offensive and sinful life, or wilfully neglects, or is no longer able to perform, his official duties (Jer. 15:19; Hos. 4:6; 1 Tim. 3:7; 1 Cor. 4:2), that is cause for dismissal before the Lord. In such cases it then is really not the congregation but the Lord Himself, who is doing the dismissing. A "temporary" call, furthermore, would conflict with the nature of a truly divine call because that would reduce it to a mere human contract between the congregation and the one being called. In that case the ministry could not be looked upon as a life's calling, which it is, but as merely being employment for a limited time. Such a temporary arrangement would also undermine the honor and obedience which the members of the congregation owe their pastor (Luke 10:16; 1 Tim. 5:17; 1 Thess. 5:12-13; 1 Cor. 16:15-16; Heb. 13:17). God demands such honor and obedience but a "temporary" call would empower them to reject their pastor whenever they chose to do so. The Lord also requires in His ministers that they serve Him with continued faithfulness and steadfastness (1 Pet. 5:1-4; 1 Tim. 4:16; 1 Cor. 4:1ff.). The "temporary" call would overthrow this His will. For it is the Lord who determines how long His servants shall serve in any one congregation (Luke 9:4-5).

On the other hand, the "temporary" call must not be confused with the congregation's right to call a supply-pastor to serve it during its own pastor's illness or absence, or during a vacancy when the congregation is in the process of calling its own pastor, or when a congregation is in need of special advice on account of unusual circumstances, or when a seminary student or a candidate serves an internship or vicarage. This is not a "temporary" call, for in these cases the supply-pastor already has his own congregation and is serving only until a regular pastor can be called or until the special need has been taken care of. Furthermore, in all these cases the supply-pastor, candidate, or student is filling a temporary need which God Himself has created.

The fact that a congregation may not issue a "temporary" call also does not give it the authority, on the other hand, to demand that its pastor remain at that place until his death. For this would again be interfering with the authority of the Lord, who alone has the right to place His ministers at such places where He sees fit and how long He may choose to use these His gifts in the best interests of His Church according to His own good and perfect will.

When the congregation thus calls, in the manner presented in the paragraphs above, the call is indeed a valid call; that is, it is in harmony with the will and Word of God. A congregation, however, should not extend a call to a qualified person who it knows is trying to obtain a call from it by means of bribery or any other dishonest or crooked means. For only such a call is legitimate before the Lord which a qualified man receives, which has come to him without his own efforts, which he can accept with a good conscience, which his brethren in the ministry can encourage him to accept, and which one is compelled to accept out of obedience to God according to His Word and love to one's neighbor. For those are not legitimately called who "crowd in" by dishonest means and then obtain a regular call, John 10:1.

A congregation should also make it clear to its pastor-elect that it expects him to be able with a good conscience to accept the call sent him on the following conditions, as these are enumerated in Fritz's Pastoral Theology (p. 42, 1932 Ed.):

1. That the congregation desires to be served as an orthodox Evangelical Lutheran congregation;
2. That it therefore accepts the Scriptures of the Old and the New Testament as the verbally inspired Word of God;
3. That it publicly acknowledges the symbolical writings of the Lutheran Church, especially Luther's Small Catechism (and the Augsburg Confession), to be a correct exhibition of the true doctrine as it is revealed in the Scriptures, and that it pledges its pastor to perform his official duties in accordance with the Bible and the Lutheran Confessions;
4. That it conforms to the confessional ceremonies of the orthodox Lutheran Church;
5. That it introduces such church- and school-books as teach the true doctrine;
6. That it insists upon previous registration, or announcement, for communion;
7. That, as far as doctrine, admonition, consolation, and discipline are concerned, it grants free course to the Word of God and submits to it."

In sending a call to a certain pastor, it would of course be sufficient if the congregation would authorize a certain person to bring the congregation's resolution to the pastor-elect in person, but experience shows that ordinarily it is better to follow the established custom of using a Diploma of Vocation for that purpose. This is an official document which gives the congregation the opportunity on the basis of God's Word to spell out what the congregation requires of its pastor and what in turn the pastor-elect may expect on the part of the congregation according to God's Word. The congregation expects him to accept the Bible as God's Word and the Confessions of the Lutheran Church as exhibiting the true doctrine of that Word. It expects him to carry out all his preaching, teaching, and visiting of the sick in that same spirit as a faithful shepherd should. The congregation obligates itself also to receive him as God's own messenger, promising to cheerfully cooperate with him in the building up of Christ's kingdom, and to pray for him so that he is able as a faithful minister to be a good shepherd of the flock by the grace of God. The congregation also assures him that in harmony with God's will, according to His Word, it recognizes him to be the overseer of all the flock: overseer, therefore, of the work of any of its officers whom the congregation may elect, of the various societies which the congregation may have and of their officers; overseer also of the Sunday School, Bible Class, and their teachers. The congregation recognizes him to be the minister of the children as well as of the adults, the official teacher therefore of the entire congregation in the pulpit and out of it, of the parochial school (if one exists), and of all the meetings where and when any of his parishoners may be in need of instruction on any point of doctrine. And, lastly, the congregation in the Diploma of Vocation yet obligates itself to provide for his decent maintainance according to its ability, and to that end promises to pay him promptly and regularly a specified salary. For a minister should devote his whole time to the work of the ministry because it is a full-time calling. Apart from an annual vacation, which

every congregation does well to grant its pastor, which will serve to refresh him in body and soul and make it possible for him to serve the congregation with renewed strength and zeal, the pastor should be available to his parishoners to shepherd them seven days a week and twenty four hours a day, being on call at any time day or night. He should therefore not work at some other occupation in order to make a living. For the Apostle Paul declares: "Even so hath the Lord ordained that they which preach the gospel should live of the gospel." 1 Cor. 9:14.

It is customary according to good Lutheran usage, but therefore not commanded by God, that when the called pastor and congregation now unite in their first worship service, an installation ceremony is held. This is really a very convenient means whereby the congregation and minister publicly declare that they have entered into their new relationship as shepherd and flock, it being a public, solemn confirmation of the call. It offers the congregation and pastor a wonderful opportunity also by means of the Word of God and prayer to undertake the future together with the sure blessings of the Lord. If the newly called pastor is a candidate for the ministry, as a seminary graduate would be, this installation is called an ordination, both being essentially the same. The ordination then signifies that the man has chosen this holy calling as his life's work and is now beginning it. At such an installation it is also good Lutheran usage, but therefore not commanded by the Lord, that the installing congregation usually invite other pastors who are of the same faith to participate in the service, in order to make it possible for them publicly to indicate their approval of his installation and to obtain their blessings on it. This is customarily done by the laying on of hands and by speaking a blessing from God's Word over the newly called pastor.

When a congregation wishes to send a qualified man into the mission fields of the world, this involves something else than the call as we have been discussing it. The divine call to a local congregation is the call into the public ministry. This call alone makes a person a pastor. In the case of missions where no congregation is yet in existence, the public ministry cannot be established until a congregation has been formed there which then is able, according to the Word of God, to call a pastor. Therefore, in order to place a man in such a mission field, the congregation does not ordain or install as in the case of a regularly called pastor. It elects a qualified man to be a missionary, and it commissions or sends him out as a missionary. In that case it is customary to hold a commissioning service in that church which has commissioned him (Acts 13:1-3); or, if he is being sent by a group of congregations, the service is held in any one which is representative of the entire group.

It should also here be pointed out that while ordinarily only the called pastor of the congregation is himself to perform all the work of publicly preaching the Gospel and administering the holy Sacraments, nevertheless, in the case of an emergency any Christian, for example, can and should baptize. For the Lord gave this power to the whole Church of Christ. Similarly, if a Christian should find himself at a place among people who are not Christians, he also need not wait for a special divine call or first be commissioned as a missionary before he can preach there. Luther says the following on this subject: "If one gets into a crowd where there are no Christians, he may do as the apostles did: not wait for a call; for no one has the office of preaching (since there are no Christians at that place, to whom alone the Office of the Keys has been given). But if he says, Here there are no Christians, I shall preach and instruct them in the Christian religion, and if by his preaching a number of them have been made Christians who elect and call him to be their bishop, then he would have a call." (Quoted from Fritz's Pastoral Theology, 1932 Ed., pp. 25-36.) Luther here uses the word bishop in its true New Testament sense where it means the same as "minister" or "pastor and teacher."

It may also become necessary for the congregation to provide the pastor with additional help in order that he may take care of the expanding work in a growing congregation. In that case the congregation may indeed call another pastor as his associate. In that case both have the divinely instituted office of a pastor with

the work divided between themselves in the best interest of the church. Or a congregation may find that its pastor needs help in various departments of his office such as the work of, preaching and teaching, or specifically of teaching the children in a parochial school, or of distributing food and clothing to the poor in the congregation. Since these are offices provided for him to assist him in his chief work of preaching the Word, the congregation has the liberty to call an assistant pastor, or a parochial school teacher, or a deacon, or any other helper, as the case may be, in order to fill the need. Any or all of such newly established offices may also be abolished again by it when the need no longer exists. As separate offices these were not divinely instituted because they are all included in the pastoral office itself or are auxiliary offices which assist the ministry. Luther writes concerning these matters: "To whom ever the office of preaching is committed, to him the highest office in Christendom is committed; he may then also celebrate Mass (the Lord's Supper), and perform all the cure of souls (Seelsorge); or, if he prefers not to, he may tend only to the preaching and leave the baptizing and other auxiliary functions to others, as Christ did, and Paul, and all Apostles, Acts 6." Speaking of the work of pastors, Luther also says: "Now these are the men who should supervise all offices, that the teachers tend to their office, are not negligent, that the deacons distribute the gifts fairly and are not remiss." (Quoted from Pieper's Christian Dogmatics, Vol. III, p. 462.)

Of course, although it is the Lord's will that every Christian congregation should call a pastor in order to establish the public ministry in its midst and maintain it as a divine ordinance, still it is not an absolute necessity. Dr. Pieper says: "The Holy Ghost is active to generate and sustain faith in the hearts of men also when lay Christians preach the Gospel from inner necessity as well as according to God's command. The preaching of the Word by Christians in their homes, in their intercourse with their brethren and with the world, is not left to their option or caprice, but it is God's order. This fact must be stressed unceasingly. In so far as Christians fail to bear witness they are forgetting their Christian calling and doing the Church untold harm. There have been times--and such times may come again--when unbelief and false doctrine so overran external Christendom that orthodox Christians had to depend on the preaching of the word in the homes. Of this Luther says: "It may happen that the world will become so utterly epicurean that we should have no public ministry in all the world and the preaching will be solely epicurean outrage and that the Gospel will be preserved only in the homes by the fathers" (St. L. VI:938). The Word of God is a means of grace also when merely read." (Christian Dogmatics, Vol. III, pp.449.) In this connection Dr. Pieper also quotes Dr. Walther who writes: "This is important in view of those who make a means of grace of the public ministry and coordinate it with the Word and the Sacraments and assert that it is absolutely necessary for salvation to every man, so that without the service of an ordained pastor a man can neither come to faith nor obtain absolution for his sins, while our Church asserts this only of the written or outward Word in contrast to an alleged inner word and to every form of 'enthusiasm.'" Dr. Pieper then closes this discussion in these words: "But the truth that the public ministry is not absolutely necessary dare not be made an excuse for despising this office. The ministry is despised (1) when Christians are remiss in hearing the public preaching of God's Word on the ground that they can read the same Word 'at home'; (2) when the incumbents of the office are slack in doing their duty and offer the excuse that the flock committed to their care can and should provide its own spiritual food, since Christians are spiritual priests; (3) when Christians are slow to erect and maintain schools for training of men for public service in the Church." (Ibid.)

As we have noted earlier, a Christian congregation may decide to elect members from its midst to do certain work for it as its representatives. This representative church, however, has only so much authority as has been delegated to it by the express declaration of the local church or churches which it represents. This is so because the local congregation alone, being an ordinance of God, is not only vested with the Office of the Keys but with the supreme authority to direct all

matters which pertain to church government (Matt. 18:15-18; 1 Cor. 5:11-13; 14:33-36). Therefore no individual persons on their own authority, such as kings, Popes, officials; nor assemblies, such as church councils, synods, conferences, may legislate in the church; for they have not been ordained by God to do so. Elders may represent local congregations, and special delegates may be sent to represent entire groups of local congregations at conferences and synods. But such a representative church has no more authority than that which the local churches have delegated to it which it represents. It may indeed advise and counsel but never legislate. When the representative church decides something, it must be in agreement with the will of the local congregations which it represents and must always be ratified by them. This is so because synods, conferences, councils, etc., have not been instituted by God. The local congregation alone is supreme because it has been ordained by God.

In order that the local congregation is better able to carry out the broad program of the Lord's Great Commission, it may be, and usually is, advisable for it to join hands with other sister congregations of the same faith, as in a conference or synod, to unite their resources in this blessed work. In that case membership in the larger association makes it necessary for each congregation to share the common burden according to the law of love, unless there are valid reasons for not doing so in some particular project. This makes it possible for them to establish and maintain institutions for training future church workers, such as pastors and teachers, professors, parochial school teachers, supporting the work of home and foreign missions, and for spreading the Word of God by good Christian literature.

Since a synod or conference is not a divine but a human institution, a congregation and its pastor is not bound for conscience' sake to join such an organization. Nevertheless, as mentioned above, such an affiliation may make it possible for the congregation to better carry forward the Lord's work. A synod does not take the place of a local congregation, nor does it act independent of it but always through it. It therefore may not call for itself pastors and teachers, that is, ministers; for this right belongs alone to the local congregation, as we have seen earlier. It can elect synodical officers and call theological professors because these as such are not pastors but executive officials and theologians to prepare men for the ministry, thus assisting the local congregations in carrying out the work of the Kingdom of God. A synod, furthermore, cannot baptize and administer the Lord's Supper. When the Lord's Supper is held during the sessions of a synod or conference, it is celebrated in a local congregation, the delegates in that case being the guests of that local congregation; and the announcements for Holy Communion are therefore made to the pastor of that congregation and not to any synodical or conference official or representative as such. Nor may a synod or conference excommunicate. If discipline becomes necessary in its membership, it may dismiss from membership, but it cannot excommunicate an entire congregation or an individual. For Christ has given the power of excommunication to the local congregation alone, Matt. 18, and not to any chance gathering of Christians. At this point I present a quotation from Dr. Fritz's Pastoral Theology, pp. 26-27: "The words of Christ spoken in that connection: 'Where two or three are gathered together in my name, there am I in the midst of them,' do not mean that any two or three Christians may anywhere and at any time do whatever the Lord commands His Church to do, but rather say that, if done in the way in which the Lord has specified, it is valid. Nevertheless, because every Christian is in possession of the Office of the Keys, any Christian or any group of Christians may tell an impenitent sinner that he has excluded himself from the kingdom of God, and such a verdict is valid before God Himself. Yet, in accordance with the Word of God, a case against a sinning brother shall not be considered to have been disposed of until his own local congregation shall have taken action. According to established usage in the Church the expulsion of a member from a Christian congregation is called excommunication (Bann)."

Speaking of membership in a synod, Dr. Walther addressed these words of warning to a church convention in 1879: "No one should chain himself to men, but should retain the liberty at any moment to step out of it--so one cannot thereupon say: You are traitors if you step out. The congregation has the liberty at any moment, if it joins synod today, to step out tomorrow, and no man may raise a charge against its conscience. For our dear God gave no law that at least 3, 5, 10 congregations shall form an entity, which shall dispatch representatives and let these adopt decisions for them." (Quoted from *The Faithful Word*, May 1970.) On that occasion Dr. Walther also indicated that it was self-evident that every congregation taking such action should recognize the obligation that unity in the pure doctrine should be maintained, recognized, and confessed, and that the hand of fellowship should be extended to all who are indeed one with it in God's truth (2 Tim. 1:8).

Indeed, a Christian congregation should not under any circumstances permit its precious liberty in Christ to be taken from it by any human superchurch (Gal. 5:1). On the other hand, it can welcome the opportunity also to join hands with sister congregations who share the same Christian faith. It can make use of the opportunity unitedly to share in the use of the manifold gifts which the Lord has graciously poured out upon the members of His Church individually and severally for the benefit of all (Eph. 4:7-8, 11-12; 1 Cor. 12:4-11; Rom. 12:4-8; 1 Pet. 4:10-11; Eph. 4:3-6). In that case Christian brethren can proceed to cope with and carry out important phases of the work in God's kingdom which otherwise they might find very difficult if not impossible to do. That liberty Christ has also given each local congregation, when and where He provides this blessing and so long as His blessed work and glory is thereby truly advanced in harmony with His Word, even as we members of the Concordia Lutheran Conference, under God's gracious blessings, are presently enjoying it.

In conclusion, as we now review all the great blessings which the Lord has so graciously showered upon us Christians in His New Testament Church through the institution both of the public ministry and the local congregation, for the salvation of our own and our children's souls and for the salvation of the souls of our fellow men everywhere, we cannot but raise our hearts and voices to Him in endless gratitude and praise for these priceless blessings! In these last evil days, therefore, well may we earnestly but confidently, day and night, continue to cry to our gracious God:

"Thou who the night in prayer didst spend
And then didst Thine apostles send
And bidd'st us pray the harvest's Lord
To send forth sowers of Thy Word,
Hear and Thy chosen servants bless
With sevenfold gifts of holiness.

Oh, may Thy pastors faithful be
Not laboring for themselves, but Thee!
Give grace to feed with wholesome food
Thy sheep and lambs bought by Thy blood,
To tend Thy flock, and thus to prove
How dearly they the Shepherd love.

Oh, may Thy people faithful be
And in Thy pastors honor Thee
And with them work and for them pray
And gladly Thee in them obey,
Receive the prophet of the Lord
And gain the prophet's own reward!

So may we when our work is done
Together stand before Thy throne
And joyful hearts and voices raise
In one united song of praise,
With all the bright celestial hosts,
To Father, Son, and Holy Ghost. Amen."
(The Lutheran Hymnal, 493)

PRACTICAL CONSIDERATIONS CONCERNING PREPARATION FOR LORD'S SUPPER

Essay by Rev. M. L. Natterer
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The Lord's Supper is no human institution. It was neither established by the early Church Fathers nor developed by the early Church. The Lord's Supper was instituted by our Lord Jesus Christ, true God and true Man in one undivided Person. In the last hours before His death the Lord Jesus was in the Upper Room with His disciples to eat the Passover for the last time. "And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins" (Matt. 26:26-28). These are the words of institution as recorded by the Evangelist Matthew. The words of institution are also recorded by Mark, by Luke, and by the Apostle Paul in 1 Corinthians 11:23-35.

The Lutheran Church rightly maintains that the Lord's Supper is a Sacrament. It is a sacred act, a divine institution; it has certain prescribed visible elements in conjunction with the divine words of institution; and, finally, it offers to all who partake forgiveness of sins, life, and salvation. (Cp. Luther's Small Catechism, page 169)

The Sacrament of the Altar is, as we sing in one of our hymns, a "wondrous mystery" (Hymn 310). The true body and blood of the Lord Jesus are given to the communicants in, with, and under, the consecrated bread and wine. This we Lutherans call the Real Presence. The bread and the wine are not changed into the body and blood of Christ by the words of consecration as taught by the Roman Catholic Church, "For it is in perfect agreement with Holy Scriptures that there is, and remains, bread, as Paul himself calls it, 1 Cor. 10:16: The bread which we break. And 1 Cor. 11:28: Let him so eat of that bread" (The Smalcald Articles, Part III, Art. VI, page 493, Trig.). And in contrast to the Reformed Churches which hold that the Lord's Supper is a mere memorial feast and nothing more, we believe that the body and blood of Christ are received with the bread and wine, not only spiritually by faith, but also orally, in a supernatural manner. The words of Christ are not to be understood otherwise than as they read, "This is my body"... "This is my blood." (Cp. The Formula of Concord, Epitome, VII, page 807f. Trig.)

As we meditate upon this blessed Scriptural teaching of the Lord's Supper, our thoughts express themselves in the words of Johann Franck who wrote that superb Communion hymn, "Soul, Adorn Thyself with Gladness" (Hymn 305): "At Thy feet I cry, my Maker, Let me be a fit partaker Of this blessed food from heaven, For our good, Thy glory, given." Now the Bible speaks of a preparation for those who desire to be worthy partakers of the Lord's Supper. (See 1 Cor. 11:28) This is the thought which shall engage our attention in this essay:

PRACTICAL CONSIDERATIONS CONCERNING PREPARATION FOR LORD'S SUPPER

What is the place of the pastor in each individual member's obligation to examine himself? There are those, yea, even within the Lutheran Church, who maintain that the pastor has no place in this examination. But those who speak in such a manner plainly reveal that they are either ignorant of what the Scriptures teach concerning the pastoral office as well as the Lord's Supper, or they simply refuse to acknowledge these teachings. We know from Holy Writ that the Office of the Ministry is a divine institution. We are told in Acts 20:28, "Take heed therefore unto yourselves, and to all the flock, OVER THE WHICH THE HOLY GHOST HATH MADE YOU OVERSEERS, to feed the church of God, which He hath purchased with His own blood." Not only is the Pastoral Office a divine institution but there are also divine requirements. The pastor is to feed the members of the flock over which the Holy Ghost has made him the overseer with the Word of God. Preaching all of the Word means that the pastor is duty-bound thoroughly to instruct his flock also in the Lord's Supper so that the

members are in a position to examine themselves. Surely we cannot expect anyone to work out a difficult mathematical problem unless he has been thoroughly instructed in the rudiments of mathematics. Can we then expect anyone properly to examine himself unless he knows at least the ABC's of the Christian religion? Thus we learn from Scripture that it is indeed the pastor's business to assist the members of his congregation so that they can properly examine themselves and thus be worthy partakers of the Lord's Supper.

The congregation obligates its pastor to do this in the Divine Call extended to him, namely, "to instruct our catechumens in the Word of God, especially as found in Luther's Small Catechism, and thus to prepare them for their first Communion." How then dare a faithful pastor assume an attitude of indifference concerning the preparation for Lord's Supper? How then dare the members of the Christian congregation assume an attitude of indifference concerning preparation for Lord's Supper?

Moreover, the pastor must confess with the Apostle Paul, "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God" (1 Cor. 4:1). While the Office of the Keys has been given to all Christians, particularly, to the local congregation, and the true Lutheran Church has always emphasized the universal priesthood of all believers, nonetheless, all Christians are not pastors. The Holy Ghost through the local congregation calls a qualified man to be its pastor. The congregation delegates the power which it has received from Christ to its pastor publicly to perform the functions of the Office of the Keys. One of these functions is the administration of the Lord's Supper. Dr. Luther very aptly remarks in this connection, "Our pastor steps before the altar...in the hearing of all he very distinctly chants the words of Christ's institution of the Holy Supper...and we, especially those among us who would commune, kneel (during the consecration) alongside of, behind, and around him...all of us real holy priests together with him, sanctified by the blood of Christ, anointed by the Holy Spirit, consecrated in Baptism...We do not let our pastor speak the words of Christ for himself, as though he were speaking them for his own person, but he is our mouthpiece, and we all from our very hearts speak the words with him" (Quoted in Fritz's Pastoral Theology, page 125).

God reminds the members of the congregation, "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you" (Heb. 13:17). Note also the responsibility of the pastor! He is to watch, he is to keep guard, be wakeful. The congregation has entrusted the pastor with the public administration of the Lord's Supper, hence he is to watch that no one partakes of the Sacrament unworthily. Where the pastor allows members to come to the Lord's Supper who are not worthy, then the pastor becomes a partaker of other men's sins (1 Tim. 5:22), and shows that he is neither being a faithful steward of the Sacrament nor a caretaker of the souls entrusted to him. God says to him, "Son of man, I have made thee a watchman...When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand" (Ezek. 3:17,18). And the Apostle Paul warns, "Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord...For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body" (1 Cor. 11:27,29).

Not only must the pastor deny the Lord's Supper to those who are known to be ungodly and impenitent, but he must also deny the Sacrament to those of a different faith. We are aware of the fact that the Lutheran practice of what is commonly referred to in our circles as "close communion" is the object of derision and ridicule. But be that as it may, our stand is not one based upon some kind of exclusivism dictated by party spirit; on the contrary, our position of "close communion" is required by the Word of God. THE LORD'S SUPPER IS A TESTIMONY OF THE UNITY OF FAITH!

The Apostle writes, "For we being many are ONE bread, and ONE body: for we are all partakers of that one bread" (1 Cor. 10:17). And in Romans 16:17, the Apostle commands us that there is to be no altar fellowship with those who hold to teachings contrary to God's Word. "Now, I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them."

Our Catechism is therefore Scripturally correct when in answer to the question, "To whom must the Lord's Supper be denied?" we are told, "The Lord's Supper must be denied - a) to those who are known to be ungodly and impenitent; 1 Cor. 11:29, b) to those who have given offense and have not removed it; Matt. 5:23,24, c) to those who are not able to examine themselves, such as children and adults who have not been sufficiently instructed, and persons who are unconscious; 1 Cor. 11:28, d) to those of a different faith, since the Lord's Supper is a testimony of the unity of faith, Acts 2:42; Rom. 16:17." And every faithful pastor will not only conscientiously strive to observe these Scriptural principles as the one to whom the Lord has entrusted the public administration of the Lord's Supper, but he will also seek to impress these truths upon the hearts of his members because the Lord has entrusted to him the care of His sheep.

II.

Secondly, let us consider the various possible ways for announcing and making the most profitable use of this Scripturally based practice.

As we have already heard, the pastor is to administer the Lord's Supper according to the Lord's directions, and as the steward of the Lord's Supper he is to see to it that only worthy communicants come to the Lord's Table. Hence we read in the 25th Article of the Augsburg Confession, "We observe the custom of giving the Sacrament only to those who have been previously examined and absolved" (Trig., page 69, cp. German text).

In years gone by, it was customary in our Lutheran circles to hold a special Confessional Service prior to the administration of the Lord's Supper. This brief service included a confessional address, the confession of sins, and the absolution (See pages 46-49 in Lutheran Hymnal). This special service is generally no longer observed, undoubtedly, one of the reasons being that the confession and absolution are to be found in the common order of the Communion Service (See page 16 in Lutheran Hymnal).

The Lutheran Church is very careful to maintain the proper Scriptural distinction concerning confessing before God and confessing before the pastor. To be a worthy communicant means that the individual must confess his sins unto God, expressing true sorrow over his sins and with a believing heart accept the Lord's forgiveness offered to him in the Sacrament. But before the pastor the communicant may confess those sins which plague his conscience. (Cp. Luther's Small Catechism, page 191, 192). Concerning this latter confession before the pastor the Augsburg Confession states, "Confession is of human right only, (not commanded by Scripture, but ordained by the Church). Nevertheless, on account of the great benefit of absolution and because it is otherwise useful to the conscience, Confession is retained among us" (Art. XXV, Trig., pages 69,71).

"It is customary in our congregations that all those who wish to come to Holy Communion previously register with the pastor. Luther said that just as in the case of Baptism it is right that the pastor should be previously informed as to who the persons are that are to be baptized, so those who desire Holy Communion should ask the pastor, so that he knows their names and what sort of life they lead. After that he should not admit them unless they can give such answers as will prove their faith, especially to such questions as, whether they understand what the Sacrament is and what blessings it brings us and why they want to come to the Sacrament (Luther, St. Louis Ed, Vol. X, 2247). And we continue this old custom of our Church, because we want to do all we can to prevent the great harm that unworthy and unprepared

communicants would bring upon themselves, and to help all communicants to become worthy and well prepared, so that they may receive the rich blessings of this heavenly feast" (The Abiding Word, Vol. II, page 443).

Communion registration is indeed a laudable practice and one which we ought to retain. A definite day and time is set aside generally the week preceding the celebration of the Lord's Supper during which time the communicants go to the pastor's study and express their intention to go to the Lord's Table. What a wonderful opportunity, first of all, for the communicant to speak to the pastor and to unburden his heart; and secondly, for the pastor to absolve and assure him from God's Word that his sins have all been buried in the depths of the sea because of Christ's substitutional suffering and death. Such Communion announcements also give the communicant the opportunity to discuss any portion of God's Word concerning which he desires some enlightenment and also affords the pastor the opportunity not only to become better acquainted with his people but also to be a real caretaker (Seel-sorger) of their souls.

We are aware of the fact that in our congregations there are those who must drive long distances on Sunday morning in order to attend the divine services. It makes it extremely difficult for them to drive that long distance again on a week night to register for Holy Communion. With such individuals it is possible to receive their announcement either after the divine service on the Sunday preceding Holy Communion, or prior to the Communion Service in the Pastor's study. At any rate, the exception in this case should not be the rule. Receiving announcements over the telephone or by a card obviously do not afford the communicant and pastor the opportunity properly to discuss spiritual matters as is done in personal Communion registration.

III

Thirdly, let us briefly consider the individual communicant's self-preparation.

In crystal clear language the Apostle writes, "Let a man examine himself, and so let him eat of that bread, and drink of that cup" (1 Cor. 11:28). If we earnestly believe that we truly receive the body and blood of our Savior - true God and man in one Person - in the Sacrament of the Altar, and not mere bread and wine, then certainly we shall be diligent in examining ourselves so that we are worthy partakers.

Now who is a worthy partaker? A Scriptural answer is given in the Formula of Concord, Thorough Declaration, Article VII, "For Christians who are of weak faith, diffident, troubled, and heartily terrified because of the greatness and number of their sins, and think that in this their great impurity they are not worthy of this precious treasure and the benefits of Christ, and who feel and lament their weakness of faith, and from their hearts desire that they may serve God with stronger, more joyful faith and pure obedience, they are the truly worthy guests for whom this highly venerable Sacrament (and sacred feast) has been especially instituted and appointed; as Christ says, Matt. 11:28; "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." Also Matt. 9:12: "They that be whole need not a physician, but they that be sick." Also 2 Cor. 12:9: "God's strength is made perfect in weakness." Also Rom. 14:1: "Him that is weak in the faith receive ye (v.3), for God hath received him. For whosoever believeth in the Son of God, be it with a strong or with a weak faith, has eternal life (John 3:15 f.). And worthiness does not depend upon great or small weakness or strength of faith, but upon the merit of Christ, which the distressed father of little faith (Mark 9:24) enjoyed as well as Abraham, Paul, and others who have a joyful and strong faith" (Trig., page 997).

The Synodical Catechism expresses it very briefly and yet adequately. "We should examine ourselves to see - a) Whether we truly repent of our sins; b) Whether we believe in Jesus Christ as our Savior; c) Whether we have the good and earnest

purpose with the aid of God the Holy Spirit henceforth to amend our sinful lives" (page 204).

A splendid way in which we can examine ourselves is to make use of the Christian Questions and Answers drawn up by Dr. Luther for those who intend to go to the Lord's Supper and found in the Small Catechism, pages 31 to 35. There are, of course, the penitential Psalms such as, 6, 32, 51, etc., in which we lament the sinfulness of our hearts and lives and cast ourselves upon God's boundless mercy saying with David, "Have mercy upon me, o God, according to Thy lovingkindness: according unto the multitude of Thy tender mercies blot out my transgressions...Hide Thy face from my sins, and blot out all mine iniquities" (Ps. 51). Then there are the old devotional books, such as Starck's Prayer Book, etc., which contain excellent material in assisting the communicant to examine himself. I can not refrain in this connection from quoting a section which appeared in adopted form in our Concordia Lutheran in 1968 and which originally was found in the old Communion Counsel and Prayers, 1935. If you have misplaced your copy of that particular issue of the Concordia Lutheran (Vol. XIII, No. 4, 4th Quarter), then may I suggest that you keep your copy of the 1970 Proceedings in a handy place so that you can pick it up prior to Communion and carefully read this pertinent quotation: -

"Do I truly believe in God Father, Son, and Holy Ghost? Do I recognize Him as the only God, to whom all divine honor belongs? Do I fear God so that I shun sin, even such sins as men cannot see? Do I fear God more than I do the opinion and ridicule of men? Do I love God more than any earthly person or thing? Do I also love Him when He visits me with chastisements? Do I delight in serving Him and following His Word? Do I trust in Him above all things? Do I rely on Him and His promise in time of trouble, or am I needlessly filled with care and anxieties? Do I really trust more in God than in other people and in my own possessions and ability?

"Are God's Word and His holy Sacraments dear to me, and do I use them as I should? Do I use the Word of God carelessly or uselessly? Have I cursed by God's name? Have I been guilty of needless swearing by God's name? Have I sworn falsely or blasphemously? Do I use corrupted forms for God's name (gee, gosh, etc.) which are so popular today? Have I used horoscopes or the services of spiritualistic mediums and of fortune-tellers? Have I indulged in jokes about God's Word? Have I been indifferent in matters of doctrine, and have I acted toward those who have departed from the truth of God's Word as if it were a matter of no importance to do so? Have I been sincere in my confession of the truth and its application to my daily life? Do I often approach the Throne of Grace in prayer? Do I neglect my morning, evening, and table prayers? Do I cultivate a grateful spirit, and have I thanked and praised God as I should for all His benefits?

"Have I been a diligent and devout worshiper in God's house, or am I easily persuaded to absent myself from divine service? Am I a frequent and devout communicant at the Lord's Table? Have I listened carefully to the sermon so that I retain it in my heart and apply it to my life? Do I contribute regularly and liberally to the Lord's Kingdom as the Lord has prospered me? Am I an active member of my church and congregation? Do I seek to bring in the unchurched? Do I try to set right the erring and comfort the distressed? Do I use God's Word regularly in my own home? Am I a regular private Bible-reader?

"Have I been respectful and obedient to those whom God has placed over me in church, school, state and home? Have I always borne in mind that they are God's representatives and as such worthy of honor and reverence? Have I been properly grateful to my parents and my other superiors for their many services? Do I show my love for my parents by deeds of kindness to them and by caring for them in their old age? Have I shown disrespect to my parents by entering upon a betrothal or marriage without their consent or even against their will? Do I remember them in my prayers as I should? Do I take proper care of my dependents - bodily and spiritually?

Do I properly instruct them in the ways of God's commandments? Do I set them a good example?

"Am I envious, resentful, and easily aroused to anger? Have I sinned by means of violent gestures or words and thereby offended or harmed others? Have I done harm to others by injustice, carelessness, neglect, or some uncharitable act? Have I held a grudge against others and been unwilling to forgive or seek reconciliation? Have I undermined my own health by immoderate eating and drinking or by immoral living? Am I kind, cheerful, humble, and meek in my relationship with others? Do I pray for those who have wronged me? Do I gladly help the poor and needy?

"Do I love and honor my spouse? Have I been guilty of gross sins against the Sixth Commandment? Do I nourish unchaste and poisonous thoughts in my mind by reading indecent books and magazines or by attending immoral motion pictures and shows? Have I been guilty of making suggestive movements or gestures or of speaking unclean words? Have I sought to overcome unchaste thoughts and desires by the use of God's Word, prayer, temperance and work? Do I always shun the indecent exposure of my person, immodest dress, filthy singing, sexual permissiveness, the embrace (outside of marriage), and suggestive gyrations of the dance?

"Have I always been fair and just in my dealings with others? Have I been guilty of theft by fraud or cunning? Have I taken advantage of others in buying and selling? Do I try my utmost to pay my debts and not to overextend my income by today's easy credit? Do I envy the prosperity of others? Am I saving without being stingy or selfish? Have I been guilty of gambling or greed?

"Have I defended others as I should? Have I prayed for them? Have I returned evil for good? Have I been kind to others, even at the expense of some sacrifice on my part? Do I like to listen to gossip, and am I even a gossip myself? Am I always careful to speak the truth? Have I been sincere and upright under all circumstances? Have I always realized that God hears what I say and is an Avenger of falsehood and slander?

"Do I always seek to overcome the covetous thoughts that arise in me? Do I have an inordinate desire for honor, wealth, praise, and recognition? Do I sincerely seek the welfare of others and rejoice when others prosper?

"Have I wasted my time and opportunities to do good? Do I seek to use my talents in the service of God and my fellow-men, or am I only intent on applying them for my own advancement and gain?

"Do I always bear in mind that I am God's because He created, redeemed, and sanctified me and that for this reason all I am and all that I have belong to Him and should be used in His service and according to His will and direction as set forth in His Word?

"Have I always looked to God for guidance? Do I ask Him to enlighten my mind and direct my will according to His Word, and do I then follow such light and direction?

"Am I fully convinced that I am a sinner? Do I really believe that I deserve Hell? Do I sincerely believe that my salvation is through Jesus Christ, my Savior? Do I actually believe that He has redeemed me from sin, death, Satan, and Hell - not because of my own good work and merit but because of His grace alone? Do I want to live a God-pleasing life in order to earn heaven for myself or to make a good impression on others or because I am a Christian and want to serve the Lord with gladness out of love for my Savior Jesus Christ?" (pages 93-95).

May this brief essay and the discussion of it serve to stimulate us to be more conscientious in properly preparing for the Lord's Supper until at last we are received as Christ's guests to His heavenly feast.

CONFERENCE PUBLISHING HOUSE REPORT
to the 20th Annual Convention

30

Dear Brethren:

It pleases your Committee to be able to report that, under the gracious blessing of the Lord, considerable progress toward the final realization of a Conference Publishing House has been made during this past year.

In the first place, under the Lord's blessing, St. Luke's Congregation has relieved Pastor Bloedel, the Conference Printer, of the further need of a part time job by granting him a salary which is adequate to support him and his family, so that he is now able to give his full time to the work of the ministry.

Furthermore, the Conference Publishing House Fund, under the blessing of the Lord, has increased to the extent that at least a more concrete step toward the establishing of a Conference Publishing House project can be undertaken financially.

The above considerations have especially led your Committee to present to you, for your approval and support at this Convention, a proposal which, while it does not represent an undertaking equivalent to the "COMMITTEE PROPOSAL FOR THE ORGANIZATION SET-UP OF A FUTURE CONFERENCE PUBLISHING HOUSE," which was adopted at the 14th Annual Convention in 1964, it nevertheless may well, under the Lord's blessing, be a great, constructive step in that direction. The Committee therefore recommends:

1. That the present Bloedel Print Shop continue to serve our Conference as its Publishing House in the publication of the official organ of the Conference (The Concordia Lutheran) and the printing of Sunday School materials, tracts, pamphlets, magazines, books, and other Christian materials as the needs of the Conference may require.
2. That the ownership of the Print Shop and the license for operating the same remain with Pastor Bloedel for the time being.
3. That the administration of the Print Shop be under the direct supervision of Pastor Bloedel who shall serve as Conference Publishing House Chairman, and Mr. Victor Bloedel who shall assist him as Business Manager.
4. That Chairman Bloedel be authorized to engage a Conference layman, a communicant member of one of the Conference congregations, to manage the Print Shop, who shall be directly responsible to him, and serve under him as an apprentice printer, who, it is hoped, shall eventually assume the full responsibilities of Publishing House manager and printer, who shall also take over the present Bloedel Print Shop business accounts, from which to derive a regular income. He will also be responsible for heating, electricity, and receive at least 85% of the gross business income.
5. That the Conference loan this Apprentice Printer the sum of \$350.00 per month for the first three months of his apprenticeship at no interest, and grant an additional loan of \$200.00, at no interest, for supplies after the apprenticeship period is completed, which loans are to be paid back as soon as feasible.
6. That the Printer, as lessee of the Print Shop, sell all necessary supplies to the Conference at 20% above wholesale cost, and put in a stipulated 4 hours of work daily, 20 hours per week, for the Conference. If no Conference business is available, he may put the facilities of the print shop to his own use during those hours by permission of the Chairman, thus assuring precedence for Conference work.
7. That such printing equipment which is necessary for serving the Conference, in value about \$4425.00, be purchased by the Conference as a step toward eventual ownership and establishment of its own Publishing House, and that the Board of Control insure such equipment against loss from fire, theft and or vandalism for full replacement value. The use of this Conference equipment by the printer shall constitute the salary obligations of the conference for his services in its behalf.

8. That the above mentioned Chairman, Business Manager, and Manager of the Publishing House, together with the Chairman of the Conference Publishing House Committee, serve as a Board of Control for the supervision of this Conference project during the coming year.
9. That we ask our heavenly Father for Jesus' sake to let His blessing rest upon this important project, to direct and guide it to its successful conclusion, to the glory of His name and to the edification and extension of His Church, according to His good and gracious will.
10. That we thank Pastor Bloedel for his faithful, efficient, and self-sacrificing services rendered the Lord's Church at large and the Conference in particular during this past year as Conference Printer; that we thank also the members of St. Luke's Congregation who in the same spirit assisted him in these services; and that we thank especially the Lord, from whom alone all these blessings originally came.

Respectfully submitted,

Rev. E. I. Mehlberg, chairman

Rev. P. R. Bloedel

PROPOSAL FOR THE ORGANIZATIONAL SET-UP OF A FUTURE CONFERENCE PUBLISHING HOUSE

(Adopted in Convention assembled, 1964)

I. Purpose:

The purpose of the Publishing House shall be to provide for the needs of the Conference so far as the printed Word is concerned, in the interest of advancing Christ's Church here on earth. The scope of its work shall include the publication of the official organ of the Conference (The Concordia Lutheran) and the printing of Sunday School materials, tracts, pamphlets, magazines, books, and other Christian materials as the needs of the Conference may require. It may, in addition, serve the Conference by making available appropriate Christian materials prepared by other establishments.

II. Ownership:

The Publishing House shall be owned exclusively by the Conference. It shall be self-sustaining and organized not for profit.

III. Administration:

A. The Publishing House shall be operated under the direct supervision of the Conference through a Board of Control, whose membership and duties shall be as follows:

1. The CHAIRMAN, a Conference pastor, shall be in charge of receiving and implementing the publication of all Conference materials and shall supervise all advertising connected therewith. He shall give his full cooperation in the endeavors of authorized Conference representatives toward the publication of all Conference materials.
2. The VICE-CHAIRMAN and ADVERTISING MANAGER, a Conference pastor, shall carry out the duties of the chairman when he is unable to serve. He shall also be responsible for the composition and dissemination of all advertising material.
3. The SECRETARY, a Conference layman, shall record and keep the minutes of all meetings of the Board, have charge of all official papers, draw up and sign when necessary the official documents, and perform any other usual secretarial duties.

4. The BUSINESS MANAGER, a Conference layman, shall be in charge of the funds and all the monetary transactions relating to the Publishing House. He shall keep an accurate permanent record of his transactions and report regularly to the Board of Control and to the Conference Conventions.
- B. A Conference layman shall be selected by the Board of Control to serve as its Publishing House Manager. As a salaried employee, he shall be in charge of the equipment, maintenance, and production of the Publishing House. He shall, with the approval of the Board of Control, employ such other help as may be needed in the publishing operation. He shall attend the meetings of the Board of Control in an advisory capacity.
- IV. Name:

NOTE: Copies of the above adopted proposal were distributed to our delegates at the convention to facilitate their study of the Committee Report.

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REPORT OF THE EDITORIAL COMMITTEE

Dear Brethren,

Your Editorial Committee incorporates into its report this year the work accomplished in the area of our Conference periodical, Conference tracts, and Sunday School materials. We deplore the fact that our official publication, The Concordia Lutheran, due to various extenuating circumstances, was issued only three times during the past fiscal year and look forward hopefully to establishing it as a monthly periodical dependent upon the action taken by this convention on our Conference Publishing House. Articles for publication have been slow in being submitted---eventually due in part to the much work involved in effecting our Seminary Program. We anticipate greater effort on the part of all our pastors during this next year in making timely and edifying articles available to our Editorial Staff. May the Lord graciously bless our work to the glory of His name.

At the same time we earnestly thank the Lord for that which has been published in our Conference periodical during the past year and urge the members of our congregations especially to read and study diligently the article on Alcoholics Anonymous written by Pastor Mehlberg of Coos Bay, Oregon. This article is very revealing as to the obvious religious nature of this organization which is so highly esteemed by the people of the world. It is also filled with timely application of a multitude of wonderful Scripture texts. It is the intention of your committee to have this article printed in pamphlet form and available as a tract in the very near future.

No tract topics were submitted to any of our pastors during the past year because of the general upheaval in our Conference due to the establishment of our Seminary and the re-location of pastors in our midst. One fine work which was accomplished, under the distinct blessing of the Lord, was the printing of a booklet entitled "Theological Hermeneutics" for use in our Conference Seminary. This important Seminary Text which has been out of print for many many years is now available in excellent form at \$2.00 a copy. It is still our intention as mentioned in our report to the last convention to print a concise tract on the Scriptural Objections to the Dance and The Authority of the Christian Woman in the Church, in Secular Matters, and in the Home.

Sunday School Leaflets and worksheets were again made available to our congregations during the past year. It was a repeat of Series I A with the necessary additions and deletions of lessons required by the variations of the Church year. A trial book entitled "Sunday School Teachers Bible Lesson Helps" on the 3rd quarter of Series I A was mimeographed, bound and submitted to the Pastors of our Congregations for use in their Sunday School Teachers' Meetings as they saw fit. Your committee has received favorable reactions to this material and will endeavor to make such Lesson Helps available as time for such work permits. We welcome any and all suggestions, criticisms and comments regarding these Lesson Helps with the hope of bettering them as time goes on.

May our gracious Savior help us in this coming year to expend greater efforts in the area of the printed Word that through it we as individuals, congregations and Conference may be edified thereby and others outside of our fellowship may also be blessed spiritually through such materials for His name's sake.

Respectfully submitted,

Rev. P. R. Bloedel, Chairman

THE CONCORDIA LUTHERAN

Report of the Business manager for the fiscal year from
June 1, 1969 to May 31, 1970

Cash on hand June 1, 1969		\$ 327.50
Cash Receipts		
Back copies	\$ 26.00	
Donations	3.00	
1 New Gift Subscription 1 yr.	2.00	
4 Gift renewals for 1 year	8.00	
13 New subscriptions for 1 year	26.00	
16 Renewals for 1 year	32.00	
1 Renewal for 2 years	4.00	
1 Renewal for 2½ years	5.00	
Received for Sunday School Material	<u>7.90</u>	
TOTAL RECEIPTS (36 subscriptions)		\$ 113.90
TOTAL CASH ON HAND FOR FISCAL YEAR		441.46
Cash Payments		
Bank charges	\$.05	
Mailing permit for 1970	30.00	
Postage	27.00	
Phone call	3.00	
Postage on Sunday School Materials	12.14	
To the C.L.C. for Sunday School Mat.	<u>7.90</u>	
TOTAL PAYMENTS		\$ 80.09
CASH ON HAND May 31, 1970		\$ 361.37

CONCORDIA LUTHERAN CONFERENCE PUBLICATIONS

Report of the Business Manager for the Fiscal Year
June 1, 1969 to May 31, 1970

Cash on Hand June 1, 1969		\$ 87.12
Total Cash Receipts	\$ 10.00	
TOTAL CASH ON HAND		97.12
No cash payments		
CASH ON HAND May 31, 1970		\$ 97.12

Respectfully submitted,
Martin R. Luedtke, Business Manager

REPORT OF COMMITTEE ON MISSIONS

Dear Brethren:

Your Committee did not find it necessary during the past year to meet formally in seeking to carry out its assignment. While we have endeavored to be alert to new mission possibilities, none has come to our attention. The Lord of the Church has not seen fit to open any new doors to us, doubtlessly because, among other things, He has not made available to the Conference the manpower, the preachers, to place in new mission fields.

Since, under the gracious blessings of the Lord, the Conference has now established a Seminary, and since there are students enrolled who will in the future, God willing, be made available for mission work: first, to serve as vicars in our various congregations and then, upon graduation, to be sent by our congregations into the mission fields of this world, we therefore urge our brethren in the congregations to take positive steps in preparation for these eventualities.

To that end your Committee therefore urgently suggests that each congregation thoroughly discuss the desirability and possibility of calling such a vicar to assist the congregation in its preaching, teaching, and mission program. Ordinarily a full-time seminary student, with the approval of the faculty will be available for serving as vicar the year before his final graduation. Your Committee also reminds you that at our 19th Annual Convention held last year in Lebanon, Oregon, the Conference adopted "SUGGESTED MISSION GUIDELINES FOR SEMINARY GRADUATES OF THE CONCORDIA LUTHERAN CONFERENCE," which will be very helpful to each congregation in planning for the future. We therefore encourage each congregation to do what it can, under the blessing of the Lord, to help build up the Conference General Treasury, so that each student upon graduation may immediately be sent into a mission field and be salaried by the Conference, as the Lord may direct and bless.

In order that we may faithfully carry out the evangelizing of the world as we have been commanded to do by our Savior in these words: "All power is given unto me in heaven and earth. Go ye therefore, and teach (make disciples) of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world," Matthew 28:18-20;-in order to be able to carry out this His work, let us by faith in Jesus as our only Savior believe this His Word and trust that He will give us the grace we need to carry it out. To that end let us then also, according to His will, "Ask," Matt. 7:7, earnestly petition Him, to grant us the will and the means to carry it out, and it will then be done! For if in Jesus' name we ask, according to His will, His promise assures us: "It shall be given you!" Matthew 7:7.

We therefore praise our gracious God: "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: in whom we have redemption through his blood, even the forgiveness of sins," Col. 1:12-14; who has also graciously made us blessed laborers in His vineyard, the Church: "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Ephesians 2:10. The Father's Son, our dear Lord Jesus Christ, lovingly and encouragingly reminds us: "Ye have not chosen me but I have chosen you and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you." John 15:16.

Respectfully submitted,

Rev. E.L. Mehlberg, Chairman
Mr. V. Reil
Mr. H. Fischer

REPORT OF THE COMMITTEE ON THEOLOGICAL EDUCATION

Dear Brethren,

Last year, by the grace of God, our Conference made a tremendous stride forward in the preparation of young men for a future ministry--to preserve the rich blessings of God's pure Word among us and our children for generations to come. At our Convention in Lebanon last year it was resolved to put Seminary Plan II into operation which had been submitted to our congregations previously by our committee by means of personal visitations. Plan II made it possible, under the blessing of the Lord Jesus, to establish a Seminary with two professors here in Tinley Park.

On Sunday June 22nd, 1969, after the close of our 19th Annual Convention, your Committee on Theological Education unanimously agreed by rising vote to extend divine calls in the name of the congregations of our Conference, to Pastor O. W. Schaefer and Pastor H. D. Mensing for the chairs of Professor-President and Associate Professor of our Seminary respectively. Pastor Schaefer informed the Committee of his acceptance of the call in a letter dated July 19, 1969 and Pastor Mensing likewise in a letter dated August 1st.

On August 24, 1969 both Professors were installed by the Chairman of the Committee on Theological Education at a divine service held at Peace Evangelical Lutheran Church. During the week which followed the chairman met with the faculty many hours for the purpose of thoroughly discussing applications, text books, curriculum, tuition, library, class schedules etc. Much of this will be touched upon in the report of the Seminary President.

Three-part Seminary Application Forms and the text book, Theological Hermeneutics, were printed and sent to our Seminary President. The proper text books were purchased and made available to the students. And on September 28th, 1969, our Concordia Lutheran Conference Seminary was officially opened with a special service of thanksgiving to the Lord. Oh, how humbly and yet how joyfully we must all acknowledge, "This is the Lord's doing; it is marvelous in our eyes!" Two progress reports on our Seminary were printed in our official periodical by Professor Schaefer.

Many suggested improvements relating to the smooth operation of our Seminary were discussed and unanimously agreed upon by your Committee on Theological Education. The Professor-president of our Seminary has no health plan for himself or his family; he has no mortgage insurance on his home; his automobile which he needs to commute a distance of around 8 miles one way to the seminary classrooms, has been driven 96,000 miles and is in need of some mechanical work and will perhaps need to be replaced in the near future, and the payments on his home amount to \$170.00 per month. In the light of these factors as well as the Lord's injunction that "the laborer is worthy of his hire," it is your committee's opinion that Professor Schaefer's salary should be increased at least \$100.00 per month. Also, that Professor Mensing might not be forced to perform secular work to make ends meet and in order to make it possible for him to prepare himself more adequately for the teaching of our Seminary's Hebrew and Greek courses the committee feels that instead of the \$600.00 per year which Professor Mensing is now receiving he should be given at least \$150.00 per month.

The committee would also encourage our Conference to authorize funds for the building of a wall in the home of Professor Schaefer to make it possible, if he so desires, to have his study conveniently separate from the remaining portion of the living room.

Last year an interest free loan was granted Professor Schaefer to aid him in relocating his family to the Tinley Park area. Your committee suggests a cancellation of this financial obligation.

An expression of appreciation in the Lord should be extended to the members of

Peace Evangelical Lutheran Church for the use of the wings in their church building for Seminary classrooms with the brotherly offer that they should feel free to inform this committee if more money is needed for the rent and upkeep of these facilities.

Another item of importance which should be acted upon by our Conference and Convention assembled involves the possibility of accepting students at our Seminary who are not of our fellowship. It is the opinion of the Committee on Theological Education that such men be first instructed for communicant membership in one of our congregations and after having been received as communicant members apply for reception in our Seminary through their pastor.

It may be noted in conclusion that a four year course plus a year of vicarage for our full time Seminary students is being given serious consideration and may be put into effect as soon as the curriculum is thoroughly reviewed and revised.

Now, may the Lord, who is able to do exceeding abundantly above all that we ask or think help us to meet the necessary needs of our Seminary according to His good and gracious will that men strong in the Lord and in the power of His might, thoroughly furnished for the work of the ministry of God's pure Word may be produced through our humble efforts for the maintenance and extension of His glorious Kingdom among us.

Respectfully submitted,

Rev. P. R. Bloedel, Chairman

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REPORT OF THE SEMINARY PRESIDENT
to the 1970 Convention

Dear Brethren in Christ:

"Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy, and for Thy truth's sake!" Ps. 115: 1. In these words of the beloved psalmist we, the faculty and students of our Theological Seminary, ask you, the delegates and visitors at this convention, yes, all members of our Conference to join as we declare our gratitude to God for His manifold blessings upon our beloved Seminary during its first year of operation. Indeed, His mercies have been new unto us every morning, and His faithfulness toward us has continued with each passing day. Where we have failed and fallen short because of our sinful weaknesses, we humbly ask divine pardon, for Jesus' sake. It is He alone who has guided and blessed us during this first year of teaching and learning, and to Him we turn for proper direction and needed strength also for the future.

It was on August 24th of last year that your two professors were solemnly installed into their respective offices in an edifying service highlighted by an inspiring sermon by the Rev. Paul Bloedel, chairman of the Committee on Theological Education. The next several weeks were spent in preparing for the courses to be taught and in making arrangements for the opening of our Seminary. This opening took place officially in the divine service of Peace Ev. Lutheran Church on Sunday, September 28, 1969, in which through sermon, hymns, and prayers the blessing of almighty God was invoked upon the forthcoming year of instruction, and the service concluded with the congregation singing the traditional hymn for Seminary opening: "With the Lord Begin Thy Task!" (L.H. 540)

Actual classroom teaching began on Tuesday, September 30th, with four students: one full-time - Mr. James Luedtke of Seattle, Wash. and three part-time students: Mr. Glen Frerichs of Sauk Village, Illinois; Mr. David T. Mensing of Tinley Park, and Mr. Randall Styx of Tinley Park. Classes were held in the attractive and neatly furnished educational and meeting rooms of Peach Church amid the pleasant surroundings of a sylvan setting that is truly a wonder of God's creation. During the first semester 19 hours of instruction were given each week with 8 subjects being taught. Of these Prof. Mensing taught two: Hermeneutics and New Testament Greek, while your President taught six: Dogmatics, New Testament Isagogics, Old Testament Bible History, Homiletics, Symbolics, and Propaedeutics. Of these subjects the part-time students, in view of their secular full-time work, were able to take three, namely, N.T. Greek, Symbolics, and Propaedeutics. The first semester came to a close on January 30, 1970, after a week of final examinations.

Following a semester break of one week, classes resumed on February 9th. During the second semester Prof. Mensing taught New Testament Greek and Exegesis of Luke's Gospel. Your President taught Dogmatics, New Testament Isagogics, New Testament Bible History, Homiletics, Symbolics, and Propaedeutics. The second semester came to a close with final examinations the week of June 8th, and the Seminary completed its first year of operation on June 12th. The guiding force throughout was the pure Word of God, and about that Word faculty and students gathered every Monday evening in solemn chapel devotions and gleaned inspiration and strength for their work. A special word of thanks goes to Mrs. Mensing, who faithfully served each week as organist for these brief services. Her labor of love is gratefully acknowledged.

Both professors have thoroughly enjoyed their teaching duties. It was a most busy year with many hours of preparation and study required in addition to the time needed for the various church duties for which we are also responsible. It has been a distinct pleasure to instruct consecrated young men, men highly gifted of God and truly appreciative of the opportunity for Seminary training. Their interest and participation have been most commendable, and their oral and written work has been of the highest quality. God has richly blessed our mutual labors, granted us good health so that absences were at a minimum, and kept His protecting

hand over us in the discharge of our tasks. For all this we are humbly grateful and in particular thank God for His special answers to our prayers; as when our full-time student underwent an appendectomy and was soon restored; and when one of our part-time students was notified to report for service to his country, but a final medical checkup indicated a nasal problem that disqualified him for military duty and thus enabled him to continue his Seminary studies. In many ways the gracious guiding hand of God has been evident in our midst.

During the coming summer, preparations will be made for the courses to be taught during the second year of theological training. Once again a busy year looms ahead with the full-time student taking the complete second year curriculum, while part-time students, as their schedule allows, will continue taking several first year courses. It is the suggestion of the faculty that the teaching of Hebrews be delayed one year to enable Prof. Mensing adequately to prepare himself for this course, not only privately, but also through additional professional study with a friend who is an eminent Hebrew scholar. This amplified preparation, we feel, will serve the best interests of a better course in this language. Your faculty is also convinced, after the experience of one year of teaching, that serious consideration be given to adding another year to the Seminary program lest professors and students be unduly rushed and fail to meet the high standards we have set.

It should be of great interest to you all to learn that our Seminary has become known also outside of our fellowship. This was borne out only recently when two laymen and a pastor of the Lutheran Churches of the Reformation from the Chicago area visited here, had a discussion with your professors, and among other things spoke highly of the conservative position of our Seminary, which had come to their attention. In fact, these laymen, now taking theological courses at Moody and Lollards Bible Institutes respectively, and having become dissatisfied with these for doctrinal reasons, expressed interest in enrolling at our Seminary, if such arrangements could be made. While we could not give them a definite response, we assured them that this matter would be given serious consideration by our Committee on Theol. Education and faculty toward establishing a proper policy with regard to students requesting enrollment at our Seminary from church bodies with which we are not in fellowship. Let us meanwhile do all we can to inform others of the existence and purpose of our theological institution!

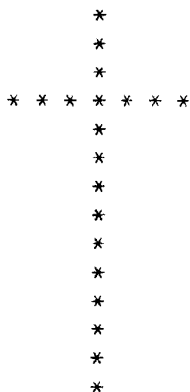
As we look ahead, the student body for next year will be the same as this year, and as to the future, I am happy to report that continued interest is being shown by several young men within our Conference and that one of these last month pre-enrolled at our Seminary for the fall term of 1972, meanwhile taking such courses at a local university as will qualify him for entrance in our Seminary and maintain a pre-enrolled divinity student status with his local Draft Board. May the Lord of the Church move the hearts of other young men to consider studying for becoming ambassadors for Christ, and may we all follow the directive of our Savior in Matthew 9: 38: "Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest!"

In closing this report, may I on behalf of the faculty and students offer a word of thanks to all the members of our Conference for their fervent prayers and generous gifts on behalf of our Seminary and to Peace Congregation for the use of its facilities. Your devoted participation in this vital work of preparing men for the highest office on earth - the Christian ministry - is deeply appreciated. May God richly bless you all for your interest in and support of our Seminary! We earnestly covet and beseech your continued prayers and liberal offerings so that the pure Word of God may continue among us and our children for generations to come.

To that end we pray:

Preserve this ministry
While harvest-days are keeping;
And since the fields are white
And hands are few for reaping,
Send workers forth, O Lord,
The sheaves to gather in
That not a soul be lost
Which Thou art come to win!

Respectfully submitted,
Rev. O. W. Schaefer,
President.



REPORT OF THE COMMITTEE ON LUTHERAN UNION

To the 1970 Convention

Dear Brethren:

During the past conference year your Committee on Lutheran Union has continued by God's grace to be alert to opportunities for discussion not only with representatives of other church-bodies in the interest of Godly unity in His Word and doctrine, but also with many individuals.

At the suggestion of Brother Natterer and other pastors of our Conference, and after consultation with the other CLU members, the chairman of this committee wrote a letter under date of August 18, 1969 to nearly a thousand pastors of the Missouri Synod whose names were published in the Christian News as those of conservatives in the Synod who opposed its doctrinal deterioration in recent years and especially its Denver, 1969 declaration of fellowship with the American Lutheran Church. For this project we had the faithful assistance of several young people of Peace Congregation, and postage was furnished by one of the men receiving adult instruction in this church.

The letter, on our Conference letterhead, reads as follows:

(See page 43 of Proceedings for copy of letter)

We estimate at this writing that there were approximately one hundred responses to this letter, which we in turn personally replied to, except for just a few letters only recently received. (Due to the press of work in our congregation and seminary, and for the convention, we had to wait with the latter, which we still desire to take care of.) A few of these responses were completely negative, expressing even resentment that we had already severed from the organization of the Missouri Synod. Several were quite encouraging as to possible future contacts with us. But most of the responsive letters simply expressed the hope that the Synod would still be straightened out and stated the intention of the writers still to stay with it for the present. While, as a result of our letter, we have as yet no positive fruit in any particular case, we know that we have given testimony from God's Word that has, ultimately, the promise of the Lord in Isaiah 55:10-11: "As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

As to our dealings with the Lutheran Churches of the Reformation, we are still awaiting a further reply to our overture of 1966, when we were informed by the Rev. C. MacKenzie that, "as soon as some definite conclusions were reached (by them) regarding their relationship with the Wisconsin Synod, they would get in touch with us about the possibility of holding meetings with our group relative to doctrinal agreement." (Cp. our Proceedings, 1969, p. 31.) We were recently informed, unofficially by one of the LCR pastors, that his church-body is now ready to declare its position over against the Wisconsin Synod; and it is our desire, God willing, to attend at least some sessions of their convention to be held at Trinity Lutheran Church, Oak Park, Illinois on July 7, 8, and 9 in order to ascertain this.

In the past conference year we have had no new information from or regarding the Church of the Lutheran Confession (COLC) and hence have made no further efforts to meet with their representatives at this time. Moreover, we have as yet made no overture to meet with representatives of the Wisconsin Synod (WELS) particularly because that Synod, since 1962, has plainly published and has continued actively to defend its fairly new and certainly unscriptural position on the Doctrine of the Church and Ministry.

While it is unofficially reported that the Norwegian Synod (ELS) this year declared itself to be in doctrinal agreement with the Wisconsin Synod, we ourselves, not having access to their official publications, do not know whether this report is factual or not. We hope that it is not factual and that our new committee may still find proper occasion to confer with representatives of this church-body, once in fellowship with us, in the interest of Lutheran unity.

On July 14, 15 and 16 of this year, the Seventh Lutheran Free Conference will meet at Rockford, Illinois. The theme of the essays this year is: "The Way to Lutheran Unity." The choice of this theme, with particularly the first sub-topic: "Let God's Word Be God's Word," and the third sub-topic: "Let the Church Be the Church," seems to indicate that the Planning Committee for this conference has honored our concern and request, referred to in our President's Annual Report, squarely to face and to remove doctrinal differences. For this reason, your Committee recommends that our convention authorize the attendance and participation of its representatives at this Seventh Lutheran Free Conference, in the interest of God-pleasing unity.

Your Committee on Lutheran Union glorifies the Lord and Savior of the Church for all the blessings He has graciously given to its members and to its labors in the past and humbly begs His and your merciful pardon for all that we have been unable to fulfill. This important work we now therefore commit unto Him who is able to do exceeding abundantly above all that we ask or think, to whom be glory in the church by Christ Jesus.

Respectfully submitted by

THE COMMITTEE ON LUTHERAN UNION

Rev. H. David Mensing, Chairman

Professor O. W. Schaefer

Rev. M. L. Natterer

Mr. David T. Mensing

LETTER sent by Committee on Lutheran Union

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August 18, 1969

Dear Pastor:

We rejoice to see your name published in the Christian News with approximately a thousand others as those who are conservatives in the Missouri Synod and earnestly oppose the doctrinal deterioration of that synod over many recent years and especially its Denver declaration of fellowship with The American Lutheran Church.

We who are pastors and congregations of the Concordia Lutheran Conference were formerly members for the most part of the Missouri Synod and also of the Wisconsin Synod. But already some years ago, under then existing conditions, we were compelled by the Word of God in Romans 16:17 and similar passages to reject the false doctrines that were permitted to stand side by side with the truth in the Missouri Synod and to terminate our membership in that body. The Concordia Lutheran Conference is the name which we chose for our little group to indicate that, by the grace of God, we will hold fast to His Word in its truth and purity, as this is correctly set forth in the old "Concordia", the Book of Concord of 1580, and likewise in the Brief Statement of 1932. We are not a group of radicals or of separatists or a group fostering any kind of sectarian spirit, as we have sometimes been labeled by enemies of the truth; but, by the Lord's wondrous grace, we are still "Old Missouri" in doctrine and practice.

The Lord permitted us in years past to suffer many things personally because of our position. But in recent years He has been openly and abundantly blessing us. For example, this fall we are able to begin our own permanently-organized seminary with two professors and a small student body. We earnestly desire to help also the generation to follow in holding fast and holding forth to men God's Word and Luther's doctrine pure.

Although we are not ready at this time to unite with the Wisconsin Synod, the Evangelical Lutheran Synod, and the Church of the Lutheran Confession primarily because of their position on the Church and Ministry, and likewise do not yet find ourselves in doctrinal and confessional unity with such groups as the Lutheran Churches of the Reformation, nevertheless we are sincerely interested in godly Christian unity, namely the true unity of the Spirit; and therefore we rejoice to find others with us in this true unity.

Should you be interested in learning more about our Conference and its position or in conferring with us in any way at all, we would be happy to hear from you. May the dear Lord of the Church grant you a rich measure of His grace and strength to do what is well-pleasing in His sight in accordance with His precious Word!

Committee on Lutheran Union
CONCORDIA LUTHERAN CONFERENCE

(Rev.) H. David Mensing, Chairman

CONCORDIA LUTHERAN CONFERENCE

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Financial Report1969 - 70F U N D S

	<u>General</u>	<u>Seminary</u>	<u>Sunday School</u>	<u>Pub'l House</u>
Cash Balance, June 1, 1969	\$ 818.55	\$ 3507.41	\$ 849.91	\$ 450.00
Add Cash Receipts:				
Peace, Tinley Park	989.08	1784.40	230.75	-
St. Stephen's, Wilmot	1001.02	2415.25	144.00	202.00
St. Paul's, Coos Bay	147.50	610.00	72.00	-
St. Luke's, Seattle	-	2116.60	120.00	-
St. John's, Lebanon	60.00	1543.50	60.00	-
Christ, Milwaukee	40.00	4150.00	10.00	2701.21
Convention Service	92.92			
Memorial Wreaths		261.50		
Interest Income		163.18		
Sunday School Materials sold			125.90	
Miscellaneous		10.00		200.00
Total Receipts	2330.52	13054.43	762.65	3103.21
Total Cash Available	\$ 3149.07	\$ 16561.84	\$ 1612.56	\$ 3553.21
Less Disbursements:				
Professors' Salary		5700.00		
Telephone	115.44	167.69		
Leaflet Printing			553.60	
S.S. Worksheets & Helps			186.96	
Postage and Mailing	60.00		124.33	
Concordia Lutheran	823.55			
Moving Expenses		1032.68		
Loan - Rev. Schaefer		1000.00		
Traveling Expense		156.00		
Furniture		107.40		
Supplies - Books	14.32	411.04		
Seminary Operation		50.00		
Proceedings (Material only)	40.77			
Miscellaneous Expenses	22.94			
Transfer to Publ. House Fund	200.00			
Total Expenditures	1277.02	8624.81	864.89	-
Cash Balance, May 31, 1970	\$ 1872.05	\$ 7937.03*	\$ 747.67	\$ 3553.21
Other Funds, Cash balances:				
Equalization Fund	\$ 29.05			
Tuition Fund	\$ 434.68			

V. K. Bloedel, Treasurer

NOTE:

1. Remember Missions in General Fund. As students graduate from the Seminary, we should be prepared to send them out and support them.

2. Total Congregational pledges for Seminary was \$8791.92. Total shortage was \$459.08.

* \$1500.00 of this amount is for a building reserve.

MEMORIALS TO THE CONCORDIA LUTHERAN CONFERENCE, IN CONVENTION ASSEMBLED

1. From St. Stephen's Lutheran Church:

WHEREAS our gracious and loving Savior has answered the prayers of our congregations by granting us a new location for our Seminary, and

WHEREAS the Lord of the Church has heard our petitions by supplying our Seminary with a group of students that outnumbers any our beloved Conference has ever had the privilege of receiving, and

WHEREAS our Seminary has been blessed with a President-professor and an associate professor both of whom have done a valiant job in this first year of our newly-organized Seminary, and

WHEREAS the glory of our Lord and the welfare and prestige of our Seminary would be greatly furthered:

THEREFORE BE IT RESOLVED that our Conference, through its Committee on Theological Education confer the honorary degree of Doctor of Divinity on our two professors.

Respectfully and fraternally,

ST. STEPHEN'S LUTHERAN CHURCH

Unanimously adopted

Rev. Julius Schmitt, Pastor
Loren Reil, Secretary

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2. From St. Luke's Lutheran Church:

WHEREAS the Concordia Lutheran Conference is an organization of congregations (C.L.C. Constitution, Art. IV), and

WHEREAS it is the responsibility of each congregation to send its delegates to Conference conventions at the expense of the individual congregations, and

WHEREAS a system of equalizing this expense has been established in By-law 1-B, and

WHEREAS there is confusion among us concerning the application of this By-law because the section dealing with equalization is ambiguous and unclear, and

WHEREAS member congregations have never fully participated in this system, and

WHEREAS the value of a full complement of delegates for Conference work, both lay and pastoral, cannot be measured, the Lord having distributed sundry gifts among all Christians (1 Cor. 7:7; 12:4-12), and

WHEREAS every congregation should meet its responsibility to the Conference in this regard, and if unable, should be helped toward this end (Gal.6:10):

THEREFORE BE IT RESOLVED that we delete the second sentence of By-law 1-B, and

BE IT FURTHER RESOLVED that we establish By-law 1-D to read as follows:

"A standing fund in the Conference treasury, supported by free-will offerings shall be maintained for the use of congregations financially unable to send a complete delegation to the Conference conventions. Such congregations should advise the Praesidium of their need prior to the convention, so that funds can be made available to them through the treasurer. (2 Cor. 8:13-15)."

St. Luke's Lutheran Church

Martin R. Luedtke, Secretary

MEMORIALS cont.

3. From Peace Ev. Lutheran Church

WHEREAS the Concordia Lutheran Conference in its Annual Convention of 1969 re-organized and re-activated its Seminary program for the training of faithful laborers for the harvest of precious souls, for which fact we praise and magnify the Lord of the Church, and

WHEREAS the official name of our seminary, in particular the word "Concordia", correctly identifies this institution as adhering to and as being in full harmony and agreement with the Word of God and with the Lutheran Confessions in the Book of Concord of 1580 as a true and correct exposition of that Word, and

WHEREAS the word "Concordia", used as the name of an institution of learning, is not the sole and unique property of any particular church-body and thus does not identify an institution so named with the enemies of the truth, and

WHEREAS a seminary for the training of pastors also must be identified as a "theological" school to distinguish it from other kinds of seminaries or academies which serve as prep schools, convents, and private secondary schools, and

WHEREAS the current name of our beloved seminary has proven in practice to be unwieldly and excessively lengthy, so that it must be abbreviated and/or written in two lines on such common forms as letterheads, envelopes, shipping labels, and invoices and must similarly be referred to in shortened form in everyday conversation:

THEREFORE BE IT RESOLVED that the Conference in this convention assembled officially change the name of our seminary, shortening it to include only what is necessary to identify it as a theological school which is dedicated to strict adherence to the inspired Scriptures and to the orthodox and cherished Lutheran Confessions of our fathers, to wit

Concordia Theological Seminary

BE IT FURTHER RESOLVED that reference to our Conference be made in parentheses, beneath the seminary name on letterheads, envelopes, catalogs and the like for the further identification of its affiliation to those outside our fellowship, this designation not, however, to be considered essential to the official and hence legal name of the institution.

Unanimously adopted by the Voters' Assembly.

PEACE EV. LUTHERAN CHURCH

H. Daniel Mensing, Secretary

H. David Mensing, Pastor

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4. From Peace Ev. Lutheran Church:

WHEREAS the Scriptural principle of sharing and bearing one another's burdens is well known among us from such passages as Gal. 6:2, Gal. 5:13, and 2 Cor. 8:13-14; and

WHEREAS our Concordia Lutheran Conference in its By-laws (1,B) has established a system whereby the traveling expenses incurred by the brethren from afar in attending our annual conventions do not become a heavy burden but rather that there be a sharing by all our congregations of such costs through freewill offerings; and

MEMORIALS cont.

WHEREAS contrary to the stated and originally intended purpose of By-law 1, B, there has developed an opinion in some of the brethren over the years that the equalization system is a kind of poverty relief fund to which indigent pastors and layman may apply for assistance in defraying traveling costs, which difference in understanding has in fact discouraged many from even applying for equalization because they are not "indigent," and

WHEREAS the equalization system is operable only on the assumption that all congregations participate in it by reporting their expenses to the Conference treasurer, so that he is able to equalize such expenses Conference-wide by distributing the offerings on a pro rata basis according to distances actually traveled by delegates of the various congregations; and

WHEREAS 1) offerings toward the Equalization Fund in the past several years have been relatively small with few exceptions, and 2) cooperation from our various congregations in reporting their expenses to the treasurer has been lacking, both of which conditions have contributed to the gradually decreasing effectiveness of the system:

THEREFORE BE IT RESOLVED that the 1970 Convention of the Concordia Lutheran Conference re-emphasize to our member congregations the actual purpose of the equalization provision of By-law 1, B, and urge their brotherly cooperation in the effective fulfillment of that God-pleasing purpose through their generous offerings; and

BE IT FURTHER RESOLVED that the Convention adopt the following plan for the more efficient and equitable disbursing of equalization funds in accordance with the true spirit of the system, namely, that the Conference treasurer: 1) use the final report of the Registration and Excuses Committee to determine the number of pastoral and lay delegates traveling to the convention from each congregation, 2) multiply this number by the Rand-McNally figure for round-trip mileage between the convention-city and the congregation's city, 3) divide the total amount of equalization contributions by the total miles traveled by convention delegates to determine cents per mile available, and 4) redistribute the funds to each congregation on the basis of miles theoretically traveled. (For the number of congregations in our Conference, this method is not complicated; it is, however, equitable. Congregations not desirous of the rebate sent to them always have the freedom to return the funds to the Conference as a special offering.)

Unanimously adopted by the Voters' Assembly

PEACE EV. LUTHERAN CHURCH

H. Daniel Mensing, Secretary

H. David Mensing, Pastor

UNPRINTED MEMORIAL

TO THE CONCORDIA LUTHERAN CONFERENCE IN CONVENTION ASSEMBLED

WHEREAS it is highly desirable that the individual communicant members of the congregations of our Conference when away from the home congregation make use of the opportunity to worship and commune with their brethren in our sister congregations; and

WHEREAS the provision of an officially approved conference Guest Communicant Card would make it possible for the local pastor to furnish his members with the written authorization to commune at the table of a sister congregation whose worship service or services they plan to attend;

THEREFORE BE IT RESOLVED that we ask the Conference Presidium to design an appropriate Concordia Lutheran Conference Guest Communicant Card and authorize the Conference Printer to make it available as soon as possible to the member congregations of our Conference.

Respectfully and fraternally submitted,

ST. PAUL'S LUTHERAN CHURCH
Coos Bay, OregonUnanimously adopted,
April 12, 1970(Signed) Jack R. Bates, Elder(Signed) Ted. D. Fischer, Secretary

MINUTES OF THE TWENTIETH ANNUAL CONVENTION
 Concordia Lutheran Conference
 at Peace Ev. Lutheran Church
 Tinley Park, Illinois June 26-28, 1970
Friday Morning, June 26, 1970

A divine service at 9:30 a.m. opened the Twentieth Annual Convention in which President Schaefer preached a very edifying sermon on the basis of Hebrews 2:1. His theme was: "God's Timely Advice: Beware of Drifting!" Rev. H.D. Mensing, the local pastor, served as liturgist. The offerings flowed into the General Fund of the Conference treasury.

President Schaefer officially declared the convention in session at 11:30 a.m. He presented the agenda which was adopted by the convention.

The preliminary report of the Credentials Committee was given. There were 6 pastors, 10 lay delegates present. This made a total of 15 votes. (One pastor being an assistant-pastor which entitled him to hold an office but not eligible to vote) This report was accepted.

The preliminary report of the Registration and Excuse Committee reported that all pastors were present as well as two delegates from every congregation. There were 41 visitors present. This report was accepted.

The annual report of the President was then given. President Schaefer reported on his presidential activities during the last year. He encouraged us to continue with one mind to strive together for the faith of the Gospel, closing with a beautiful prayer of peace found in the Preface of the Apology of the Augsburg Confession. This report was accepted by the convention pending the report of the Review Committee, Rev. E.L. Mehlberg, Mr. Glen Frerichs, Mr. Victor Bloedel.

Pastor Mensing stated in his Press Committee report that news concerning the convention would be given to the press after the convention. The report was accepted.

Lunch Hour

The opening devotion was conducted by Pastor Natterer at 1:15 p.m. who read Isaiah 40: 18-31 followed by an appropriate prayer. Hymn 395 was sung.

Pastor Mehlberg then began the reading of his essay: "The Doctrine of the Call." He divided his essay into 2 parts: 1) The Doctrine of the Call; and, 2) Its practical application in the Congregation and the Representative Church.

The financial situation of our Conference was presented by Mr. Victor Bloedel, the Treasurer of our Conference. First he read the financial report for May and then proceeded to read the annual financial report. It was pointed out that here again we see the evidence of the Lord's blessings. This report was accepted subject to the examination of the Auditing Committee. Carried.

Pastor Mehlberg, chairman of the Committee on Missions, read his report. He urged us to be more diligent in carrying out the mission command of our Savior, earnestly beseeching God to grant us the grace we need to carry this out. It was moved and seconded to present to the Resolution's Committee the matter of including one more pastor on the Mission Committee instead of only one. (See Art. IX, of our Constitution) Moved and seconded to accept this report. Carried.

Moved and seconded that the Report of the Editorial Committee be given at 5 p.m. and the Report of the Committee on Lutheran Union be at 3:45 p.m. Carried.

Recess

The Nominating and Election's Committee began their work.

The following pastors were nominated for PRESIDENT: Bloedel, Natterer, Mensing, Schaefer, Mehlberg. Elected: E.L. Mehlberg

The following pastors were nominated for VICE-PRESIDENT: Natterer, Bloedel, Schaefer. Elected: P.R. Bloedel

The following pastors were nominated for SECRETARY: Natterer, Schmitt. Elected: M. L. Natterer

The following laymen were nominated for TREASURER: V. Bloedel, F. Williams, W. Fischer. Elected: Victor Bloedel

The following laymen were nominated for BOARD MEMBER-AT-LARGE from the Middle West: L. Martin, C. Palmquist, G. Frerichs, K. Frerichs, D. Mensing, Daniel Mensing. Elected: Glen Frerichs

The following laymen were nominated for BOARD MEMBER-AT-LARGE from the Far West: A. Greiner, M. Luedtke, F. Williams, D. Greiner, W. Fischer, J. Dirksen. Elected: Walter Fischer

Pastor Mensing, chairman of the Committee on Lutheran Union, gave the report covering the work done during the past year. It was moved and seconded to accept this report. Carried.

It was moved and seconded that we accept the recommendation of the Committee on Lutheran Union regarding attendance at the Lutheran Free Conference and that the faculty of our seminary be our representatives at this meeting. Carried.

The following slates were presented for the Committee on LUTHERAN UNION:

<u>Slate A</u>	<u>Slate B</u>
P.R. Bloedel	P.R. Bloedel
M.L. Natterer	M.L. Natterer
D.T. Mensing	V. Bloedel
O.W. Schaefer	H.D. Mensing

Elected: Slate A

The following slates were presented for the Committee on MISSIONS:

<u>Slate A</u>	<u>Slate B</u>
J. Schmitt	M.L. Natterer
H. Fischer	J. Dirksen
V. Reil	L. Reil

Elected: Slate A

The following slates were presented for the Committee on THEOLOGICAL EDUCATION:

<u>Slate A</u>	<u>Slate B</u>
P.R. Bloedel	M.L. Natterer
J. Schmitt	J. Schmitt
M. Luedtke	D. Greiner
Daniel Mensing	K. Frerichs

Elected: Slate A

The following slates were presented for the EDITORIAL Committee:

<u>Slate A</u>	<u>Slate B</u>	<u>Slate C</u>
P.R. Bloedel	M.L. Natterer	M.L. Natterer
M.L. Natterer	P.R. Bloedel	P.R. Bloedel
M. Luedtke	P. Luedtke	M. Luedtke

Elected: Slate C

It was moved and seconded that the incumbents of the Committee on Sunday School materials, Victor Bloedel, David Mensing, be retained. Carried.

It was moved and seconded that the same members of the Publishing House Committee, Rev. E.L. Mehlberg and Rev. P.R. Bloedel, serve for another year. Carried.

It was moved and seconded to make the elections unanimous and to express our thanks to the Nominating Committee for the efficient manner in which they carried out their work. Carried.

The report from the Conference Publishing House was given by Pastor Mehlberg. This report contained specific recommendations concerning our Publishing House.

Adjournment followed with the blessing.

Supper Hour

Saturday morning, June 27, 1970

Pastor J. Schmitt opened the morning devotion with the singing of Hymn 399, the reading of Psalm 1, followed by prayer.

It was moved and seconded that we accept the minutes of the Friday sessions as read by the secretary. Carried.

Moved and seconded to continue with the essay by Pastor Mehlberg. Carried. Pastor Mehlberg then proceeded with his essay beginning with Part II, dealing with the practical application of the Doctrine of the Call in the Congregation and the Representative Church.

Moved and seconded to delay acceptance of the essay until certain historical facts in Part II of the essay could be checked for accuracy and then brought to the attention of the convention for action. Carried.

The report of the Auditing Committee was given by John Dirksen who announced that this committee found the financial books of the Conference in good order. This report was accepted.

Pastor Bloedel, chairman of the Editorial Committee, presented his report urging the members of our Conference to be diligent readers of our Conference periodical, the Concordia Lutheran. In this connection the report of the business manager of the Concordia Lutheran was given by Mr. Martin Luedtke. Motion made and seconded to accept these reports. Carried.

Moved and seconded that after action has been taken on the Conference Publishing House report that the matter of a more frequent, perhaps monthly, appearance of our Conference periodical be referred to our Resolution's committee. Carried.

Lunch Hour

The devotion was conducted by Pastor Bloedel. Hymn 463 was sung, followed by the reading of Rev. 3: 7-13 and prayer. Hymn 477 was the closing hymn.

Pastor Natterer began the reading of his essay: "Practical Considerations Concerning Preparation For Lord's Supper." The first part of this essay dealt with the place of the pastor in each individual member's obligation to examine himself.

The report of the committee to review the President's annual report was read by Mr. Glen Frerichs. It was recommended that this committee's report be accepted. Carried.

Pastor Bloedel reported further on suggested clarifications in the 10 points recommended by the Conference Publishing House Committee.

The Committee on Theological Education presented their report through their chairman, Pastor Bloedel. Motion made and seconded to accept this report with the provision that the recommendations in this report be submitted to our Resolution's Committee for individual action subject to the Budget Committee report. Carried.

The president of our Seminary, Rev. O.W. Schaefer, gave a very informative report in which he pointed out the many ways the gracious guiding hand of the Lord was so evident in the work of the Seminary during the past year. He also urged us to

continue our prayers in behalf of the faculty and students. Motion made and seconded to accept this report. Carried.

The motion was made and seconded to accept the Conference Publishing House report as it is before us. Carried. (See Friday afternoon sessions)

Motion made and seconded to refer the recommendations in the Publishing House report to the Resolution's committee for final wording. Carried.

It was decided that an evening session was necessary to take care of the memorials presented to the convention. Motion made and seconded to begin at 6:30 p.m. and end not later than 9:30 p.m. Carried.

The Resolution's Committee presented their 1st resolution dealing with President Schaefer's sermon, requesting that it be printed in the Concordia Lutheran. Carried.

Resolution #2 dealt with the recommendation of the Mission committee adding an additional pastor and layman to that committee. Carried.

The memorial submitted by St. Paul's Lutheran Church, Coos Bay, Oregon, was read. It recommended an appropriate communicant card to be made available to the member congregations of our Conference. Motion made and seconded to adopt this memorial. Carried.

Supper Hour

At 6:30 p.m. the convention met for an evening session. The memorial from Peace Ev. Lutheran Church, Tinley Park, Ill., dealing with a suggested shortened form of our Conference seminary name was presented to the convention.

Motion made and seconded to retain the name: Concordia Lutheran Conference Theological Seminary. Motion lost.

Motion made and seconded that the last 5th whereas and the 1st and 2nd resolve be deleted and that the official name of the seminary be:

Concordia Theological Seminary
(Concordia Lutheran Conference)

This motion was carried unanimously.

The memorial from St. Stephen's Lutheran Church, Wilmot, South Dakota, concerning the bestowal of degrees upon our seminary professors, was read and discussed. The motion was made and seconded that we refer the matter of degrees to the Committee on Theological Education to set up guidelines for the conferring of such degrees. Carried.

Motion made and seconded to hear the preliminary report from the Budget Committee. Carried.

Motion made and seconded that both of the memorials from Peace Ev. Lutheran Church and St. Luke's Lutheran Church concerning the Equalization Fund be referred to the Resolution's committee that they may weigh both memorials carefully and then present a recommendation to the convention. Carried.

Moved and seconded that we submit the resolution from the Board of Directors dealing with a new brochure of the history of our Conference to the Resolution's committee. Carried.

Moved and seconded that the resolution from the Board of Directors dealing with the presentation of the dance by Pastor Mensing be published in tract form. Carried.

Adjournment followed at 9:15 p.m. with the Lord's Prayer.

Sunday, June 28, 1970

A divine service with Holy Communion was held at 10:30 a.m. Rev. J. Schmitt of Wilmot, South Dakota, preached the sermon on the basis of Luke 5:1-11. The local pastor, Rev. H.D. Mensing, and the assistant pastor, Rev. O.W. Schaefer, served as liturgists. The offering went to the local congregation to help defray their expenses.

in hosting the convention.

Dinner Hour

The afternoon session began with a devotion conducted by Pastor Mehlberg. Hymn 262 was sung, Psalm 46; John 8:31,32; 10:27-30; 15:5-8, were read, followed by prayer, and then Hymn 264 was sung.

President Mehlberg, our newly-elected president, took the chair for the concluding sessions of the convention. He welcomed the visitors who had come for the afternoon sessions.

The minutes from the previous day (Saturday) were read and adopted.

Pastor Natterer began the reading of the second and third parts of his essay dealing with various possible ways for announcing for Lord's Supper and the individual communicant's self-preparation. Motion was made and seconded to accept the essay. Carried.

Moved and seconded to accept the kind offer with thanks from St. Luke's Lutheran Church, Seattle, Washington, to mimeograph the Proceedings of the 20th Annual Convention. Carried.

The chairman of the Registration and Excuse Committee reported that there were now 47 visitors present. He also asked that the convention excuse, at their request, Mr. Carl Palmquist and Mr. Howard Wenck from the afternoon sessions because of work responsibilities on Monday morning, and Mr. Walter Fischer, board member-at-large from the Far West, because of his wife's critical illness. Motion made and seconded to accept this report. Carried.

The Resolution's committee then presented -

- #3 - authorizing the faculty of our Seminary to write a brief history of our Conference. Carried.
- #4 - directing the treasurer to maintain a special fund for the purpose of making travel monies available to congregations financially unable to send a full complement of delegates to conventions. Carried.
- #5 - concerning Conference Publishing House recommendations. Motion made and seconded to recommit this to the committee. Carried.

Moved and seconded to accept the invitation from St. Paul's Lutheran Church to hold the 21st Annual Convention of our Conference in Coos Bay, Oregon, June 25-27, 1971. Carried.

Moved and seconded to accept the essay on the Doctrine of the Call presented by Pastor Mehlberg with thanks. Carried.

The matter of a possible pension plan for the pastors of our Conference which had been presented to the Board of Directors by Mr. Thompson, a layman of Peace Ev. Lutheran Church, was discussed. Motion made and seconded that this matter be placed in the hands of the Resolution's committee for initial study and recommendations. Carried.

The Resolution's committee then continued with -

- #5 - this resolution dealing with the Conference Publishing House recommendations and which had been recommitted was now presented. Carried.
- #6 - regarding possible pension fund for pastors. Carried.
- #7 - increased salaries for professors. Matter to be placed before congregations in the form of a referendum. Carried.

Motion made and seconded to adjourn for supper and reconvene at 7:15 p.m. Carried.

Supper Hour

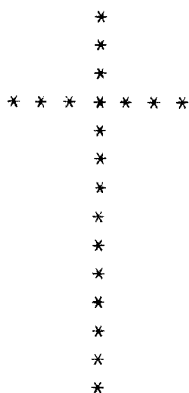
- #8 - recommending the issuance of our Concordia Lutheran on a monthly basis. Carried.
- #9 - pertaining to the Sunday School Materials Committee. Carried.
- #10 - thanks to Peace Ev. Lutheran Church for allowing the use of their facilities for our Seminary. Carried.
- #11 - dealing with the admission of students to our Seminary who are not in fellowship with us. Carried.
- #12 - pertaining to the \$1000.00 loan extended to our Seminary President. Carried.
- #13 - thanks to St. Luke's Lutheran Church for mimeographing Proceedings. Carried.
- #14 - thanks to officers of Conference for their labors. Carried.
- #15 - thanks to members of the Resolution's Committee. Carried.
- #16 - praise to the Lord for the hospitality, etc. of Peace Ev. Lutheran Church. Carried.

The final report of the budget committee was presented. Moved and seconded to accept this report. Carried.

Motion made and seconded to adjourn. Adjournment came at 9:15 p.m. with the singing of the common doxology and the Blessing.

Respectfully submitted,

M.L. Natterer, Secretary



A D O P T E D B U D G E T

1970 - 1971

GENERAL FUND

Concordia Lutheran\$ 150.00
Traveling	200.00
Telephone	200.00
Tracts, Periodicals	125.00
Publishing House Operation	200.00
Publishing House Equipment	125.00
Publishing House Loan	1250.00
Contingencies	200.00
Sunday School Materials	200.00
Miscellaneous Supplies	150.00
Total General Fund Budget	2800.00

SEMINARY FUND

Professor's Salary\$ 7800.00
Assoc. Professor's Salary	1800.00
Library	200.00
Operation	50.00
Building Reserve Fund	1500.00
Total Seminary Fund Budget	11350.00

GRAND TOTAL\$14150.00



A U D I T I N G R E P O R T

O F

The Concordia Lutheran, the Tract Committee, and Conference Treasurer

We have examined the books of the Business Manager of the Concordia Lutheran, of the Treasurer of the Tract Committee, and of the Conference Treasurer, and have found them to be in good order.

Respectfully submitted,
Rev. M. L. Natterer, Chairman
Mr. Howard Wenck
Mr. John Dirksen

RESOLUTIONS ADOPTED AT THE CONVENTIONResolution 1:

WHEREAS **the sermon** delivered by our president at this convention was found to be especially edifying to the delegates and guests in attendance; and

WHEREAS the admonition to hold fast to the blessings of the pure Word and Sacraments which we have by God's grace enjoyed in our fellowship during the past twenty years is such a vital one as we work toward the future;

THEREFORE BE IT RESOLVED that the sermon in its entirety be printed in the Concordia Lutheran for the strengthening of those brethren who were not able to be present at this convention.

Resolution 2:

WHEREAS it is the responsibility of the Committee on Missions to represent the Conference in the important work of carrying the gospel of salvation into all the world; and

WHEREAS this work involves also the duty of calling and sending forth missionaries in the name and by the authority of the various member congregations; and

WHEREAS the membership of this standing committee presently includes only one pastor and two laymen according to the provisions of the Conference Constitution;

THEREFORE BE IT RESOLVED that the Conference in convention assembled amend Article XI, Section C, of the Constitution to change the words "one pastor as chairman" to "two pastors, the first named to serve as chairman" and to change "two laymen" to "three laymen," and that the president be authorized to submit this amendment to the member congregations for ratification by a referendum.

BE IT FURTHER RESOLVED that upon ratification of this amendment the president of the Conference appoint a pastor and a layman to fill the newly-created vacancies on this committee until the next regular convention.

Resolution 3:

WHEREAS the Word of God in I Peter 3:15 and similar passages enjoins Christians to be ready always to make a bold confession of their faith before the world; and

WHEREAS no concise historical summary of the origin and development of the Concordia Lutheran Conference over the past twenty years is currently available for distribution by our pastors and laymen to those interested in learning about our church body; and

WHEREAS the Board of Directors has recommended to this convention that a brief history of our Conference be prepared in pamphlet form to fill this urgent need;

THEREFORE BE IT RESOLVED that the convention authorize the faculty of our Seminary to write such a history and submit it before the next annual convention to the Editorial Committee of the Conference for publication in pamphlet form in a size convenient for mailing in a standard business envelope to facilitate its dissemination.

Resolution 4:

WHEREAS this convention has been memorialized by two member congregations regarding the practical application of the equalization provision of By-Law I, B; and

WHEREAS the system of equalizing convention travel expenses of pastoral and lay delegates through redistribution of monies on a pro-rata basis no longer seems workable, as evidenced by the lack of full participation of member congregations in contributions to the fund as well as failure to report travel

expenditures to the Conference Treasurer; and

WHEREAS the relatively small rebates made through this system do not adequately provide assistance to congregations financially unable to send delegates to conventions and pastoral conferences;

THEREFORE BE IT RESOLVED that the equalization provision of By-Law I, B be eliminated by deleting the entire second sentence of that section, and that this amendment be submitted by the president to the member congregations in a referendum for ratification;

BE IT FURTHER RESOLVED that the convention direct the treasurer of the Conference to maintain a special fund for the purpose of making travel monies available to congregations financially unable to send a full complement of delegates to Conference conventions, that this fund be maintained by periodic special offerings received in the congregations of the Conference, and that congregations in need of such assistance advise the president of the amount requested at the time they file their credentials, so that the treasurer can make the necessary funds available to them in advance of their delegates' travel.

Resolution 5:

WHEREAS the Conference Publishing House Committee in its report to this convention called the delegates' attention to the considerable progress made this year toward the final realization of a Conference publishing house; and

WHEREAS the Committee presented as part of its report recommendations regarding concrete steps which it noted could well be taken at this time toward the establishment of such a publishing house;

THEREFORE BE IT RESOLVED that the following proposals, based primarily on the recommendations of the Committee, be adopted:

1. That the present Bloedel Print Shop continue to serve our Conference in the publication of the official organ of the Conference (The Concordia Lutheran) and the printing of Sunday School materials, tracts, pamphlets, magazines, books and other Christian materials as the needs of the Conference may require;
2. That the ownership of the Print Shop and the license for operating the same remain with Pastor Bloedel for the time being;
3. That the Conference in this convention assembled activate the Publishing House Board of Control as proposed in guidelines adopted by the Conference in 1964, naming to membership on that board the following brethren:

Pastor P. R. Bloedel, Chairman
 Pastor E. L. Mehlberg, Vice-Chairman and Advertising Manager
 Mr. Dale Ellis, Secretary
 Mr. Victor Bloedel, Business Manager

that the Chairman of the Board of Control report annually at conventions the progress of this program, and that our Conference herewith dismiss the present Conference Publishing House Committee with its special thanks for the excellent preliminary work in which it has been engaged during the past several years;

4. That the Print Shop be under the direct supervision of Pastor Bloedel as Chairman of the Board of Control, with the assistance of the other members of that Board;
5. That the Chairman of the Board of Control be authorized to engage a Conference layman who shall be directly responsible to him and serve under

him as an apprentice printer and who, it is hoped, shall eventually assume the full responsibility of Publishing House Manager and printer. According to the kind and generous offer of Pastor Bloedel, this layman shall take over the present Bloedel Print Shop business accounts from which derive a regular income. He will receive at least 85% of the gross business income and will be responsible for heating and electricity in the shop.

6. That the Conference recognize the importance of engaging such a layman from our midst already this coming year. Although Pastor Bloedel has consented to keep his business accounts alive for the present in the interest of our publishing house project, nevertheless it would be unrealistic of the Conference to expect him to continue such secular work indefinitely.
7. That the Conference loan this apprentice-printer the sum of \$350. per month for the first three months of his apprenticeship at no interest and grant an additional loan of \$200. at no interest for supplies after the apprenticeship period is satisfactorily completed, which loans are to be paid back as soon as feasible;
8. That the printer as lessee of the Print Shop sell all necessary supplies to the Conference at 20% above wholesale cost and put in a stipulated four hours of work daily, twenty hours per week, for Conference printing. If no Conference business is available, he may put the facilities of the Print Shop to his own use during those hours by permission of the Chairman of the Board of Control, thus assuring precedence for Conference work.
9. That such printing equipment which is necessary for serving the Conference, in value about \$4425., be purchased by the Conference out of its Publishing House Fund together with the funds presently available in the Sunday School Fund, any balance remaining unpaid on the purchase to be defrayed out of the General Treasury, and that in view of this transfer, the Sunday School Fund be discontinued. The Board of Control shall insure such equipment under general coverage and against loss from fire, theft, and/or vandalism for full replacement value. The use of such Conference equipment by the printer without charge shall constitute the salary obligations of the Conference for his services in its behalf.
10. That we ask our heavenly Father for Jesus' sake to let His blessings rest upon this important project, to direct and guide it to its successful conclusion, to the glory of His name and to the edification and extension of His Church, according to His good and gracious will.

BE IT FURTHER RESOLVED that we thank Pastor Bloedel for his faithful, efficient, and self-sacrificing services rendered the Lord's Church at large and the Conference in particular during this past year as Conference printer, and that we thank also the members of St. Luke's Congregation, who in the same spirit assisted him in providing these services;

BE IT FURTHER RESOLVED that we express to the outgoing Publishing House Committee our sincere gratitude in the Lord and deep appreciation for the many labors of love which they have so faithfully and ably devoted to the cause of a Conference publishing house during the years of their tenure, including their report to this convention with its recommendations for future progress in this effort;

BE IT FURTHER RESOLVED that we call upon the God of all grace and mercy to remember our publishing house Board of Control and especially its chairman with a special measure of wisdom and strength as it goes about doing the extremely difficult work committed to it for the coming year. May His richest blessings crown the work of their hands for Jesus our Savior's sake!

Resolution 6:

WHEREAS suggestions pertaining to a possible pension fund or system for the pastors of our Conference have been presented before the Board of Directors during the time of this convention; and

WHEREAS such suggestions are in harmony with such Holy Scriptures as bid us to remember them who have spoken unto us the Word of God and to esteem them very highly in love for their work's sake; and

WHEREAS there has not been sufficient time at this convention to effect any implementation of these suggestions or even to study them sufficiently;

THEREFORE BE IT RESOLVED that we lay this entire matter before the newly-organized Board of Directors with the request that they give it serious attention as soon as possible, bringing any particular recommendations either to the next annual convention or to our congregations by referendum in the meantime.

Resolution 7:

WHEREAS the Lord in His Holy Word has ordained that the laborer is worthy of his hire; and

WHEREAS the Committee on Theological Education in its report to this convention recommended salary increases for the faculty of our beloved Seminary; and

WHEREAS the report of the Committee also indicated that the Associate Professor in preparing for the teaching of Hebrew and Old Testament Exegesis will necessarily have to spend considerable time in advanced professional study with an eminent Hebrew scholar;

THEREFORE BE IT RESOLVED that for the coming fiscal year the salary of the Professor-President of the Seminary be increased to \$7800. and the salary of the Associate Professor be increased to \$1800., each of these representing an increase of \$100. per month;

BE IT FURTHER RESOLVED that this matter be laid before the congregations as a very urgent referendum in which 1) definite pledges are to be made, which we pray by God's grace will meet the needs of our Seminary program as outlined in this resolution; 2) that a proposition be included to allocate monies of this year's building reserve fund of \$1500. to augment the amount pledged toward faculty salaries if the recommended increase is not met through pledges; and 3) that the responses to this referendum be filed with the president no later than Sept. 1.

Resolution 8:

WHEREAS to facilitate the further advancement of our Conference periodical, the Concordia Lutheran, it is necessary to print regular and more numerous issues; and

WHEREAS the contents of such more regular and numerous issues of our Conference paper are of great importance for the edification of our brethren, as well as for testimony to the truth to those outside our fellowship;

THEREFORE BE IT RESOLVED that we authorize and request our Editorial Committee to publish monthly instead of quarterly issues of the Concordia Lutheran;

BE IT FURTHER RESOLVED that in the interest of sufficient and balanced copy for this periodical the editor solicit from our pastors, in ample time before each issue, the necessary articles on stipulated subjects and of stipulated length;

BE IT FURTHER RESOLVED that, in the interest of good stewardship for this increased activity on the part of our Editorial Committee, both the Business Manager and the various congregations of our Conference be encouraged systematically to work for increased subscriptions to the Concordia Lutheran.

Resolution 9:

WHEREAS the Sunday School Materials Committee has continued by God's grace to provide our congregations with attractive and edifying materials, has undertaken revisions of some copy, has continued on a regular basis to publish review leaflets for each quarter, and has published on a trial basis fine exegetical study helps for Sunday School teachers, as directed by the 1969 Convention (See Resolution 2, 1969 Proceedings); and

WHEREAS the exegetical study helps have been favorably received by both pastors and Sunday School staffs in our member congregations; and

WHEREAS the preparation, reproduction and distribution of these materials required considerable time and effort on the part of the Committee as well as of other individuals; and

WHEREAS with insufficient time available for newer projects the Committee was not able to prepare leaflets of a more advanced nature for older children;

THEREFORE BE IT RESOLVED that the Sunday School Materials Committee be directed and authorized to continue providing materials already prepared including review leaflets for each quarter, to continue its work in revising present leaflets and worksheets, to proceed with additional exegetical study helps for teachers, and to prepare materials of a more advanced level for older children;

BE IT FURTHER RESOLVED that we express our gratitude to the Committee and to those who assisted its members for their dedicated and untiring labors in this vital work and offer special thanksgiving to the Lord of the Church for enabling them both to will and to do this invaluable service for the edification of His little lambs and the general welfare of His Kingdom among us.

Resolution 10:

WHEREAS our Conference has during the past year been privileged to use the physical facilities of Peace Ev. Lutheran Church, Tinley Park, for its seminary program; and

WHEREAS these facilities have proven to be not only adequate for this purpose but also very comfortable quarters, conducive to efficient classroom work and study; and

WHEREAS Peace Congregation has provided these facilities for a token maintenance cost of \$50.00 per year;

THEREFORE BE IT RESOLVED that we express our gratitude in the Lord to Peace Ev. Lutheran Church for its brotherly cooperation, generosity, and sacrifice in so promoting this most necessary work among us.

Resolution 11:

WHEREAS the President of our Seminary brought to the attention of this convention the request of several laymen outside our fellowship to be admitted as students to our Seminary; and

WHEREAS the Committee on Theological Education expressed the opinion in its report that such men be first instructed for communicant membership in one of our congregations and, after having been received as communicant members, apply for admission to the Seminary through their respective local pastors;

THEREFORE BE IT RESOLVED that we continue our present admissions policy of accepting as students only those who are qualified communicants in our member congregations or in congregations in fellowship with our Conference.

Resolution 12:

WHEREAS accepting the call as full professor and president of our beloved Seminary imposed unusual personal and financial obligations upon our professor-president; and

WHEREAS the present condition of our Conference finances makes it possible for us to extend a further generosity to our professor-president;

THEREFORE BE IT RESOLVED that the Concordia Lutheran Conference in this convention assembled hereby cancel the interest-free loan extended to the President of our Seminary at the 1969 Convention.

Resolution 13:

WHEREAS St. Luke's Congregation and its pastor, the Rev. P. R. Bloedel, assumed the responsibility of preparing the stencils and cover for the Proceedings of the 1969 Convention, and for the mimeographing and assembling of the same;

THEREFORE BE IT RESOLVED that we express our hearty thanks to these brethren for this labor of love.

Resolution 14:

WHEREAS the officers, standing committees, and appointed committees have served our beloved Conference faithfully during the past year under the continued blessing of the Lord of the Church;

THEREFORE BE IT RESOLVED that we express our sincere gratitude for all that these brethren have wrought in their dedicated Christian service to our Conference in the past year of grace;

BE IT FURTHER RESOLVED that we call upon the Holy Spirit to grant a rich measure of His grace to those brethren who have been elected or appointed to positions of leadership in our midst for the coming fiscal year, so that all they think, say, and do may be in accordance with God's Holy Word, to His glory alone, and for the continued prosperity of His Kingdom among us.

Resolution 15:

WHEREAS the Resolutions Committee has by God's grace served so faithfully and efficiently during this convention; and

WHEREAS the Resolutions Committee is ordinarily one group of individuals which is not officially thanked by the Convention;

THEREFORE BE IT RESOLVED that we take this opportunity and use this means of expressing our wholehearted gratitude to this very important committee.

(The above resolution originated and was offered from the floor.)

Resolution 16:

WHEREAS the Concordia Lutheran Conference has this year been especially blessed by the Lord of the Church with a most brotherly, cooperative, joyful, and fruitful convention, for which all glory and praise is due Him alone; and

WHEREAS Peace Ev. Lutheran Church of Tinley Park, Illinois, has shown itself to be a most gracious host to this 20th Annual Convention by extending Christian hospitality to delegates and guests in its church building and in the homes of its members; and

WHEREAS we were privileged to enjoy not only nourishment for our bodies through the dedicated service by the ladies of the congregation but received also in rich abundance nourishment for our souls in the Bread of Life, God's precious Word and Sacrament; and

WHEREAS our praise of the Lord and Head of His Church in the various devotions and divine services as enhanced by special organ and choral music to His glory;

THEREFORE BE IT RESOLVED that the Concordia Lutheran Conference express its hearty thanks to the pastor, assistant pastor, and members of Peace Congregation for their most liberal hospitality and Christian fellowship which contributed in large measure to the success of this meeting, to our spiritual edification, and to our physical comfort;

BE IT FURTHER RESOLVED that we especially thank Mrs. H. David Mensing and Mr. James Luedtke for serving as organists during this convention and Mr. H. Daniel Mensing and the choir of Peace Congregation for the choral offerings which beautified the services, and that special thanks be rendered to those members of the host congregation who so generously opened their homes to the delegates and guests of this convention;

BE IT FURTHER RESOLVED that, above all others, we praise and magnify the Lord of the Church, our gracious Savior, for the bountiful blessings He has bestowed upon us, and that we express our thanksgiving to Him especially by re-dedicating our lives to His cheerful and faithful service and by now rising to sing to His praise the Common Doxology.

SOLI DEO GLORIA!

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