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R E G I S T E R O F A T T E N D A N C E

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REGISTER OF LAY DELEGATES

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Peace Ev. Lutheran Church
Tinley Park, Illinois
St. Luke's Lutheran Church
Seattle, Washington
St. Stephen's Lutheran Church
Wilmot, South Dakota
St. John's Lutheran Church
Lebanon, Oregon

DELEGATES

David T. Mensing
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Kent Frerichs
Richard Jurgens
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CONVENTION SERMON, June 22, 1973.
by Rev. Paul R. Bloedel, Seattle, Washington

II Corinthians 8:24. "Wherefore show ye to them, and before the churches, the proof of your love, and of our boasting on your behalf."

Beloved friends in Christ:

The Bible tells us, "God is Love!" (I John 4:16) These words have been memorized by our smallest Sunday School children--but the meaning of these words is profound, infinite, beyond human grasp and comprehension. Love is an attribute of the Trinity, as also almighty, omniscient, and omnipresent are attributes of God. The Greek word which is translated "love" in this statement, "God is Love," is a word which was practically unknown to the secular writers of the ancient Greeks. It is a love unknown to the heathen who do not know the true God. It is a love which is, in itself, the very nature and essence of our God. But love as an attribute of God is not quiescent. It is vitally active and energetic. God indeed has proven His love for us and continues to prove it day by day throughout our lives. He has created us, redeemed us, and sanctified us! He has done everything necessary for our eternal happiness. We read that "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life," (John 3:16); "In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him," (I John 4:9); "God loved us, and sent His Son to be the propitiation for our sins," (I John 4:10); "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God," (I John 3:1); "Christ also hath loved us, and hath given Himself for us," (Eph. 5:2); "God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ," (Eph. 2:4,5); "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us," (Rom. 5:8). Yes, the very heart and core of the Bible is God's love in Christ Jesus for all lost and condemned mankind through which love we have been brought to faith in Jesus as our Savior, trust only in Him for our salvation, and find in Him lasting joy and comfort for this life and for the life that is to come! From our Lutheran Hymnal we Christians frequently sing the praises of God's love: "O perfect Love, all human thought transcending," "Love divine, all love excelling," "O love beyond expression," "Oh the height of Jesus' love, Higher than the heavens above; Deeper than the depths of sea, Lasting as eternity; Love that found me--wondrous thought-- Found me when I sought Him not!"

God, who is the epitome of love, in His nature and in His work for sinful mankind, is also the Author of love in the Christian heart. Where the Holy Ghost has created faith in Christ, there true Christian love, which is the reflection of God's love, is also created and produces acts of kindness toward our fellowmen and especially toward our fellow Christians. Our faith in Jesus shows itself in works of love --but God does not need these works as a proof of our faith. We do not have to prove our faith or our love to the Lord God who is able to look directly into our hearts and to read them as an open book.

Others however--your fellow Christians--cannot look into your heart to see whether or not you believe in Jesus as your Savior. They cannot see the love which you have in your heart for the Lord and they cannot see the love which you have in your heart for them. Our text therefore makes it possible for us to consider for our meditation on this opening day of our convention, the theme:

PROVE YOUR LOVE FOR ONE ANOTHER!

- We shall see: 1. How this was urged upon the Christians at Corinth, and
2. How this should also be urged upon each one of us.

May God the Holy Ghost bless the consideration of His Word. . .

I.

On his second missionary journey, the Apostle Paul came to the city of Corinth in Greece, about 40 miles from Athens. Today nothing remains of Corinth except a few dingy homes and bleak ruins of ancient buildings. But the Corinth at the time of the Apostle Paul was a large, fast growing, flourishing metropolis--the commercial center of Greece and the capital of the Roman province of Achaia.

Trade, art, and architecture, rather than philosophy, were the chief interests of the metropolitan leaders in Corinth and consequently great wealth flowed into the city. Here hundreds of priestesses served Venus, the goddess of love, by offering their bodies for prostitution in worship of their goddess. Such horrible lewdness was carried on in connection with their idolatry that the term "corinthianize" became a byword among the ancients for the act of having intercourse with a prostitute. The "corinthian drunkard" and the "corinthian banquet" also became proverbial. Corinth was the Las Vegas or San Francisco of ancient times. In Corinth, slavery was practiced in its most miserable form and besides the very rich there were also the very poor. One historian writes: "The entire city was like a vast evil resort!" Here, in this wicked city, the Lord, through the missionary labors of the Apostle Paul, established a Christian congregation. This congregation, founded by the Apostle Paul, was composed chiefly of Gentiles from among the lower classes of society. Partially because of their environment, this congregation was subject to pride and arrogance, and had not entirely thrown off the gross sins of immorality which permeated the city.

According to the Book of Acts, Paul continued in Corinth for over a year and a half, and, when he proceeded on his missionary journey, Apollos came to Corinth and served the Corinthian Christians. As time went on, certain Christianized Jews came to Corinth claiming to be good friends of Peter and James. These false teachers, called Judaizers, brought dissension to the congregation. They questioned Paul's authority as an Apostle of Christ and insisted on the observance of the ceremonial laws. Factions rocked the congregation and threatened to destroy the work which Paul, by the grace of God, had accomplished. Church discipline fell into disuse; indifference and immorality and vice prevailed; members sued one another in court; the Lord's Supper was desecrated, and some of the members went so far as to deny the resurrection of the dead! Some of these problems are prevalent in many so-called Lutheran congregations of today!

When the Apostle Paul became aware of these awful conditions in the congregation at Corinth, he wrote his First Epistle to the Corinthians. He had written a previous letter, which evidently had been destroyed, in which his words were misunderstood and which had caused many of the Corinthians to become more antagonistic. First Corinthians, however, was well received and some of the problems in the congregation were resolved--but certain unfavorable conditions continued to prevail: Some of the members were still prejudiced against the Apostle Paul because of the false teachings of the Judaizers. Sinful conduct and immorality among the members had still not been entirely removed. At this time also, Paul and his helpers were taking up a collection from the various Christian congregations in Asia to help the poor Christians in Judea who were suffering from a severe famine. Paul was hopeful that the Christians in Corinth would likewise participate wholeheartedly in

this endeavor and thereby prove their love for their fellow Christians. In his Second Epistle to the Corinthians we therefore read the words of our text: "Wherefore show ye before the churches the proof of your love!"

To counteract the pride and self-conceit in the Corinthian congregation the Apostle Paul had written: "What? Came the Word of God out from you? Or came it unto you only?" (I Cor. 14:36). To combat the factious spirit in the congregation, Paul had written: "Is Christ divided?" (I Cor. 1:13). To again reestablish a thorough practice of Church discipline, the Apostle had written: "Put away from among yourselves that wicked person!"--with reference to a member in the congregation who had committed incest (I Cor. 5:13). To curb unchastity, Paul had written: "Flee fornication. . . What, know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" (I Cor. 6:18, 19). As to one Christian taking another to court, Paul had written: "I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren? But brother goeth to law with brother, and that before the unbelievers. Now therefore there is utterly a fault among you, because ye go to law one with another!" (I Cor. 6:5-7). Concerning their desecration of the Lord's Supper, Paul had written: "Ye cannot be partakers of the Lord's Table, and of the table of devils!" (I Cor. 10:21). In his rebuttal directed toward those in the Corinthian congregation who denied the resurrection of the dead, Paul wrote: "If the dead rise not, then is not Christ raised: And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead!" (I Cor. 15:17-20). In three chapters, Paul, with great humility, yet boldly, defends his authority as an Apostle of Christ against the Judaizers and all who had been taken in by them. And in our text, the Apostle urges the Corinthian Christians to PROVE THEIR LOVE for their fellow-believers in the other congregations, for the men whom Paul had sent to them especially to encourage among them the offering for the poor Christians in Judea, and to support the favorable report which he had recently heard concerning their congregation.

We have now seen how the members of the Corinthian congregation had done much to destroy the unity of the Spirit which should have existed among themselves and the other Christian congregations. They had given much offense to their fellow-Christians in other churches and in this they had shown a grievous lack of Christian love. Now, in our text, the Apostle urges them to "PROVE" or to "display" their love before the churches--to give evidence of the bond of love which should unite them with those of the household of faith!

II.

But how should this exhortation of the Apostle Paul in our text also be urged upon us? Certainly, our congregations are not identical to the congregation at Corinth as pertains to conditions and circumstances. But is there any among us who would say that we, in the congregations of the Concordia Lutheran Conference, do not need to be urged to PROVE OUR LOVE, to display our love, to demonstrate our love for one another, to give evidence of our love for our fellow Christians? Such a demonstration of love was so characteristic of the early Christians that the heathen people who observed them, declared: "Behold how the Christians love one another!" Should not this also be said of us as individual members of a Christian congregation and of a Conference of congregations? The Lord Jesus says: "By this shall all men know that ye are My disciples, if ye have love one to another!" (John 13:35).

But how can we "prove" our love for one another? Let us consider a few ways in which we can do this in the hopes that there will be still many more ways found by each one of us as we continue to search the Scriptures and bask in the Light of God's Love. In his letter to the Galatians (Gal. 5:16ff), the Apostle Paul lists a number of virtues for which we Christians should strive. He calls them: "Fruit of the Spirit!" There we read: "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance!"

"Love" is the most essential product of our faith in Christ Jesus. It is the mother of all other Christian virtues. The Apostle therefore mentions it first in this list. Here the love mentioned is that which should exist among Christians is the same Greek word for love as is found in the statement: "God is Love!"--a love which embraces all mankind and earnestly desires the salvation of all people; a love which rejoices in fellowship with Christ and with fellow-believers; a love which shows itself by patience, longsuffering, self-restraint which does not easily retaliate a wrong; love which shows itself in kindness, gentleness, warmheartedness; love which exercises itself in goodness, desiring what is good and doing good to others; love which shows itself in faithfulness or trustworthiness; in meekness, not in outbursts of pride, anger, vehemence, or violence; love which holds our desires and our passions in check.

Such love, the Apostle writes: "Suffereth long and is kind; envieth not, vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity but rejoiceth in the Truth!" (I Cor. 13:4, 5).

The Bible tells us that our love should be "without dissimulation," that is, without hypocrisy--showing itself in "deed and in truth!" We PROVE OUR LOVE by being "kindly affectioned one to another. . . in honor preferring one another" (Rom. 12:9,10), by being "compassionate," "courteous, not rendering evil for evil or railing for railing, but contrariwise blessing (I Peter 5:8, 9), "with all lowliness and meekness, with long-suffering, forbearing one another in love" (Eph. 4:2), being "kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you!" (Eph. 4:32).

What a wonderful example of Christian love we find in the Apostle Paul when he writes to the Corinthians: "The third time I am ready to come to you; and I will not be burdensome to you: for I seek not yours but YOU. . . I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved!" (II Cor. 12:14,15).

O dear Christians, the Bible tells us: "We know that we have passed from death to life, because we LOVE the brethren!" (I John 3:14). "Let us love one another: for love is of God; and everyone that loveth is born of God, and knoweth God. If God so loved us, we ought also to love one another. If we love one another, God dwelleth in us, and His love is perfected in us!" (I John 4:7,11,12). To this end may the Lord make us to "increase and abound in love one toward another!" (I Thess. 3:12). Let us then PROVE OUR LOVE, for Jesus' sake! Amen.

SERMON PREACHED AT THE SUNDAY SERVICE
by the Rev. H. David Mensing
Tinley Park, Ill.

John 21:15-19

In the Name of Jesus Christ, our Lord and Savior, beloved brethren in Christ:

"Prove your love." That is the motto chosen for this convention. It is a very fitting choice, first of all because these words are the very words of God himself spoken to his people in the Holy Scriptures; and, by the grace of God, the Christian congregations comprising our conference have determined and, unlike many churches and church bodies of our time, are still determined that their doctrine and practice must rest completely and alone upon the Holy Scriptures, "the foundation of the apostles and prophets, Jesus Christ Himself being the Chief Cornerstone." (Eph.2:20)

"Prove your love" is also a very timely motto, fitting to the times in which we live. For in our day the true love of many is at a very low ebb according to the Savior's prophecy of the last times, "Because iniquity shall abound, the love of many shall wax cold" (Matt.24:12). Moreover in our day, this Scriptural motto of our convention, yes, the very precept and concept of love is grossly mistaught and misapplied by many who would pervert the pure doctrine and the right practice of God's Word, using "love" as an excuse simply to tolerate error in doctrine and life and even to defend persistent false teachers and persistently wicked, unrepentant people.

In the midst of many such abuses of God's holy Word, let us cite here, in brief, only two, which are so prominent in our times that, no doubt, most of us have personally observed them in our dealings with errorists in our attempts to correct them and to uphold the eternal truth of our God. There are, first, those who pervert the love of God toward mankind, claiming that, since God is love (1 John 4:16), he cannot hate anything or anyone; and that, consequently, we who are to walk in his steps must be likeminded (1 Pet.2:21). Such people completely side-step the Scriptural truth that God is also just and holy and that he must therefore hate all sin, as the Scriptures testify of him, "Thou lovest righteousness, and hatest wickedness." (Ps.45:7) They patently ignore the Scriptural truth that God can love sinners only in and through Christ Jesus, His Son, who by His vicarious atonement for the sins of the world satisfied God's justice, making it possible for him to be gracious to sinners (2 Cor.5:19; Eph.2:13); and they brazenly reject the clearly revealed truth that whoever spurns the love shall and must be abhorred by God and eternally damned. (John 3:36; Mark 16:15-1

There are, secondly, in our day many who emphasize and often talk profusely about the neighborly and brotherly love required in the Second Table of the Law while they de-emphasize the Scriptural truth that to love God above all things and persons is our first and foremost obligation. Now God's Word indeed teaches us: "Thou shalt love thy neighbor as thyself." (Lev.19:18; Matt.22:39) And it points out a very special affinity that exists between Christian brethren, who have become God's children through faith in Christ Jesus and are one with us in faith. (John 13:35) Yet it is evident in Scripture that also this kind of love is not a weak and sentimental emotion that permits an erring brother to continue in ways that lead to destruction, but rather an all-consuming, selfless devotion that compels the Christian, in meekness but with definiteness and firmness in accord with God's Word, to discipline and restore those who are overtaken in a fault. (Gal.6:1; Matt.18:15-17; Prov. 13:24) It is evident in Scripture, furthermore, that even this neighborly, yea this brotherly love is not to take precedence over the First Table of the Law, which requires: "Thou shalt love the Lord with all thy heart, and with all thy soul, and with all thy mind." (Matt.22:37) Yes, "He that loveth father or mother more than Me," says our Lord Jesus, "is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me."

(Matt.10:37)

So we see, my dear brethren, that there are many kinds and degrees and interdependencies of love taught in the Bible, each to be observed in its proper sphere and without abuse. As our love to God and man proceeds, as a fruit of justifying faith, from God's love to us in Christ Jesus, for it is written, "We love him because he first loved us;" (1 John 4:19) so also the fulfillment of all the commandments, yes, also those of the Second Table, must flow from a childlike fear and love of God in accordance with the First Table.

With these things then in mind, let us now center our attention on the text before us and on the first and highest requirement of the Law of Love. On the basis of this text, under the guidance of the Holy Spirit, let us seek answer to this important question:

How are we Christians to Prove our Love to the Lord, our Savior?

The answer of our text is in these three parts: We are to prove our love to Him

- I. By dearly loving Him even as He first loved us, but with all humbleness of heart and mind;
- II. By faithfully feeding His lambs and sheep; and
- III. By being willing to bear the cross with Him, yes, even death for His name's sake.

I.

The first fourteen verses of this twenty-first chapter of John's gospel relate the appearance of the risen Savior to seven of His disciples at the Sea of Galilee, at which time He, by a miracle like the one done in His earlier ministry and recorded in Luke chapter 5, helped them catch a whole boat-load of fish; and then, even as they were still hauling the fish to land, invited them to have breakfast with Him consisting of fish already there, broiled on a fire of coals, and of bread. It was just after this breakfast that the Lord Jesus held the special conversation with Peter recorded in our text, through which He publicly, before the other disciples, restored Peter, who had denied Him, to his apostleship.

Also before this time Simon Peter had been a true believer in Jesus. We recall, for example, some of his bold confessions, as in Matt.16:16: "Thou art the Christ, (that is, the Savior), the Son of the living God;" and as also similarly in John 6:69. Yet he had done what you and I, too, have often done in various ways in our life. He had fallen into sin and denied Jesus. One can hardly read before our text of the "fire of coals" or in our text of the three-fold question, "Lovest thou me," without recalling Peter's three-fold denial of Jesus at the fire of coals outside the palace of the high priest when the Lord Jesus was in the midst of His great Passion. At that time his knowledge of Jesus was still very weak, and with his faith in Jesus was mixed an element of self-trust and self-love. It was this that caused him to fall. Do you not remember from the Passion history how he even boasted of himself, as though he were better than the other disciples, "Though all men shall be offended because of Thee, yet will I never be offended."? But now, after Peter repented, and as the risen Lord now tests and strengthens him, what do we read in our text?

We read: "So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto Him, Yea, Lord, Thou knowest that I love Thee." Notice here how carefully Jesus probed into his heart. He no longer called him "Peter," that is, a stone or rock, but simply "Simon, son of Jonas." This was indeed a real probe and challenge for any personal pride, self-trust, and self-love

still in Peter's heart to crop out and make him say, "Why don't you call me "Peter" anymore? Don't you trust me?" And Jesus added, in front of the other disciples, "Lovest thou me more than these," that is, "more than these do?" These words no doubt reminded Peter of how he had once boasted a greater love and faithfulness than all the rest. And then we want to note also the very word which Jesus used for love in these questions to Peter.

In the original language of the text, two different words are used meaning "to love." The one expresses the highest kind of love, and is constantly used of God's perfect, self-sacrificing love to man in the Savior; while the other expresses the affection which one friend has for another. Now, when Jesus questions Peter the first and second times, He uses that more exalted term and says in fact, "Simon, do you love me with that greatest love with which I have loved you?" But now Peter is careful not to boast, and so he answers with the other word. "Lord, you know that I have deep affection for you as my dear friend." Then, finally, in His third question, the Lord condescends to Peter and asks him, "Do you really love me dearly as your friend?" To which Peter then replies, "Lord, you know all things; you know that I love you dearly, but I don't mean to boast that my love is even nearly as great and wonderful as yours." This is all very touching to observe, for it shows the true love for Christ that characterizes a penitent sinner, a truly believing Christian. Now gone entirely is that former self-trust, self-love and boasting which characterized the Peter who denied Jesus. Now he simply commits the questions "Lovest thou me" to the Savior's omniscience and says, "Lord, you know all things. You even know my heart, how dearly I love you; and yet you know also my poor, sinful heart; you know that my love is still very imperfect, and how sorely I need you to be my dear Savior!"

This, then, is how we also should follow our risen Savior in love; this is how we should prove our love to Him, loving Him indeed very dearly, yea, striving even to love Him perfectly as He requires because He first loved us most perfectly and gave Himself as our Savior. And yet we should realize that our human heart, as the Prophet Jeremiah reminds us, is "deceitful above all things, and desperately wicked," (Jer.17:9); and so as Peter himself writes in his First Epistle, we should "be clothed with humility." (1 Pet.5:5). Yes, in answer to Jesus' questions to us, "Lovest thou me?" we ought always to express and demonstrate our deep love for Him, as, for example, by our loving devotion to His Word and Work, and by daily following after His commandments; as He has taught us, "If ye love me, keep my commandments." (John 14:15). And yet, we must never boast of our love, as though ours is so much better than that of our fellow disciples who may still show certain weaknesses in their Christianity, or perhaps even already much like the Lord's perfect love for us. Truly following our risen Savior, truly proving our love to Him is loving Him very dearly, after the pattern of His perfect love for us, but with all humility of heart and mind, always penitently realizing that, in comparison to Him, we are all, at our best, still very loveless people, still doomed to His wrath and displeasure, the righteous curse of temporal death and eternal damnation, were it not for His perfect, saving love toward us, by which, while we were yet sinners, He died for us (Rom.5:8), and by which, through His Holy Spirit, our dear Lord daily and richly forgives all sins to us and all believers. (1 John 1:7)

II.

Now we see from our text, secondly, that we truly follow our Lord in love, and prove our love to Him, when we, in such love, also faithfully feed and care for His lambs and sheep.

The text tells us that Jesus asked Peter three times, "Lovest thou me?" And each time that Peter professed his love for Jesus, this is the very thing the Savior told him to do in order to prove and demonstrate his love. "And when He had spoken this,

He saith unto him, Follow me." To Peter's first answer, "Lord, thou knowest that I love thee," Jesus replied, "Feed my lambs." Upon his second answer, Jesus added, "Feed and pasture my sheep." And to his third answer, he added in summary, as we have it in the original words, "Feed and shepherd all my dear little sheep." With these words the Lord very evidently restored Peter to his apostleship after his denial of Jesus. But by these words the Lord Jesus also does more. For His words, we remember, are written down for our learning. (Romans 15:4)

While it is true that the Lord does not hereby commit to all Christians the office of the public ministry of His Word, for that is done, His Word teaches, by a particular call tendered to faithful men, who, after very special study and training, are able to teach others also; it is true, nevertheless, and very plain from Jesus' words in the text, that the Savior is here challenging everyone who professes to love Him to prove that by actively taking part in His important work on earth, the feeding and shepherding of His precious lambs and sheep. (Heb.5:4; Rom.10:15)

Our Lord Jesus mentions the lambs first, no doubt because they are basic to the sheep. If there are no lambs, there will not be any sheep either. And if the lambs are not brought up in the nurture and admonition of the Lord, if they are not taught and trained to be true and faithful Christians, there will not be any sheep later on in the flock of the Good Shepherd. Besides this, our dear Savior has a "special heart" for, a special interest in, the little ones, who are very dependent upon others to be fed, taught, and led in the right paths. Therefore He pleads with us all: "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God." (Mark 10) Therefore the Lord lays this Christian care and shepherding of the little lambs, the children, as a solemn obligation, on pastors and on all the Christians who profess to love Him and follow Him; but He lays it particularly on the parents at home, who live with their children day by day and thus can be of the greatest and most constant influence upon them. Don't you hear Him say? : "And ye fathers, ... bring up your children in the nurture and admonition of the Lord!" (Eph.6:4) "And these words which I command thee this day shall be in thine heart, and thou shalt teach them diligently unto thy children." (Deut.6) "Tell me, therefore," says your Savior to you, "tell me, dear pastor, dear Christian, dear father and mother, Lovest thou me? Then don't you neglect their most careful Christian training, but feed my lambs!"

To this however Jesus also adds the words, "Feed and pasture my sheep." Also the sheep of Jesus, the older Christians, need to be fed and pastured, so that their life, their spiritual life of faith, may be maintained and their health promoted unto eternal life. They need to be fed regularly and carefully in the life-giving green pastures of God's pure Word; and they need to be shepherded, that is, sought after, corrected, protected from the wolven false prophets, snatched away from the dangerous paths of sin, and continually wooed back into the safe and comforting fold of the Chief Shepherd by His inviting Gospel. They need all this because they are sheep and wander, oh, so easily, away from their Shepherd and His pastures. "And other sheep have I," the Lord Jesus yet adds, "which are not of this fold. Them also I must bring." He is speaking of those others whom He has chosen, who have not yet been brought into His fold. Yes, there is mission work to be done and others yet to be brought in to Jesus! (John 10:16)

All this, dear brethren, is the reason why God has ordained and established the Christian congregation, or local church, with its office of the public ministry. And when we speak of the public ministry, we must speak, in connection therewith, also of our seminary and its great importance for the maintenance of a true and faithful ministry, for the new mission fields that ought to be established as well as for the future of our congregations. For the faithful Martin Luther speaks truly, in accordance with our Savior's word and will; and the sainted Doctor Pieper, likewise, when he reiterates Luther, saying: "The ministry is despised ... when Christians are slow to ... maintain

schools for the training of men for the public service in the Church." (St. L., X:417; 458; Pieper, Dogmatics, III, 450) It should therefore be evident that all this, of which our Savior speaks in the text before us, is surely not alone the work and obligation of ministers and pastors, and surely not alone of our present, current ministry. For how far could we ever hope to progress in the mission work of our Lord if we have no extra pastors to send forth as missionaries? How long would our present congregations continue even to exist if we did not provide well-trained and faithful pastors for the future? And for how long would there be any faithful congregations and pastors to do the work of the Lord Jesus, if it were not for the faithful, loving sheep, sheep not only to come and be fed and guided, but also, by their faithful work and service, by their loving gifts and sacrifices, and by their fervent prayers, to stand behind and support the undershepherds of Jesus; to maintain, promote, and extend the dear Savior's church here on earth?

So you can see, my dear brethren, that it all comes right back down again to the individual Christian and his love for Christ. Yes, you, each of you, you are feeding the lambs and sheep too, inasmuch and in as far as you are an active Christian not only in your home but also in the church. Jesus is coming to each of you today, as He did to Simon Peter, and He is asking you, "Lovest thou me?" ("Do you really want to follow me faithfully in love? Do you want to prove your love to me? Then don't you ever be indifferent and inactive in the work of my church, but feed my lambs, pasture my sheep, feed and care for and help shepherd all my dear little sheep!")

III.

Just how truly, faithfully, and lovingly do you and I want to follow our dear Savior? How surely do you want to prove your love to Him? For we see now, thirdly, from this text that we follow Him truly and prove our love to Him only when we are willing also to bear the cross with Him, and even to suffer death, if need be, for His name's sake.

Having spoken thus far with Peter, and having questioned him about his love, the Lord Jesus then also told him, "Verily, verily, I say unto thee, When thou wast young, thou girdest thyself and walkedst whither thou wouldst; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee and carry thee whither thou wouldst not." And John now, by God's inspiration, adds this explanation, "This spake He signifying by what death he should glorify God." "And when He had spoken this, He said unto him, Follow me!"

As the Apostle John explains, these words of Jesus to Peter were a direct prophecy that Peter would have to suffer a martyr's death at the hands of the heathen for his Savior's sake. When he was young, Peter put his own belt about his garment and did whatever he pleased. But when he is old, another, namely a heathen executioner, would stretch out his hands, tie him up, and take him where he did not like to go. And we note from the church historian, Eusebius, who lived about 300 A. D., the report that, in the year 64 under the Emperor Nero, Peter, for his faithful confession of Jesus, was crucified at Rome, bound up and tied to the cross upside down. If that history is accurate, and we know of no reason to discount it, we may certainly conclude from it together with Jesus' prophecy that what Peter had promised in the Garden of Gethsemane, "Though I should die with Thee, yet will I not deny Thee," (Matt.26:35), he was now to carry out in order to give the final proof of his loving faithfulness, to the glory of his Lord and Savior.

Now, beloved fellow Christians, not all of us may have to endure a martyr's death to prove our love and faithfulness to the Savior. Yet all of us, God's Word assures us, "must through much tribulation enter unto the Kingdom of God." (Acts 14:22) And does

not Jesus say all-inclusively and therefore very personally to all of us?: "If any man will come after me, let him deny himself, and take up his cross, and follow me." (Matt.16:24) Who but God himself knows how heavy a cross we may yet have to bear to prove ourselves loving and faithful followers of Jesus? So then let us even now cheerfully and lovingly deny ourselves for His sake and bear the burdens that are necessary to such proof. We are going to follow someone in our life here on earth, that is sure! Would you want to follow the devil, your flesh, and the wicked world, through temporary ease, to damnation? Or would you not rather follow your dear Savior, through the cross to the crown of heavenly joy and glory? For He so lovingly, so graciously promises you: "Be thou faithful unto death, and I will give thee a crown of life." (Rev.2:10) Amen.

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PRESIDENT'S REPORT

for the 22nd Annual Convention of the Concordia Lutheran Conference.

Dear Brethren:

The Lord has made us Christians. The Lord has made us Lutheran Christians. He has enabled us to confess the full Truth of His Word in all its purity and He has blessed us with this precious Gift not in order that we sink into a dead orthodoxy or carnal security without love and without enthusiasm for the work of the Lord. He has blessed us with the precious Gift of His pure Word in order that we might spend ourselves and be spent in His service, yes, that every one of us--pastors as well as lay people--might sacrifice our strength, our talents, and our earthly goods as those who truly realize what a privilege it is to live under Christ in His Kingdom and to serve Him. It is for this reason that we have formed our Concordia Lutheran Conference in order that our congregations which are one in faith might, under the blessing of the Lord, accomplish objectives in the service of our Savior which would be difficult for us to accomplish alone as individual congregations. These Christian objectives are nicely set forth in Article III of our Conference Constitution which reads as follows:

- "1. The conservation of the unity in the true faith.
2. Joint testimony and defense against all public errors in doctrine and practice.
3. Joint effort toward God-pleasing union with other Lutherans, namely such union as is based upon the unity of the Spirit--full agreement in doctrine and practice on the basis of God's Word.
4. Joint extension of the Kingdom of God through cooperative mission work of our congregations.
5. The adequate training of pastors for the work of the ministry in our midst, and of parochial school teachers and other helps to the ministry.
6. The publication and distribution of orthodox religious books, periodicals, and other literature for the promotion of the true faith.
7. The endeavor to bring about the best possible uniformity in orders of service, church customs, and other congregational externals; without, however, abridging any congregation's rights in matters indifferent (adiaphora)."

May these objectives always be uppermost in our minds as we perform our work as delegates to this 22nd Annual Convention out of love for our Savior.

At our last convention, which was held in Seattle, Washington, your President and Secretary were asked to reclaim for our Conference the President's Files which were still held by Rev. E. L. Mehlberg of Coos Bay, Oregon. This was accomplished with ample patience and with a minimum of expense for legal assistance. We thank the Lord that these files, which are the rightful property of our Conference, are again in our possession.

During the past year, the congregations of our Conference, by Referendum Vote, made the necessary changes in our Conference Constitution so as to have an Article covering the Conference publishing house, officially known as Scriptural Publications (Concordia Lutheran Conference). This new Article of our Constitution directly involves one and indirectly involves three or four of our Conference objectives. Our congregations are therefore to be commended for realizing how important it is to have a proper working relationship firmly established and maintained between the publishing house and our Conference, and that a matter of such

far-reaching importance relating to the objectives of our Conference be recognized in our Conference Constitution even as the duties of other Standing Committees, having to do with the Christian objectives of the Conference, are set forth in the Constitution.

What is the state of our Conference at this time? The words that best describe it, in my estimation, is that there is a general tendency toward a lack of real and genuine concern for our Conference and its objectives. If we could call back the enthusiasm and self-sacrifice which characterized our Conference in its earlier years! In those days we were evidently more aware of what the Lord had delivered us from when we left the heterodox Lutheran Church--Missouri Synod because of its rank toleration of error in doctrine and practice. What a feeling of relief was ours and how eager we were to go forward in the work of the Lord without being hindered by disunity and strife! Down through the years our own precious unity was disrupted three times and our Conference wavered under these blows, but, under the Lord's gracious blessing, we, as a faithful remnant, were enabled to regroup and once again to pursue the work of the Lord as brethren "perfectly joined together in the same mind and in the same judgment."

We are small. Collectively our congregations are barely the size of one average mission congregation in the Missouri Synod. But Oh, how wonderfully and how richly the Lord has blessed us. He alone, through His Word and by His grace, has created among us a fellowship of congregations which should not be despised. This fellowship is exercised and the unity of the Spirit is furthered among us by the assembling together of the representatives of our congregations as we are in this convention to further the Christian objectives of our Conference. He alone has established our Seminary for the training of a future ministry which will help to retain the pure teachings of God's Word among us. He alone has seen to it that we have a publishing house in our midst from which His name may be glorified through the printed Word. Do we frequently think on these amazing blessings of God's grace and earnestly thank our gracious God with our lips, by our actions, through the use of our talents, the sacrifice of our time, the willingness to endure inconvenience, and the unselfish sharing of the gifts which the Lord has given us?

We are small, and this past fiscal year our contributions to carry out the objectives of our Conference have hardly been meeting the obligations necessary to keep our Conference going financially from month to month. Certainly, each one of us in our congregations has a blessed privilege to give for the work of the Lord in our Conference and to know that what he gives is actually going for the Lord's work--to keep His pure Word among us for ourselves and for our children after us. In the Christian objectives of our Conference we have ample opportunity to prove our love for our Savior, for those who do not yet know Him, and for those who are of the household of faith. May we bring back to our congregations the urgent appeal that the blessings with which the Lord has blessed our Conference may indeed be lost if sufficient funds are not forth coming. The contributions to our Seminary Fund alone are about \$800.00 short of meeting the salaries of our professors. The monthly contributions to our Mission Fund will be totally insufficient to support a man in the mission field. May our congregations not be apathetic to these very important needs and goals of our Conference and, may we earnestly beseech the Lord, once again to fill us with zeal for the work of His Kingdom.

Because of our small size and limited financial resources, one of the dangers that faces our Conference is the danger of over-organization and over-le-

gislation. Over-organization has a tendency to drain Conference funds in areas which have no direct bearing on our lofty Christian objectives and also tends to diminish the important roll of our individual congregations. Over-legislation in a Conference as small as ours has a tendency to make some individuals of our membership unwilling to hold an office in which unnecessary demands are made upon their time. A limited organization and limited legislation in our small Conference is neither inefficient nor disorderly--but is designed to function with the greatest possible efficiency and with the greatest economy of time at the least expenditure of funds, yet, at all times entirely subject to the desires of the Conference in convention assembled.

The needs of our Conference will not be helped by more committees or by more legislation with regard to existing committees--but by a re-evaluation, in the light of God's Word, on the part of each congregation of its ability to give more for the great Christian objectives for which our Conference exists; that this re-evaluation is motivated only by the Gospel of Christ and Him crucified; and that by such re-evaluation we "prove our love" for one another as the motto of our convention exhorts us. To this end may we proceed to the work which lies before us in Jesus' name. Amen.

This report is respectfully submitted,

P. R. Bloedel, President

Report of the Committee to Review the Presidential Report.

Your Committee has examined the President's Report very carefully and has found it to be accurate and edifying. We unanimously recommend that the Conference, in this convention assembled, adopt the report with sincere thanks to President Bloedel for his faithful labors amid trying circumstances and difficult situations during the past Conference year and with heartfelt gratitude to the Lord of the Church for His rich and gracious blessings to our Conference and its President.

Respectfully submitted,

Pastor O. W. Schaefer
Walter F. Fischer
Paul F. Luedtke

CONVENTION ESSAY - June 22-24, 1973
 by the Rev. M. L. Natterer
 Lebanon, Oregon

That we Christians are to confess the Lord Jesus and His Word is such an obvious fact that it cannot justifiably be denied. The Lord gives His Church the Commission, "Go ye into all the world, and preach the Gospel to every creature" (Mark 16:15). There is simply no doubt about it, he who refuses to confess Christ as his Savior from sin, death, and hell, will stand on the left side (Matt.25:41) of Christ's Throne on the Day of Judgment. In crystal-clear terms the Lord reminds us, "Whosoever therefore shall confess Me before men, him will I confess also before My Father which is in heaven. But whosoever shall deny Me before men, him will I also deny before My Father which is in heaven" (Matt.10:32,33). And again, "Whosoever therefore shall be ashamed of Me and of My words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when He cometh in the glory of His Father with the holy angels" (Mark 8:38). Now we Christians confess the Lord Jesus motivated not by a slavish fear of Him, but rather because we love Him Who first loved us and gave Himself that we, possessing the forgiveness of all sins, might be the heirs of everlasting bliss and joy. "Out of the abundance of the heart the mouth speaketh" (Matt.12:34). As love to Jesus and our fellow-man prompts us Christians to confess the Savior with our lips so also love should prompt us Christians to be faithful stewards also in the area of giving. This is the theme which is to occupy our attention at this convention, a theme which is a most timely one. In the body of this essay your essayist lays no claim to originality but simply sets forth a compilation of what was written already in years gone by in old orthodox German Synodical essays delivered by our fathers. May God the Holy Spirit bless our consideration of this theme -

THE EXERCISE OF CHRISTIAN LOVE IN CHRISTIAN STEWARDSHIP!

First of all, we should like to emphasize the word "Christian" in the above theme. While all men should acknowledge their position as stewards, and should seek rightly to exercise their stewardship, the heathen who have not come unto the heavenly Father by Jesus Who alone is the Way, the Truth, and the Life, are wholly incapable of exercising such stewardship. Before men can do right toward God, they must be right with God. "Without faith it is impossible to please Him" (Heb.11:6). Jesus even said to His disciples, "Without Me ye can do nothing" (John 15:5). The Apostle Paul reminds us that "as many as are led by the Spirit of God, they are the sons of God" (Rom.8:14). Only the Christians, God's children through faith in Christ, can really exercise such stewardship!

Thus it is not a matter of indifference with God concerning the source of gifts for His Kingdom. He has placed this blessed work in the hands of those whom He has called out of darkness into His marvelous light. Indeed, we readily acknowledge that, at times, God makes use of the unbelievers for the advancement of His Kingdom thus revealing that the Kingdom of Power serves the Kingdom of Grace according to His wisdom and will. But the gifts which the unbelievers may give are not acceptable unto the Lord, because, as we already have noted, "Without faith it is impossible to please Him" (Heb.11:6). The Lord reminded the unbelieving Jews through the Prophet Jeremiah, "To what purpose cometh there to Me incense from Sheba, and the sweet cane from a far country? your burnt offerings are not acceptable, nor your sacrifices sweet unto Me" (6:20). Compare also Isaiah 1:10ff. We must remember that the unbelievers are dead in trespasses and sins and in their natural state receive not the things of the Spirit of God; for they are foolishness unto them; neither can they know them, because they are spiritually discerned. (See Eph.2:1; 1 Cor.2:14).

Only Christians are stewards in this sense for God has from eternity chosen them

not only for the joys of heaven but also for a life of service here on earth. While God certainly loved the whole world and gave His Son for all, redeeming all mankind by the atoning sacrifice of His Son on the Cross, yet only those who are dressed in the blood and righteousness of Jesus can stand before God. As Christians we are "God's Workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph.2:8). Not only have the very works which we Christians are to perform been foreordained, but even the necessary means and the ability enabling us to do them have been granted to us by the Lord. After receiving such supplies of grace, we do not the expected works, what are we, then, but unfaithful stewards!

Remember the words which the Lord spoke to Abraham? "And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing" (Gen.12:2). There we observe God's promise of the coming Redeemer. Yet, we also observe God's plan to use His chosen people on earth not only to receive His blessings, but also to conserve them, and to pass them on to others. Abraham was made a steward of the promises of God. What if Abraham had been faithless? But God gave him grace to be a faithful steward. Now in each generation God raises up for Himself faithful stewards who are to exercise such stewardship. When the chief priests and Pharisees, and under their leadership also the people, had been unfaithful stewards over God's spiritual gifts, Jesus pronounced this sentence upon them, "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof" (See Matt.21:33-46).

In the parable of the Talents, Matthew 25, the Lord Jesus speaks of the manifold gifts of God entrusted in varying measure to His disciples. In His parable of the Pounds, Luke 19, Jesus refers to the spiritual gift which all receive alike, namely, the Word of God with its saving power. Dr. Stoeckhardt, in commenting on this double parable, says in his Biblische Geschichte des Neuen Testaments, "The servants of the Lord are the disciples of Jesus, the Christians. Unto them Christ, the Lord, has entrusted all kinds of gifts and goods, spiritual and temporal; and He requires of His servants that they place His gifts into His service, that they use them in the interest of His kingdom, that they be faithful stewards over these goods from the time of His glorious ascension until His return to Judgment. Above all, He has given unto them His Word, that they may spread it, and thereby gain souls for the kingdom of heaven. And the true Christians do this, some with a greater, others with a lesser degree of diligence. Some, however, though having the name of Christians, neglect and waste the entrusted gifts, show no zeal for the Lord and His cause. They are wicked servants and hypocrites. Some day Christ will return in His glory, and call His servants to render an account. The pious and faithful servants will He praise and reward, each according to his works, and will grant them to share His kingdom and His glory. Of course, all that we then receive of the Lord will be a reward of grace. On the other hand, everything will be taken from the slothful and unfaithful servants; they receive no portion in the eternal kingdom of Christ" (page 233).

Only Christians are the stewards of God and can rightfully exercise this stewardship because they have recognized this calling and have consciously accepted the obligations as well as the privileges of stewardship.

When we speak of Christians being faithful stewards we mean ALL Christians, for all Christians belong to the Church. This includes, of course, men, women, and children. Not only the voting members, not only the communicant members, but all baptized individuals have the responsibility to exercise Christian stewardship according to their age, occupation, circumstances and talents. Obviously, we are not speaking about the tiny children who have not attained to the age of discretion (Deut.1:39: "...your children, which in that day had no knowledge of good and evil") since they are completely

dependent upon those who have the authority over them. Yet how often we hear those who would excuse the children from giving to the Lord Jesus. But remember what happened when the chief priests and the scribes were so sorely displeased because the children in the temple cried, "Hosanna to the Son of David" to the Lord Jesus? "And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?" (Matt.21:16). At the earliest possible age our children should learn not only to take from the Lord's hand, but also to give. Many children receive a definite weekly allowance, other older children have part-time jobs, etc. They should learn to set aside a definite amount for the work in the Lord's Kingdom. And how necessary it is in this respect that they have the good example of their parents! For if the father does not practice faithful Christian stewardship, how can he expect his children to be liberal givers!

We dare not forget that the exercise of this stewardship is a privilege which the Lord bestows upon the Christians. What a glorious honor for us Christians to be co-laborers in building Christ's kingdom here upon earth. The Apostle Peter refers to the Christians as "a chosen generation, a royal priest-hood, an holy nation, a peculiar people." Hence the Apostle can exhort them, "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (1Pet.2:9,5). We know, of course, that the Christians do not have this honor because of any inborn meritorious quality, rather it is because we have been washed and justified in the Name of the Lord Jesus and by the Spirit of our God. (1 Cor.6:11). It is all due, 100%, to the grace and mercy of our dear heavenly Father in Christ, "in Whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace" (Eph.1:7). The Christians are "the apple of the Lord's eye" (Ps.17:8) bringing forth the fruits of their faith which are well-pleasing in the sight of the Lord. No wonder the Apostle Paul can refer to the gift from the Philippians as "an odor of a sweet smell, a sacrifice acceptable, well-pleasing to God" (Philip.4:18). Should this not be an incentive to motivate us Christians to strive to be more conscientious in the exercise of our stewardship?

But, alas, the Christians have their sinful flesh with which to contend. And we must remember that every Christian must confess with the great Apostle Paul, "I know that in me (that is, in my flesh,) dwelleth no good thing"... "For the good that I would I do not: but the evil which I would not, that I do" (Rom.7:18,19). Instead of letting the fact that God has accorded him such an undeserved privilege motivate him to more faithful stewardship, the flesh tempts the Christian to use it as a means of escape. If giving for Christ's Kingdom is a privilege, then it makes no difference if I accept and make use of this privilege! That is the language of our sinful flesh! Hence it is necessary that we be reminded that it is God's COMMAND that we exercise such Christian stewardship.

Our sinful flesh also tempts us to think that we are the owners, instead of stewards so that we can do what we choose with our money and possessions. We recall how Moses warned the Israelites, "Beware that thou forget not the Lord, thy God,...lest, when thou hast eaten and art full, and hast built goodly houses and dwelt therein, and when thy herds and thy flocks multiply, and thy silver and gold is multiplied, and all that thou hast is multiplied, then thine heart be lifted up, and thou forget the Lord, thy God, and thou say in thine heart, My power and the might of mine hand hath gotten me this wealth. But thou shalt remember the Lord, thy God; for it is He that giveth thee power to get wealth" (Deut.8:11,12-14,17,18). And the admonition which the Apostle Paul addresses to the Corinthians, "Who maketh thee to differ from another? and what hast thou that thou didst not receive? Now, if thou didst receive it, why dost thou glory as if thou hadst received it?" (1 Cor.4:7). We dare never forget that we are merely stewards, entrusted with these earthly possessions by the Lord to Whom alone belongs all things and Who will someday demand of us: "Give an account of thy stewardship!"

Whatever God commands us we must do. It is not for us to reason why, or to make excuses - it is for us unquestioningly to obey. There can be no doubt that it is God's command. Listen to a few of God's specific commands on giving. "Honor the Lord with thy substance and with the first-fruits of all thine increase" (Prov.3:9); "Vow and pay unto the Lord, your God" (Ps.76:11); "Every man shall give as he is able" (Deut.16:17); "Let him that is taught in the Word communicate (share) unto him that teacheth in all good things" (Gal.6:6); "To do good and to communicate forget not; for with such sacrifices God is well pleased" (Heb.13:16); "Charge them that are rich in this world that they be rich in good works, ready to distribute, willing to communicate" (1 Tim.6:17-19). To disobey God's Law of giving is the same as to transgress any of the Ten Commandments. And many who would hesitate to steal directly from their neighbor are continually stealing from God. God told the Jews through the prophet, "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings" (Malachi 3:8).

We are aware of the fact that in the Old Testament the Ceremonial Law provided for the time, the place, the amount to be given, etc. But in the New Testament we have been delivered from the yoke of the Ceremonial Law, yet we have not been delivered from the command to give. The command still stands: "Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel" (1 Cor.9:14). And who is to support the Pastoral Office? Not the State but the Church, in particular, every local Christian congregation, as we have already heard, "Let him that is taught in the Word communicate (share) unto him that teacheth in all good things" (Gal.6:6).

But does our responsibility to exercise Christian stewardship end with the local Christian congregation? We heard the Savior's words, "Go ye into all the world, and preach the Gospel to every creature" (Mark 16:16). In view of this command we are not to be satisfied with possessing the precious Gospel merely for ourselves, but we are to do all that we can in spreading the message of salvation far and wide, letting it sound forth throughout the whole world. Obviously, this cannot be carried out without the necessary funds. The work to be done in Christ's Kingdom on earth costs money. Hence our congregations have banded together in a Conference that we might pool our resources to bring the pure Light of God's Word to those who still grope about in the darkness of doubt and sin. We also have and support jointly a Seminary to train future pastors to preach the Word. Now I ask: How can a Christian refuse to participate in such blessed work?

The Lord Jesus has taught us to pray, "Thy Kingdom come!" In that petition we carry out what He exhorts us to do in Matthew, chapter 9, verse 38, "Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest." When we pray that petition does that not include active participation on our part not only in spreading the Word by the confession of our lips but also in exercising faithful financial stewardship? Simply to pray this petition and then to do nothing to advance Christ's Kingdom with our labors and financial assistance in every possible way - that, my dear friends, is nothing else than hypocrisy! What would we think of the man who prayed, "Give us this day our daily bread" and then sat back and refused to work when able to do so?

Another point to remember in this connection is: Why does God allow us to remain on earth? Surely not in order that we might enjoy a comfortable and luxurious existence that we could have in a far more glorious manner in the everlasting mansions of heaven. Dr. Luther rightly states, "We live on earth for no other purpose than to be helpful to others. Otherwise it would be best for God to take away our breath and let us die as soon as we are baptized and have begun to believe. But He lets us live here in order that we may lead other people to believe, doing for them what He has done for us" (St. Louis Edition, Vol. IX, 968). And this we Christians confess in the explanation

to the 2nd Article of the Apostles' Creed, "that I may be His own, and live under Him in His Kingdom, and serve Him"... Let us therefore recognize that the days of our earthly sojourn are lengthened according to the Lord's Will and the wealth of this earth is granted to us not only to provide for our household but also to share our time, talents, and money, that the Gospel of the Lord Jesus might be spread throughout the world.

Actually, on the basis of what has been stated already, we have sufficient motivation to exercise faithful Christian stewardship. Yet, there is a far weightier incentive for us Christians to give - the mercies of God! When the Apostle sought to encourage the Christians to do good, then he not only held God's command before them, but much more, the mercies which they had experienced. He wrote, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God" (Rom.12:1). If, because of these mercies, we are to present our bodies unto the Lord to be used in His service, then certainly that also includes our earthly possessions! Just think what great things our dear heavenly Father has done for us! Not only the manifold bodily gifts and temporal blessings, but, above all, His unmerited spiritual blessings through Word and Sacraments: forgiveness of sins, peace, hope, joy, comfort in affliction, and the assurance of an everlasting life with Jesus in the Joys of heaven. Pondering God's mercies, the Psalmist asks, "What shall I render unto the Lord for all His benefits toward me?" and he then answers, "I will offer to Thee the sacrifice of thanksgiving, and will call upon the Name of the Lord. I will pay my vows unto the Lord now in the presence of all His people" (Ps.116:12,17, 18).

Meditating upon such mercies of God should fill our hearts with love which reveals itself in the proper thankfulness. How can we help but love Him Who first loved us? "For the love of Christ constraineth us" (2 Cor.5:14) is the language of that individual whose heart has been changed by the power of God the Holy Spirit through the Means of Grace. How can the love of Christ dwell in the heart of that individual who, although professing to be a Christian, gives nothing to the Lord?

A further motive for exercising Christian stewardship must be love to our fellow-men. "We know that we have passed from death unto life because we love the brethren... Hereby perceive we the love of God because He laid down His life for us; and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (1 John 3:14-17). God so loved that He gave; should not we so love that we give? While indeed it is possible to give without loving, it is not possible to love without giving. When the Apostle Paul urged contributions for the needy in the congregation at Jerusalem, he reminded the Corinthian Christians that he sought "to prove the sincerity of their love" (2 Cor.8:8). And the world is full of those who are in need of our help. The spiritual and, in many cases, the physical condition of many of our fellow-men calls forth our Christian love in the faithful exercise of stewardship.

What shall we say to the question: How much shall a Christian steward give to the Kingdom of God? On this point, God has given us no specific command in the New Testament. The giving of one tenth was indeed God's order in the Old Testament, it had to be given. But in the New Testament it is not commanded. And what Christ has not commanded that the church dare not command nor make binding upon the conscience of any Christian. We are all familiar with the history of the Roman Church in this respect. The hierarchy possesses the authority to assess, the parishioners. Similarly, the 7th Day Adventists, the Mormons, etc., insist upon the very minimum of one tenth of the net income of each member. But in the New Testament, the size of the gift is left open. As God gives no specific command regarding eating and drinking, regarding the

time, place and order of worship, so also concerning the amount of our contributions. Why? Because in the New Testament God deals with us, not as with servants, but as with children and heirs, who, being prompted by the willing spirit of sonship, willingly, freely and liberally contribute to His Kingdom.

In line with this Dr. Luther aptly remarks, "In the Old Testament it was commanded that in addition to the yearly one-tenth given to the Levites, a special one-tenth had to be given every third year for the poor, widows, orphans, etc. Now such amounts have not been expressly fixed by specific laws in the New Testament because it is a time of grace in which everyone is exhorted to give willingly as Paul says in Galatians 6:6, 'Let him that is taught in the word communicate (share) unto him that teacheth in all good things.' And again in verse 10, 'As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.'" (St. Louis Edition, Vol. XII, 337). It is part of our Christian liberty that we determine the size of our gifts being prompted and motivated by love! Dr. Luther was not opposed to tithing if it were decided upon in Christian liberty. He wrote, "Since compulsion is abolished in the New Testament, it is not necessary to tithe. Yet I say that this sort of arrangement would still be a fine one if we agreed among ourselves to observe it." (St. Louis Edition, Vol. III, 258).

Yet, as Dr. Francis Pieper appropriately warns, "It is a terrible abuse of Christian liberty when Christians make use of this liberty in order to give little or nothing to Christ for His Kingdom. Thereby they use their liberty as a cloak for the maliciousness of their flesh. They then act contrary to the warning of the Apostle Peter, 'As free, and not using your liberty for a cloak of maliciousness' (1 Pet.2:16). God has relieved the New Testament Christians of the yoke of bondage, of compulsion, of the tithe, surely with the expectation and intent that they now serve Him not less, but more; that the people offer themselves willingly in holy array; that they place at His disposal all their possessions; and that they actually offer in each case whatever He hath need of. Alas, instead of this they, so to say, disappoint God. God had His trouble with the Jews, who cheated Him in the matter of the tithe in that they withheld either in quantity or in quality part of His due... Even so God has His trouble now with His Christians. He has relieved them of the tithe to the intent that in liberty they might serve Him all the more zealously. But they abuse this liberty. Instead of making it 11 per cent of their own free will, they rather seek to get away with an offering of 1 per cent and even less". (Verhandlungen des Süd-Illinois-Distrikts, page 40). The Lord warns us through the pen of the Apostle, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Gal.6:7). And when we examine the context of the verse just quoted, we note that the Apostle Paul speaks about giving!

Indeed, the smallest gifts of the Christians are accepted and rewarded when willingly given out of love to the Lord. Remember the widow's mite was a far greater gift than the large contributions of the rich. (Mark 12:41-44). After all, the widow had given in her poverty all that she had, even all her living. But woe betide those who are not "poor widows" but who possess the things of this world in rich abundance and seek to appease their consciences by meager contributions to the Lord's work! Dr. Pieper refers to some of the following dangers which in many cases are connected with meager contributions:

- 1) The desire to get away with meager contributions is contrary to God's Will, 2 Cor.8:2; 9:6;
- 2) Meager contributions in many cases ruin the quality of the gifts; they often reveal that the individual is not contributing willingly to his savior;
- 3) Meager contributions have their dangers especially when we consider their rewards, 2 Cor.9:6; Luke 6:38;
- 4) Meager contributions can readily lead the Christian unto doubting his state of

- grace and the truth of the Christian religion. According to the Scriptures good works are the external testimony of our faith, 2 Pet.1:10;
- 5) Meager contributions are offensive to the unbelieving world, since the unbelievers keep a sharp eye upon the conduct of the Christians also their giving, Matt.5:16;
 - 6) Meager contributions are an offense to the pastor and can cause him to become discouraged so that he does not trust God's Word and Will as he should;
 - 7) Meager contributions grieve the Holy Spirit Who dwells in the Christians, 1 Cor.3:16;
 - 8) Meager contributions hinder the building of God's Kingdom here on earth, Matt.24:14;
 - 9) Meager contributions invite God's wrath and may prompt Him to take His precious Gospel from us, Haggai 1:1ff; Matt.21:43.

In striving out of love to the Lord Jesus to be faithful stewards we Christians should be aware of certain marks which according to the Scriptures characterize Christian stewardship.

"For if there be first a willing mind, it is accepted"...(2 Cor.8:12). And again in chapter 9, verse 7, "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver." Although the Apostle urges and exhorts the Corinthians to participate in bountiful giving, he, at the same time, reminds them that they are to give willingly. We note in the Apostle's Epistle to the Romans how he writes concerning the congregations in Macedonia and Achaia, especially those of Philippi, Thessalonica, Berea, and Corinth, "It hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem" (Rom.15:26). And in 2 Cor., chapter 8, verses 1-3, "Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia; how that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power, I bear record, yea, and beyond their power they were willing of themselves." What willingness on the part of the Israelites when they brought their gifts for the building of the Temple! We are told, "Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the Lord: and David the king also rejoiced with great joy" (1 Chron.29:9). So we Christians must always strive to give cheerfully and willingly.

Another distinguishing mark of Christian stewardship is simplicity, giving in all sincerity without seeking the honor and praise of men. Such thoughts desiring the acclaim of men do indeed arise within the bosom of the Christian; hence we should heed the exhortation of the Apostle Paul, "he that giveth, let him do it with simplicity" (Rom.12:8). And the Lord Jesus impresses this upon us in Matthew 6:1-4, "Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret: and thy Father which seeth in secret Himself shall reward thee openly."

We Christians are not to become discouraged and tired in practicing faithful stewardship. The Apostle exhorts, "And let us not be weary in well doing: for in due season we shall reap, if we faint not" (Gal.6:9). The Gospel of the Lord Jesus must be preached in all the world for a witness unto all nations before the end of the world comes. Thus the work of supporting pastors and missionaries will have to continue until that glorious Day arrives when the Savior will lead the Church Militant into

the everlasting joys of heaven as the Church Triumphant.

Furthermore, we Christians, being motivated by our love to the Savior, should contribute generously and liberally. We heard before the dangers connected with meager and stingy contributions. Such selfishness is highly displeasing unto the Lord Who reminds us through the Apostle, "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully" (2 Cor.9:6).

And finally, he who is motivated by his love to Jesus to be conscientious in his Christian stewardship will certainly seek to give not haphazardly but regularly. This means regularly setting aside some fixed portion of his income to give promptly and cheerfully for the Lord's work here on earth. The Apostle Paul advises us Christians, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him"... (1 Cor.16:2). If, as the Apostle tells us all things are to be done decently and orderly in the Savior's Church on earth (1 Cor.14:40), then surely the financial management of the affairs of His Kingdom on earth is also to be conducted in an orderly, systematic manner. As irregular meals and irregular exercise are not conducive to good health, so also irregular hearing of the Word of God and irregular giving do not promote sound spiritual health. As to what particular plan or method should be used, depends upon the circumstances. The safest plan is to lay aside a specific amount for the Lord as often as the salary is received, whether that be weekly, bi-weekly, or whatever. The local congregation should make use of a plan which adapts itself best to the members and their circumstances. For, in the final analysis, each congregation must find which plan best suits its conditions and should be selected in Christian wisdom and be managed in an evangelical and not in a legalistic manner.

Brethren, ours is a money-mad, pleasure-loving, luxuriously living age; and we as the children of God through faith in Christ Jesus need to be on our guard that we be not conformed to the world in this regard. We need a warning word against self-indulgence, extravagance, and wastefulness, against a disproportion in what we spend or keep for ourselves, and what we return to the Lord for the work of His Church. May we then ever keep uppermost in our minds and hearts that undeserved and unmerited love which prompted the almighty Son of God to lay down His holy life for us, for it is that love alone which can melt our thankless hearts of stone, "Till our cold and selfish natures, warmed by Thee, at length believe that more happy and more blessed 'Tis to give than to receive." (Hymn 442).

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REPORT OF THE EDITORIAL COMMITTEE

Dear Brethren:

Another twelve months has gone by. The appearance of our Conference periodical, The Concordia Lutheran, has been somewhat irregular during these past months due to very pressing matters which required much energy and time of your Editor and Assistant Editor in their capacity as the President and Secretary of the Conference.

Yet, by God's grace, your Editor and Assistant Editor sought to bring to the readers of The Concordia Lutheran pertinent articles to build them up in their faith. The June and July 1972 issue, for example, contained the edifying sermon delivered by Pastor O.W. Schaefer at the Sunday Service of our 1972 Convention, a brief digest of what transpired at the Convention, an Around the World column with Editorial comment, a devotional article from the Book of Kings, and the beginning of the essay presented at the Convention, "Can and ought a Christian be certain of his salvation!" The combined August and September issue, opened with the faith-building sermon preached by Pastor Bloedel on the first day of our Convention in Seattle, the printing of the Convention essay was continued, a devotional article based on the Book of Kings appeared, an article explaining and elaborating the word "Amen", a news item from our congregations, an official announcement explaining the necessary Scriptural action taken by our Conference concerning Rev. E.L. Mehlberg and his congregation, a report on our Seminary, the Around the World column, and a brief article urging us Christians to be more diligent in showing our faith by acts of love. The October, November, December issue presented an article containing words of comfort for those plagued with doubts concerning forgiveness, a quotation from the pen of Dr. Walther dealing with the relationship between the Synod and the local congregation, a devotional article from the Book of Kings, the concluding installment of the Convention essay, and an article particularly for our young people.

Beginning with 1973 in the combined January and February issue we began to reproduce for our readers a book entitled The Difference written a number of years ago by Pastor I.G. Monson of the Norwegian Synod. We felt that due to the lack of time so vitally necessary to write suitable articles for our Conference periodical because of other Conference matters which had to be taken care of in accord with the specific mandate given to us by our 1972 Convention in our capacity as President and Secretary plus the work in our own congregations, we deemed it appropriate to provide for our readers the reproduction of Pastor Monson's book which was originally published by CPH and no longer in print. We prayed that our selection would be the right one. On the basis of the response which we have received from those outside of our Conference, it appears that the choice, under the Lord's blessings, was appropriate. One pastor from Indiana has expressed his delight upon seeing Pastor Monson's book being reprinted and has sent us an order for 50 copies to be used for study by his congregation in Bible Class, etc. Additional orders have been received by others for these particular issues containing Pastor Monson's book. We pray that a careful study of this book may enlighten us all concerning the historical background of the various denominations and cults as well as their particular teachings which are at variance with the Word of God, amply demonstrating that our Lutheran faith rests not upon the sinking ground of man's wisdom but solely and alone upon the clear and unmistakable texts of Holy Writ.

May God the Holy Spirit continue to bless our Concordia Lutheran so that in these days of union without true unity our Conference periodical may show "that we do not have among us a mixture of divergent teachings but that we are, by God's grace, 'perfectly joined together in the same mind and in the same judgement.'"

Respectfully submitted,
Rev. M. L. Natterer, Editor

REPORT OF THE COMMITTEE ON MISSIONS

Dear Brethren,

There have been no mission opportunities brought to the attention of this Committee for review during the past year. Also, by God's grace it was not necessary to consider any subsidies since there were no requests for the same.

Our present full time ministerial student will be available for full time religious work at the end of the 1974 school year. Therefore, it will be necessary for the Conference to renew its efforts to increase the Mission Fund of our Conference. By God's grace we are working towards the \$3,000 mark.

The Mission Guidelines adopted by our Conference at its 19th Convention were included in last year's Mission Committee report which would be wise to review for this coming year.

We have heard of possibilities in the St. Louis area and in Coos Bay for a missionary-at-large supported by our Conference once we have the funds and our student has finished his seminary work. May the Lord bless us in this, one of our basic reasons for existence as a Conference.

Respectfully submitted,

Rev. J. A. Schmitt, Chairman

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REPORT OF THE COMMITTEE ON THEOLOGICAL EDUCATION

Dear Brethren,

It has now been some four years since our Seminary was relocated at Tinley Park, Illinois. On June 22, 1969, after the close of our 19th Annual Convention, the Committee on Theological Education unanimously agreed to extend 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 Concordia Seminary. These calls were accepted and in August of that same year both professors were installed by Pastor Bloedel, then the chairman of the Committee on Theological Education. On September 28, 1969, our Seminary was officially opened with a divine service acknowledging and thanking God for the unmerited blessing bestowed upon us. (See 1969 Proceedings, page 36)

It is good that we pause to reflect upon these last four years. We observe, first of all, the tremendous amount of effort and work put forth by Pastor Bloedel who so capably served as chairman of the CTE, the sacrifice and the willingness to assume the additional burdens and responsibilities on the part of Pastor Schaefer and Pastor Mensing, and the wholehearted cooperation on the part of Peace Lutheran Church, Tinley Park, Illinois, in so generously making their facilities available for this God-pleasing endeavor. We dare not forget all those throughout our Conference who so faithfully supported this project with their intercessions to the Throne of Grace as well as their offerings of love. Although our Seminary has not been exempt from the waves of adversity during these past years, by God's grace, it has weathered the storms and still stands as a citadel of sound Lutheran orthodoxy preparing students to be evangelical Lutheran pastors. As we are reminded of all these blessings we lift up voices in the words of the Psalmist and declare, "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)

During this past year the Seminary professors have kept me informed by telephone

and correspondence concerning thier work with the students and the various problems they have encountered. For example, Professor Schaefer informed me that the Illinois Office of Public Instruction was initiating a crackdown on illegally operated private colleges and universities with severe penalties for those found guilty. Consequently, he consulted with proper State officials and proceeded to submit an application for approval to operate and grant diplomas at our Seminary. We have now been so approved by the State for which we are indeed grateful.

In our 1972 Convention the CTE had recommended "that the Tinley Park congregation thoroughly investigate the costs and legal requirements for the building of a very small and modest housing unit"... "to examine their ability to take any needy student into their respective homes and to provide him with food and lodging" (1972 Proceedings pages 35,36). In a regular Voters' Meeting of Sunday, March 11, 1973, Peace Evangelical Lutheran Church of Tinley Park, Illinois, informed me through their Secretary, "that we are favorably inclined toward housing students in the homes of our members, but that prospective students should write to the local pastor regarding any definite arrangements since at the present time, because there are not any student applicants to the Seminary, this is only a hypothetical situation among us; and therefore difficult for our people properly to evaluate." On April 8, 1973, Peace Evangelical Lutheran Church through its Finance Committee reported the results of thier investigation concerning a suitable Seminary dormitory. "At the present time contractors and building material suppliers are extremely unwilling to give any estimates of costs due especially to constant and rapid fluctuation in prices of raw materials. We were, however, able to get two rough estimates from local contracting firms. It is to be noted that even these are subject to change. The figures below are based on consideration of a 20' x 30' gable roofed structure on a concrete slab base, the size being considered by the contractors to be minimal for our purposes. The basic design includes two bedroom-studies, a small kitchen-dining area, one small living room, a washroom, and necessary plumbing and heating facilities. Window area is minimal to reduce costs. The estimates were both arranged in two parts--one as a competitive bid to build just the shell and the other for the complete structure. The estimates for the shell came to \$7,500 and \$8,000. Those for the completed structure totaled to \$21,000 and from \$12,000 to 18,000 depending on how much we do ourselves and what quality we desire in materials and workmanship. In the light of the above figures and with respect to the current housing needs of our beloved Seminary, we feel that expenditures for a Seminary dormitory at this time would hinder rather than promote the Seminary program, a most necessary endeavor and Christian duty of our dear Conference. We therefore recommend that the Conference concur in this evaluation and table further consideration and/or action on the subject of seminary building construction to the 1974 convention or later."

Another matter of urgent concern to the members of your Committee is the salary paid to our Professors. We are all aware of the fact that the cost of living has increased steadily over the past three years. At the very least we must see to it that our Professors receive a sufficient salary to offset the cost of living increases. Since, however, there is already a Memorial dealing with an increase in salary for our Professors from Peace Evangelical Lutheran Church, Tinley Park, Illinois, your Committee will refrain from speaking further on this matter until the discussion of Memorial #2.

May the Lord hold His sheltering Hand over our Seminary keeping both Professors and Students in good health and, above all, may He grant that our faculty continue to teach our students sound doctrine that they may be well equipped to contend for the faith which was once delivered unto saints.

Respectfully submitted,

Rev. M.L. Natterer, Chairman

whom satisfactory monetary arrangements were made. It is regrettable that many orthodox theological works are already out of print or will soon be unavailable. Among the books added to our library this past year were the following: Biblical History of the Old Testament by Stoeckhardt, 5 volumes of the Expositor's Greek Testament, Vatican II by Manz, From Eden to Egypt by Lillegard, The Life and Times of Jesus the Messiah by Edersheim, and the Life of Christ by Fahling. Other significant books still to be obtained include: History of the Christian Church by Schaff (8 vols.), Old Testament Commentary by Keil-Delitzsch (25 vols.), Hebrew Lexicon and Grammar by Gesenius, Synonyms by French, and Gospels by Ylvisaker.

A special gift to our Seminary library during the past year was the donation of a most attractive Bible (KJV), Family Heritage Edition, by Mr. and Mrs. Albert Lambert and family of Peace Lutheran Church, Tinley Park. This Bible of over 1000 pages in large print features beautiful pictures of persons and events in Scripture together with various helps for faithful Bible study. Our sincere appreciation to the Lambert family for this thoughtful and generous gift!

Thanks to the carpentry skill of Mr. James Luedtke, our Seminary this past year also acquired two additional bookcases to match the original and a matching magazine rack for the various church periodicals we receive. Both are most attractive and a welcome addition to our Seminary equipment. Our Conference treasury was able to save considerable money for these items through the labors of Mr. Luedtke compared to their purchase elsewhere.

I am also happy to report that during the past year our new Seminary catalog was printed, and this attractive blue-cover booklet is now available to our congregations and all interested prospective students. It is our intention to keep this Catalog as up to date as possible and therefore to make revisions and additions as necessary.

This past year your faculty learned that our Seminary needed to make formal application for Operating Authority in the state of Illinois. This came to our attention last fall through newspaper articles which indicated that the Illinois Office of Public Instruction was initiating a crackdown on illegally operated private colleges and universities (this includes seminaries) with penalties upon conviction of heavy fines and imprisonment of their presidents. This action was intended to guard the public against fly-by-night educational institutions and against deception by fraudulent operators of such schools. The School Code of Illinois is most strict on the matter of authority for all educational institutions, and we therefore must comply with State regulations.

Your professors at once consulted with officials personally and by telephone to headquarters in Springfield and were advised to send for an application. This was done, and we received a detailed questionnaire very promptly. The faculty together with Mr. H. Daniel Mensing, CTE member, and our students drew up the necessary answers to assure operating authority for our Seminary. Early this spring the Director of Private Colleges and Universities met unofficially with your professors at Tinley Park, saw our premises, and discussed our institution as to origin, purpose, size, etc. He was favorably impressed and informed us that after receiving our application, a formal visit by his department to our Seminary would be made. This occurred on May 9th when three representatives of the Office of Public Instruction met with your professors at Tinley Park for about two hours. They observed our facilities, examined records and reports, asked questions pertaining to curriculum, support, future development, and the like, and made several comments and suggestions involving our grading system, the continuity of our educational process in the light of church obligations, and related matters. At the close of this meeting we were informed that some time in early June we would be notified of the action of the Office of Public Instruction for

REPORT OF THE SEMINARY PRESIDENT
to the 1973 Convention

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Dear Brethren in the Lord:

"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. "Hitherto hath the Lord helped us!" 1 Sam.7:12. In the light of these words of Scripture we, the faculty and students of our Concordia Theological Seminary (Concordia Lutheran Conference), ask you who are present here and all the members of our Conference to join us in declaring our gratitude to God for His manifold blessings upon our beloved Seminary during its fourth year of operation. Truly His mercies have been new to us every morning, and His faithfulness toward us has continued with each passing day. Where we have failed and fallen short because of sinful weakness, we humbly ask divine pardon, for Jesus' sake. He alone has guided and blessed us during this past year of teaching and learning, and to Him we turn for direction and strength also for the future.

Actual classroom teaching began on Tuesday, October 3, 1972. Mr. David T. Mensing and Mr. Randall Styx, both of Tinley Park, continued their part-time studies. With the approval of the faculty and the Committee on Theological Education Mr. James Luedtke of Park Forest, Illinois, who officially began his vicarage at Peace Lutheran Church on September 15, 1972, also took the Hebrew course (Grammar and Exegesis) taken by the part-time students. Because of the necessary secular work of the students certain adjustments had to be made in the scheduling of classes, but the requirements of each course were in no way sacrificed, and the standards of our Seminary remained as high as always.

During the first semester Professor Mensing taught Hebrew Grammar, and your President taught New Testament Isagogics. In addition to the concentrated study required for both of these courses, your professors also continued in the preparation of much needed material for these and other subjects in the Seminary curriculum. Together with church duties for which each professor was also responsible, the schedule each week was quite full and demanded very careful budgeting of time for adequate preparation and study. The first semester came to a close on February 9, 1973, after a week of final examinations.

Following a semester break of one week, classes resumed on February 20th. Professor Mensing taught Hebrew Exegesis, specifically concentrating on the three opening chapters of Genesis concerning Creation, the Fall, and first Gospel. Your President continued his course in New Testament Isagogics. The second semester came to a close on June 14th following the final examinations.

I am happy to report that Mr. James Luedtke, our full-time student, completed a successful 9 month vicarage at Peace Lutheran Church on June 15th. Under the supervision of the pastor and the assistant pastor he served at times as liturgist, preached on regular Sundays as well as on festival occasions and during the Lenten season, observed various instructional classes, conducted Sunday School teachers' meetings, and in general gained valuable practical experience for his future work in the ministry. While Mr. Luedtke's vicarage was somewhat limited because of necessary secular work and family responsibilities, your faculty is convinced that under the circumstances it was adequate and most satisfactory. It remains a joy to hear the doctrinally sound messages of our full-time student and to note how practical and well-delivered they are. May the Lord of the Church move the hearts of other young men in our various congregations to give prayerful consideration to this highest and most necessary office on earth - the Christian ministry!

During the past school year various theological books were acquired for our Seminary library, and we are grateful that they were available to us either through Publishing Houses or from the libraries of retired pastors whom we contacted and with

our approval. I am happy to state that as of the middle of June our Seminary did receive authority to operate in the state of Illinois and can continue to serve our Conference as before.

Looking back over the past year, faculty and students are grateful to God for His many blessings, such as good health and protection, and especially for His pure Word, the sole guiding force also of our Seminary. Every Tuesday evening we gathered about that Word in solemn chapel devotions and gleaned anew inspiration and strength for our tasks. Again we acknowledge most gratefully the loving service of Mrs. Mensing who faithfully served as organist each week for these devotions.

As we look ahead, the student body for next year will be the same as this year. There are NO prospects for new students at this time. This is a most serious matter and one that requires soul-searching on the part of all our congregations and their members. What have we done in the past to encourage young men to prepare for the ministry in our midst, and what will we do in this regard in the months and years to come? Let us pray the Lord for guidance and then do our part as He leads and blesses! Two part-time students will again take such courses as can be conveniently scheduled for them. Our full-time student will be entering upon the final year of his ministerial training, and, God willing, we look forward to his graduation - the first in the history of our Seminary at Tinley Park - in June of next year. What a joyous occasion that will be! Would that all the members of our Conference might be present to glorify and praise God for granting us another faithful shepherd to serve in our Conference!

In the meantime, it behooves us all to continue to pray the Lord of the harvest that He would send forth laborers into His harvest, Matt.9:38, and that He would bless the labors of faculty and students in the year to come. It is imperative that we continue to bring generous offerings for our Seminary so that its vital work may go forward to God's glory and the welfare of His kingdom. Let us beware of Satan's attempt to instill in us a spirit of pessimism, to have us follow the path of least resistance, and to cause us to put forth little or no effort for the progress of our Seminary! In these latter times of doctrinal confusion and indifference we need to keep our Seminary going, for our survival as an orthodox body with an orthodox ministry depends, under God, on our continuation of a Bible-centered training program for faithful servants of the Word in the future. Let us join hands anew to pray, work, and give for this vital task in our midst!

In closing this report, may I on behalf of the faculty and students sincerely thank all the members of our Conference for their fervent prayers and generous gifts to our Seminary as well as Peace Congregation for the continued use of its facilities! God richly bless you all for your interest and support! Once again we earnestly covet and beseech your continued prayers and generous 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

Dear Brethren,

The Lord has not seen fit to grant any progress in the field of Lutheran Union within the last year. Our continuing efforts to arrange a meeting in the past years with the Committee on Doctrine of the Lutheran Churches of the Reformation have met with no success. Probably the deciding statement has been expressed in the last chairman's letter to this committee: "We are ready and willing to discuss any points of doctrine and practice in the light of the verbally inspired Word of God as long as we are also permitted to produce any documentary evidence to prove our doctrinal position and especially to defend ourselves against the recent charge of separation on the basis of personalities."

Your Committee sees two reasons for this lack of progress which must also have faced Noah in his efforts to stem the tide of indifference to God's Word and the love of the world and its sinful pleasures. The cry of the hour is not unity but unionism. The foundation of Christendom is being removed. And as David says in Psalm 11:3, "If the foundations be destroyed, what can the righteous do?" As John predicted in Revelations, the devil is being loosed for a "little season" to carry out his devastating work of drawing Christendom away from belief in the Bible as being literally God's own Word. God's Word is being relegated to the position of a human book. This is the real battle over which the Church is struggling. Even the very elect are being tempted to follow the crowd in this battle.

Besides emasculating God's Word is the insatiable desire for bigness; one big outward organization, one big fellowship that will move the world. So this is the real test for God's elect in these last evil days; Whether we will come out from them and be separate. God is really testing us; for it is clear that church fellowship actually goes to the very heart of Christianity because it is an index of not only how seriously we take this or that aspect of our religion but the whole thing.

So let us not be too seriously concerned about our non-progress in the field of Lutheran Union; if fact we should take comfort and be encouraged in this very fact because it shows we are surviving the testing which God's Word predicts will occur in these last times. However, as Noah, we will continue to preach the only true grounds for Christian Union, namely, strict loyalty to God's Word in doctrine and practice. However, as has been brought to the attention of our Committee other contacts are being made on an individual basis by our pastors and members for which efforts we beseech the Lord's blessing. It has also been reported that between one and two thousand congregations are considering removing themselves from the Missouri Synod if this once orthodox organization does not return to the truth.

Respectfully submitted,

Rev. J.A. Schmitt, Chairman

CONCORDIA LUTHERAN CONFERENCEFinancial Report1972 - 73FUNDS

	<u>General</u>	<u>Seminary</u>	<u>Building</u>	<u>Mission</u>
Cash Balance, June 1, 1972	\$5283.88	\$ 4514.39	\$4621.98	.00
Add Cash Receipts:				
Peace, Tinley Park	1101.95	2910.00	-	579.69
St. Stephen's, Wilmot	820.24	2020.00	-	491.35
St. Luke's, Seattle	850.00	2884.00	-	361.83
St. John's, Lebanon	120.00	1363.05	-	116.83
Transfer from General Fund				1000.00
Convention Service	109.23			
Interest Income	123.57	123.57	164.76	82.37
Total Receipts	3124.99	9300.62	164.76	2632.07
Total Cash available	\$8408.87	\$13815.01	\$4786.74	\$2632.07
Less Disbursements:				
Professors' Salary:				
Rev. Schaefer		8475.00		
Rev. Mensing		1800.00		
Convention Expense	210.59			
Attorney Fees	121.25			
Seminary Books		17.50		
Stock Outlay (Books)		50.36		
Religious Periodicals	40.50	33.75		
Seminary Furniture		125.00		
Miscellaneous Expense	10.64	1.10		
Seminary Operation		50.00		
Concordia Lutheran	596.40			
Traveling Expense	595.50	5.00		
Telephone Expense	240.77	14.95		
Transfer to Mission Fund	1000.00			
Total Expenditures	2815.65	10572.66	.00	.00
<u>Cash Balance, May 31, 1973</u>	\$5593.22	\$ 3242.35	\$4786.74	\$2632.07
Other Funds: (Cash Balances)				
<u>Travel Fund, June 1, 1972</u>	\$ 188.71			
Receipts	.00			
Total Cash Available	188.71			
Disbursement to Peace delegate	188.71			
account Balance, May 31, 1973	.00			
<u>Quition Fund, May 31, 1973</u>	\$1229.38			

V. K. Bloedel, Treasurer

SCRIPTURAL PUBLICATIONS
(Concordia Lutheran Conference)

FINANCIAL REPORT
6/1/72 - 5/31/73

Cash Balance, June 1, 1972	\$ 828.04
<u>Add Cash Receipts:</u>	
Sunday School Lessons	411.06
Books, tracts	39.50
Concordia Lutheran:	
Subscriptions	246.40
Special Distribution	596.40
Other Conference Printing	35.50
Interest Income	28.06
Total Receipts	1356.92
Total Cash Available	\$ 2184.96
<u>Less Disbursements:</u>	
Utilities:	
Gas (Heating)	47.98
Misc. Supplies, Postage, ets.	50.93
Rent, (Fern Odekirk Building)	669.50
Material Costs:	
Sunday School Lessons	85.29
Concordia Lutheran	227.19
Mailing Costs:	
Sunday School Lessons	59.09
Concordia Lutheran	95.47
Addressograph plates	11.20
Other Conference Printing Costs (Material Only)	60.38
Camera Equipment	29.44
Linotype Equipment (Used mats and magazines)	300.00
Equipment repairs or replacement	21.01
Total Expenditures	\$ 1657.48
Cash Balance, May 31, 1973	\$ 527.48

Petty Cash (Mr. M. R. Luedtke)	\$ 25.00
Fixed Assets	\$ 4861.94
Payables	None

V. K. Bloedel, Business Manager

REPORT OF SCRIPTURAL PUBLICATIONS BOARD OF CONTROL

Dear Brethren,

On the 29th of May, 1958, a printing press was moved from a printing equipment firm in Portland, Oregon, to the basement of St. Paul's Lutheran parsonage in Empire Oregon. The press had been purchased at the price of some \$300 by Rev. P.R. Bloedel who, at that time, was pastor of St. Paul's Lutheran Church and editor of The Concordia Lutheran. The purchase of this hand-fed, open platten, 9 x 15 Chandler and Price letterpress was the first heart throb of an eventual publishing house for our Conference. It was used in 1958 and 1959 for the printing of our Conference periodical, for the reproduction of various articles from the Concordia Lutheran, and for the printing of our Conference Constitution as well as Conference stationery.

In the fall of 1959, when Pastor Bloedel accepted a call to St. Luke's Lutheran Church, Seattle, Washington, the press was left behind in Oregon. The following year it was moved by the members of St. Luke's congregation to 3947 South Graham Street, Seattle, where it was placed in a garage which eventually was made into a print shop and licensed by the City of Seattle under the name "Bloedel Print Shop." Used hand-set type cabinets were purchased together with type fonts and it became possible for the print shop, under the Lord's blessing, to help support the pastor and his family.

As time went on, various other pieces of equipment were added to the print shop, especially with a view toward the publication of our Conference periodical and other Conference printed matter. This additional printing equipment included a used Model 5 linotype acquired in 1962 at the cost of over \$1700; a printer's saw necessary for cutting linotype metals, leads, and slugs; a heavy 19" Challenge paper cutter and a new table model proof press. In 1964 an automatically fed flat bed cylinder press, an old used 10 x 15 Webendorfer manufactured by ATF, was purchased and in 1966 a used Multilith Offset Press was added to the print shop equipment at the cost of \$600--enabling the shop to learn and to put into use the lithographic printing process. For the offset shop an arc light for burning offset plates, a light table, and the parts necessary for the building of a very fine graphic arts horizontal camera were purchased, and in the Fall of 1969 another good used Multilith was acquired.

In June of 1970, our Conference in convention assembled at Peace Fv. Lutheran Church, Tinley Park, Illinois, resolved to purchase the Bloedel Print Shop equipment and to lay the groundwork for a permanent Conference publishing house. At a meeting of the publishing house Board of Control, held at St. Luke's parsonage on October 2, 1970, a purchasing transaction was made with the Bloedel Print Shop for the following items: Two #1250 Multilith Offset Presses at \$1250; One Linotype machine and parts at \$1000; One Webendorfer flat-bed press at \$200; One Chandler and Price open platten press at \$150; Six Linotype magazines and over 12 fonts of mats at \$500; Two type cabinets with 100 fonts of hand-set type at \$200; One Nu-Arc arc light at \$100; One vacuum frame light table at \$100; One graphic arts camera at \$25; One 19" Challenge paper cutter at \$150; One metal saw and stand at \$100; Plastic binding equipment at \$75; Linotype lead and spacing materials at \$225; A floor model ATF Boston Wire Stitcher at \$50; and a Gas Heating Unit at \$300. The total amount of the transaction was \$4425.00. The purchase of this equipment was aided in becoming a reality by a substantial contribution from Christ Lutheran Church, Milwaukee, Wisconsin. It should be understood that this amount has been more than repaid by means of volunteer labor during the past three years both in the publication of the Concordia Lutheran and other Conference printed matter.

In October, 1970, the Offset Shop was moved to a rented building at 10008 62nd Avenue South in Seattle. This building now houses the two offset presses, the graphic arts camera which was nicely installed by volunteer labor, the arc light and light

table, paper stock and storage area, and other supplies necessary for a complete lithographic operation. The rent on this building is \$50.00 per month plus $\frac{1}{2}$ of the electric bill. The Letterpress Shop is still housed in the double garage of St. Luke's parsonage which had been remodeled and insulated for this purpose. This building contains the Linotype with its extra repair parts, the printer's saw, the paper cutter, the two letterpresses, the two cabinets of hand-set type, the Linotype magazines and fonts of mats, the proof press and a rubber stamp machine. The floor model stitcher and plastic binding equipment is used in the basement of the parsonage. The use of this space for the Letterpress Shop has been without charge--the only expense being the cost of the gas for the gas heating unit. The electricity is being paid for by Pastor Bloedel.

During the past year a new Article on the Conference publishing house was added by Referendum to our Conference Constitution. It is the opinion of this Committee that this was a very wise move inasmuch as our publishing house involves many of the Christian objectives of our Conference and therefore should be given the same emphasis, by recognition in our Constitution, as is given to the standing committees and that the proper relationship between Conference and publishing house thereby be maintained.

This then is a brief historical sketch of the background of our Conference publishing house.

Because of the magnitude of the blessings of the Lord in this area of our Conference work, and because of the great personal and financial investment in our publishing house, every effort should be made to go forward in the use of these blessings. During the past three years Pastor Bloedel has been diminishing his print shop accounts so that only a few secular accounts remained active. He had informed the Conference three years ago that he was determined to discontinue all accounts in his print shop but that he would hold on to them for about a year in hopes that a printer could be hired by the publishing house Board of Control who could service these accounts to help him make a living wage. In the later part of last summer, Mr. Joseph Alkana, a voting member of St. Luke's Lutheran Church, began apprentice work in the publishing house and proceeded to build up secular accounts which could be serviced by any prospective printer. We are now happy to report that this young man has done very well in adapting himself in the use of our publishing house equipment and has volunteered his services in this area of the Lord's work. The Lord willing, the Board of Control of Scriptural Publications (Concordia Lutheran Conference) will hire Mr. Alkana as our official Publishing House Manager "in charge of equipment, maintenance, and production of the publishing house." He will be obligated to put in a maximum of four hours per day for Conference work under the supervision of the Board of Control. He will be paid for the legal minimum wage per hour for whatever time he uses for Conference work to be paid by Scriptural Publications (Concordia Lutheran Conference)--this salary to be increased at the discretion of the Board commensurate with his ability as he becomes adept at handling the equipment more and more efficiently. Mr. Alkana will be permitted to use the Conference printing equipment on his own time for servicing his own job shop accounts. The print shop business license will be in his name and reimbursement for the cost of paper for Conference use will be figured on the basis of the wholesale cost in 10 ream lots plus 20%. Negatives up to $8\frac{1}{2}$ x 11 will be charged to the Conference at \$1.50 per negative, and offset plates will be charged at \$1.50 per plate. Variations in these amounts will be subject to review by the Board of Control. May the Lord now graciously bless this endeavor of our Conference to go forward in the production and distribution of the printed Word "for the promotion of the true faith."

During the past fiscal year five double issues and one triple issue of the Concordia Lutheran were published; four quarters of Sunday School leaflets were

printed and dispatched together with mimeographed worksheets to our congregations; the new Seminary Catalog was printed and made available as well as our Convention Proceedings of 1972, our 1973 Prospectus, and our 1973 Agenda. The Brief Statement of 1897 (the predecessor of the Brief Statement of 1932) is now available through our publishing house in booklet form.

Scriptural Publications (Concordia Lutheran Conference) charges the Conference 20¢ per single issue copy and 40¢ per double issue copy of the Concordia Lutheran sent out complimentary as a missionary endeavor to Lutheran pastors who may yet be rescued from the snares of liberalism and modernism and to make our Conference known in conservative Lutheran circles. When some printed matter is ordered by the Conference through one of its committees or through the Seminary, such printed matter will be dispatched to the committee chairman or to the Seminary president and billed to the Conference treasurer. Private printing also for individual congregations will be given consideration by the publishing house Board of Control. The amount disbursed by the Conference during the past fiscal year for printed matter and for the distribution of the CL among various pastors was \$671.40. In the fiscal year 1968-69 the printing of the Concordia Lutheran alone cost our Conference \$1383.60.

In the next fiscal year the publishing house hopes to make available a new copy of the Conference Constitution, an up-to-date Seminary Catalog, a Diploma of Vocation, Communion Cards, Children's Christmas Eve Service programs, as well as our periodical through which we may, by God's grace, continue to bring the pure teachings of His Word to the congregations of our Conference and to others according to His will, knowing that it is God which worketh in us both to will and to do of His good pleasure. Therefore, He exhorts us, saying: "Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; Holding forth the Word of Life!" --Phil. 2:14-16

Respectfully submitted,

Rev. P. R. Bloedel, Chairman

REPORT OF THE PROMOTIONS MANAGER--SCRIPTURAL PUBLICATIONS

(Fiscal year June 1, 1972 to May 31, 1973)

During the past fiscal year 34 copies of Theological Hermeneutics were sold and the following subscriptions to THE CONCORDIA LUTHERAN were received:

14 1 year new subscriptions
 12 1 year new (gift) subscriptions
 50 1 year renewals
 6 2 year renewals
 1 3 year renewal
 1 1 year gift renewal

Received \$8.40 for back copies of THE CONCORDIA LUTHERAN.

Respectfully submitted,

Martin R. Luedtke, Promotions Manager

Y E L L O W S E C T I O N

PAGES 5 -- 14
from the
P R O S P E C T U S
for the
22nd ANNUAL CONVENTION
of the
CONCORDIA LUTHERAN CONFERENCE

VI. Unfinished business:

A. Tabled Memorial # 1 -- St. Luke's Lutheran Church, Seattle, Washington.

Regarding the provision for the retirement needs of our pastors

- WHEREAS
1. It is our Christian obligation and responsibility to provide for the needs of our pastors - Galatians 6:6; Luke 10:7; 1 Cor. 9:14
 2. An imminent need exists in our Conference in view of the ages of our pastors to set up means to help provide for them in their declining years.
 3. A proposal to fulfil this responsibility was presented by our sister congregation at Tinley Park for study and consideration by the Conference.
 4. In harmony with this proposal, St. Luke's Congregation submits the following plan to meet the need.

BE IT RESOLVED that a retirement fund be established by our Conference at the rate of \$350.00 per year for each eligible pastor (beginning with 40th birthday) which the congregations of our Conference will subscribe to based on a referendum. The Board of Directors will formulate guidelines for the equitable distribution of these funds and will administer the same through the Conference treasurer.

Respectfully submitted,
 St. Luke's Lutheran Church
 Dale E. Ellis, Chairman
 Martin R. Luedtke, Secretary
 Rev. P. R. Bloedel, Pastor

Sundry Questions answered with regard to the above proposal:

1. Are there any legal or administrative fees for the setting up and directing the retirement plan?
 No.
2. Are the contributions to the fund frozen at the \$350.00 level for each pastor?
 No. Increased contributions, under God's blessing, to this fund will mean greater retirement benefits, earlier retirement date, or both for our pastors.
3. Will the St. Luke's proposal provide sufficient monies for the retirement of our pastors?
 It will provide \$90.00 per month - the same benefit indicated in the Peace retirement study. (Payable at age 70).
4. Is the fund as conceived in the St. Luke's proposal sheltered?
 The funds would be kept with the general funds of the Conference and would not be taxable. (See 1st paragraph of the Tinley Park document)
5. Any risk involved?
 Naturally it is subject to claims of creditors because it is a part of the regular working funds of the Conference. Stability of our Conference and the banks are also factors.
6. Any flexibility?
 This plan offers the greatest flexibility in that it permits officials, based upon need, to pay ahead of schedule depending of course upon the condition of the fund. This would not be possible under a retirement income life insurance policy.
7. Would default of payment terminate this proposal?
 No, a regular insurance arrangement would, however, be in jeopardy through default.

8. Approximately how much money will be in the fund after ten years of interest (5%) invested at the rate of \$2100.00 per year?
Approximately \$27,000.00.
9. How much would a pastor be required to pay into this?
Nothing.
10. What are the comparative costs per year? (See Peace Congregation study)
Fully insured retirement insurance: \$4829.82 Speculative Investment
Media: \$3277.81 St. Luke's proposal through the use of simple bank
savings plans: \$2100.00
11. When must the plan be put into effect in order to make this or any other arrangement possible?
Immediately--due to the ages of our pastors.

B. Tabled Memorial # 2 -- Peace Lutheran Church, Tinley Park, Illinois

- WHEREAS the congregations comprising our Conference are only few, of small size, and geographically far separated from each other; and
- WHEREAS the holding of annual conventions entails much disruption in the regular work of the local congregations and many hundreds of dollars for travel both on the part of the congregations and the Conference itself, as well as for the hosting of these conventions; and
- WHEREAS those activities in the Lord's work for which we have His command, such as the local ministry of the Word and Sacraments and mission work, should have priority over those which are not commanded (Matthew 23:19-20; John 14:15); and
- WHEREAS God requires us all to be good and faithful stewards of all that He has entrusted to us (Matthew 25:14-30; 1 Peter 4:10), holding each of us to give account (Romans 14:12); and
- WHEREAS neither God's word nor the lessons of church history from apostolic times to the present day make the keeping of true unity dependent upon the frequency of meetings but much rather upon our determination, under the Lord, to maintain one faith in accordance with His Word and to conduct ourselves toward one another in all lowliness and meekness, with all longsuffering forbearing one another in love (Eph. 4:10);
- THEREFORE BE IT RESOLVED that this convention make the necessary arrangements for holding, instead, biennial or even triennial conventions, in accordance with Article XII and VIII, 5, B of our Constitution.

Respectfully submitted by

PEACE EV. LUTHERAN CHURCH
Tinley Park, Illinois

H. David Mensing, Pastor
H. Daniel Mensing, Secretary

C. Tabled Memorial # 3 -- Peace Lutheran Church, Tinley Park, Illinois
(See Proposed substitute Memorial page 13)

- WHEREAS it is the Lord's will that "all things be done decently and in order" (1 Cor. 14:40); and
- WHEREAS it is also the Lord's will that we Christians be good stewards of the many blessings which He so richly gives us (Matt. 25:14-30), and in particular, that our Conference always make the best use of its financial resources; and
- WHEREAS our Conference at present has no standing committee or other permanent

group charged specifically with such responsibilities as preparation of the annual budget, carrying out long-range financial planning, and, in general, studying the finances of the Conference;

THEREFORE BE IT RESOLVED that the Concordia Lutheran Conference establish a new standing committee to be called the Finance Committee; and

BE IT FURTHER RESOLVED that Article IX, 1 of the Constitution of the Conference be amended to read as follows:

"1. Standing Committees: These committees, to be elected by regular conventions, are the following:

- A. Editorial Committee (No change)
- B. Committee on Theological Education (No change)
- C. Committee on Missions (No change)
- D. Committee on Lutheran Union (No change)
- E. Finance Committee: This Committee shall consist of the Treasurer and three other laymen. Its duties shall be:
 - (1) To prepare a budget for the Conference fiscal year and present it for ratification either to the regular convention or to the Board of Directors if no convention is held in a given year.
 - (2) To study the finances of the Conference and to report to the member congregations from time to time the financial outlook of the Conference.
 - (3) To be responsible for the long-range financial planning requisite to the attainment of the objects of our Conference as set forth in Article III, especially paragraphs 4,5, and 6.
 - (4) The Treasurer, who is a member of the Board of Directors, shall be the Chairman of this Committee.
- F. Any members of standing committees may attend the meetings of the Board of Directors in the capacity of advisory members."

Respectfully submitted by

PEACE EV. LUTHERAN CHURCH
Tinley Park, Illinois

H. David Mensing, Pastor
H. Daniel Mensing, Secretary

VII. New Business:

- A. Reception of new members--if such have made application according to the Constitution Art. IV.
- B. Election of officers and committees. (The Nomination and Elections Committee has charge of conducting this election.)
- C. Recommendations from the Conference Board of Directors. (The Board's next regular meeting will be held on Thursday, June 21. This gives the Board an opportunity to discuss any remaining matters pertaining to the business of our Conference and to bring recommendations to the convention.)
- D. Memorials:

MEMORIAL # 1

WHEREAS Christ Lutheran Church, Milwaukee, Wisconsin, made a contribution to the Seminary Fund with certain stipulations (see 1969 Proceedings, page 23); and

WHEREAS the wording of these stipulations allowed for a variety of uses; and

WHEREAS we should, as brethren, take into consideration the desire of the donors in establishing priorities for the use of this gift; and

WHEREAS such a gift could be of great benefit if left intact and thus allowed to draw interest; and

WHEREAS this gift is in jeopardy of being absorbed in the general operation of the Seminary; and

WHEREAS the Conference has made no provisions for the retirement of the seminary professor/president, nor for his interim financial security in the event that the seminary project is terminated; and

WHEREAS it is God-pleasing that we provide for the earthly necessities of the pastors and teachers whom He provides for us (1 Cor. 9:14; Gal. 6:6);

THEREFORE BE IT RESOLVED that the \$4000.00 gift from Christ Lutheran Church plus accrued interest be placed in a separate trust fund for the exclusive benefit of the seminary professor/president; and

BE IT FURTHER RESOLVED that the fund, or any part thereof, may be disbursed only under the following circumstances:

- A. As a retirement allotment for the professor/president.
- B. For emergency medical expenses or hospitalization for him and his dependents.
- C. For the use of his wife in the event of his death while he is still acting in his capacity as the seminary professor/president.
- D. To aid in his financial security should the Conference terminate the seminary project.

And that said disbursements be made in a manner to be determined by the Board of Directors as circumstances may dictate.

BE IT FURTHER RESOLVED that this fund not be used to augment the monthly contributions to the seminary fund for the normal operating expenses of the Seminary as long as it continues in active existence; and

BE IT FURTHER RESOLVED that any other use of this fund not here specified must have the approval of the Conference given by majority vote in the convention assembled.

Respectfully submitted by
ST. LUKE'S LUTHERAN CHURCH
Seattle, Washington

Ronald L. Schlaht, Chairman
Martin R. Luedtke, Secretary
Rev. P. R. Bloedel, Pastor

MEMORIAL # 2

WHEREAS the professors in our Conference Seminary have received no increase in salary since the 1970 Convention; and

WHEREAS the cost of living has continued to spiral upward at an alarming rate since that time; and

WHEREAS the average income of the laymen in our Conference can be reasonably said to have risen with the inflation of the national economy; and

WHEREAS it is the Scriptural duty of our Conference to insure the adequate support of those we have called (Luke 10:7; 1 Cor. 9:14; Gal. 6:6-7); and

WHEREAS a cost-of-living increase is the minimal amount by which an adequate living for our professors can be maintained;

THEREFORE BE IT RESOLVED that this convention authorize the necessary raise in salary for the seminary faculty to enable them to live adequately in the present economy.

BE IT FURTHER RESOLVED that the Budget Committee of this convention ascertain the net rise in the cost of living over the past three years in the locality of our seminary and reflect this amount in their salary recommendations for the coming fiscal year.

BE IT FURTHER RESOLVED that the Conference establish as its policy the practice of increasing professorial salaries each year at a rate no less than the rise in the cost of living in the area where our seminary is located.

By unanimous resolution of its Voters' Assembly, this memorial is

Respectfully submitted by
PEACE EV. LUTHERAN CHURCH
Tinley Park, Illinois
H. David Mensing, Pastor
H. Daniel Mensing, Secretary

Official Note: Neither the concept nor the content of this memorial originated with the Pastor or Assistant Pastor of Peace Congregation. On the contrary, our Pastors have approved its submission only with great personal reluctance. Our laymen feel, however, that regardless of the persons and location involved, the principles set forth in the memorial apply to the salary considerations for anyone called by the Holy Ghost through our Conference into the work of the Lord among us.

MEMORIAL # 3

WHEREAS the duties of the Credentials Committee and the Committee on Registration and Excuses are unnecessarily duplicative; and

WHEREAS superfluous committees necessitate inordinate absence of delegates from the floor of the convention;

THEREFORE BE IT RESOLVED that the duties of these committees be combined into one convention committee to be known as the Committee on Registration and Excuses.

By unanimous resolution of its Voters' Assembly, this memorial is

Respectfully submitted by
 PEACE EV. LUTHERAN CHURCH
 H. David Mensing, Pastor
 H. Daniel Mensing, Secretary

MEMORIAL # 4

- WHEREAS standing committees have been constitutionally established to conduct continuing and important business of the Conference between conventions; and
- WHEREAS the Constitution requires that such standing committees have a membership of in no case less than three; and
- WHEREAS the very nature of a committee indicates on-going communications, consultation and joint effort in decision-making toward the accomplishment of mutual goals; and
- WHEREAS it has regrettably been all too common in our Conference that committee chairmen have acted for their committees without first consulting with and receiving the consensus of the other duly-elected members of their committees, such lack of communication being often total during an entire year with perhaps a brief encounter just prior to the convention session at which the committee report is to be presented;
- THEREFORE BE IT RESOLVED that the chairmen of standing committees file quarterly reports with all the members of their respective committees and that they frequently solicit their comment, counsel and recommendations to insure committee action of the whole.
- BE IT FURTHER RESOLVED that copies of said quarterly reports be filed with the members of the Board of Directors to keep them abreast of current developments in all facets of Conference business, for which they are ultimately responsible.
- BE IT FURTHER RESOLVED that each standing committee confer by conference-call on the telephone at least once each year, but in no case later than thirty days before a convention.

By unanimous resolution of its Voters' Assembly, this memorial is

Respectfully submitted by
 PEACE EV. LUTHERAN CHURCH
 Tinley Park, Illinois
 H. David Mensing, Pastor
 H. Daniel Mensing, Secretary

MEMORIAL # 5

- WHEREAS it is an express purpose of referenda to lay before member congregations matters of urgent business that arise at or between conventions and which permit of no delay (Constitution, Article VIII, 1 D); and
- WHEREAS delayed action on such referenda can significantly hinder the work of the Lord in our beloved Conference;
- THEREFORE BE IT RESOLVED that the President of the Conference lay before the congregations of the Conference all referenda authorized by a convention no later than the August 1st immediately following such convention, and

that he request congregational action on such referenda within thirty days of their receipt.

BE IT FURTHER RESOLVED that referenda between conventions, dispatched to member congregations by authorization of the Board of Directors, be sent by the President no later than fifteen days subsequent to such authorization, and that the President request congregational action on such urgent referenda within thirty days of their receipt.

By unanimous resolution of its Voters' Assembly, this memorial is

Respectfully submitted by
 PEACE EV. LUTHERAN CHURCH
 H. David Mensing, Pastor
 H. Daniel Mensing, Secretary

MEMORIAL # 6

WHEREAS the Constitution of our Conference makes it incumbent upon the members of the Board of Directors to manage and supervise all the business affairs of the Conference between conventions (Constitution, Article VIII, 5 B); and

WHEREAS the praesidium of the Conference, that is the President and Vice-President, acting alone, does not fulfill this constitutional requirement; and

WHEREAS infrequent consultation between members of the praesidium and the Board of Directors has proven to be inadequate at best for effective communication and mutual participation in the decision-making process; and

WHEREAS under such conditions it is clearly impossible for the individual elected members of the Board of Directors properly to participate in the management and supervision of the business affairs of the Conference (Article VIII, 5 B) during a one-day meeting held only annually and only one day prior to the opening of the convention; and

WHEREAS the maintenance of good order in our midst is a requirement of Holy Scripture (1 Cor. 14:40) and therefore not a matter to be minimized because of distance, time or financial considerations;

THEREFORE BE IT RESOLVED that in accordance with Article VIII, 5 of the Constitution the praesidium be required to consult the members of the Board of Directors concerning matters of Conference property and business affairs not specifically committed to the praesidium by the convention for unilateral action, and that policy decisions between conventions be made by consensus of the Board of Directors, as is their constitutional province.

BE IT FURTHER RESOLVED that hereafter the Board of Directors convene twice each year, once during the third week of January and once just prior to the annual convention in June.

By unanimous resolution of its Voters' Assembly, this memorial is

Respectfully submitted by
 PEACE EV. LUTHERAN CHURCH
 Tinley Park, Illinois
 H. David Mensing, Pastor
 H. Daniel Mensing, Secretary

MEMORIAL # 7

- WHEREAS the Secretary of the Conference is constitutionally required to insure the publication of the proceedings of all conventions within six months of their adjournment; and
- WHEREAS it is essential to the orderly management of Conference affairs between conventions that the official resolutions, reports and actions of the Conference in convention assembled be readily available for study and reference by the officers, Board of Directors and congregations of the Conference and
- WHEREAS neither the minutes of the 1972 Convention nor the official proceedings of that convention were made available in published form to members and officials of the Conference until the beginning of February, 1973, and copies of the Board minutes not until the beginning of March;
- THEREFORE BE IT RESOLVED that the following procedure be henceforth strictly adhered to by the Conference in the publication of its official minutes and proceedings:
- 1) The Secretary shall present final drafts of minutes, resolutions, reports and other proceedings to the Conference publishing house no later than the September 1st following each convention.
 - 2) The Secretary shall furnish to each member of the Board of Directors, the minutes of all board meetings within thirty days of their adjournment and the official minutes of each convention within thirty days of its conclusion.
 - 3) The Conference publishing house (SCRIPTURAL PUBLICATIONS -- Concordia Lutheran Conference) shall disseminate to officers, board members and member congregations the official proceedings of each convention no later than the fifteenth of October following the convention.

BE IT FURTHER RESOLVED that the cost of printing official minutes and proceedings of board meetings and conventions be borne by the general treasury of the Conference and that copies of proceedings be furnished to pastors and voting members of member congregations without charge. The publishing house shall however set a reasonable charge for copies requested by other individuals and for individuals and organizations not in fellowship with our Conference.

By unanimous resolution of its Voters' Assembly, this memorial is

Respectfully submitted by

PEACE EV. LUTHERAN CHURCH
Tinley Park, Illinois

H. David Mensing, Pastor
H. Daniel Mensing, Secretary

MEMORIAL # 8

- WHEREAS upon recommendation of the Editorial Committee the 1970 Convention resolved that the CONCORDIA LUTHERAN be published on a monthly rather than a quarterly basis; but
- WHEREAS the Editorial Committee has not found it possible this year to issue such monthly publications of our official organ but rather only three issues between the months of June and February, two of these being dated as bi-monthly issues and one as a tri-monthly issue; and

WHEREAS late publication of seasonal material especially were apparently not due to lack of sufficient copy from the pastors of the Conference, inasmuch as, to the best of our knowledge, the Editorial Committee has not solicited from them "in ample time before each issue the necessary articles on stipulated subjects and of stipulated length" to indicate such need (Resolution 8,2--1970 Proceedings);

THEREFORE BE IT RESOLVED that the Editorial Committee concentrate its efforts upon the publication of quarterly issues on a regular basis, to appear in August, November, February and May.

BE IT FURTHER RESOLVED that, in order to maintain the interest of subscribers, to further their Christian edification, and to advance the good impression of our Conference upon others besides our own dear brethren, each issue be of greater length than in the past, appear promptly, and contain a greater variety of shorter articles, including devotional meditations, doctrinal topics of particular timeliness, church news from our Conference and elsewhere, Bible study outlines, special material for our youth, biographical notes on significant persons in the history of the church, and such other material of general interest as the Committee might find appropriate.

By unanimous resolution of its Voters' Assembly, this memorial is

Respectfully submitted by
 PEACE EV. LUTHERAN CHURCH
 Tinley Park, Illinois
 H. David Mensing, Pastor
 H. Daniel Mensing, Secretary

MEMORIAL # 9

(The following memorial is submitted as a substitute for that presented to the 1972 Convention in Seattle and referred back to the congregations for further study.)

WHEREAS the Lord requires of His disciples good stewardship of the many blessings which He so richly gives them (Matthew 25:14-30); and

WHEREAS such good stewardship includes the most careful planning and the wisest use of our financial resources (Luke 14:28-30); and

WHEREAS the Constitution of our Conference contains no specific provision for a) continual fiscal analysis, b) advance preparation of the annual budget in sufficient time for congregational study before each convention, c) long-range financial planning and projection of future needs, or d) the reporting of these important financial matters to the congregations; and

WHEREAS wise and practical financial planning cannot be accomplished without consideration of specific immediate and long-range needs and realistic estimates of anticipated income; and

WHEREAS it is difficult for a convention delegate properly to consider and to pass a fiscal budget without first studying it with his own congregation; and

WHEREAS the financial needs of our Conference and the needs of individual member congregations can best be reflected by diversified representation in the planning stage;

THEREFORE BE IT RESOLVED that the Concordia Lutheran Conference establish a new standing committee to be called the Finance Committee.

BE IT FURTHER RESOLVED that to accomplish this, Article IX, 1 of the Constitution be amended to read as follows:

"E. Finance Committee: This committee shall consist of the Treasurer and three other laymen. They shall represent as far as possible the various geographical locations in which member congregations exist. In no case shall a majority of the committee be elected from any one congregation. The duties of the committee shall be:

- 1) To study and analyze the finances of the Conference, to make projections of future needs in current and anticipated programs, to conduct all the financial planning necessary to accomplish Conference goals as set forth in the Constitution, Article III, especially Sections 4, 5, & 6, and to report no less than semi-annually to the member congregations of the Conference.
- 2) To solicit from member congregations during the third quarter each year their anticipated pledges for the support of Conference endeavors in the next fiscal year.
- 3) To prepare on the basis of need and the pledges received from member congregations a budget for each fiscal year and to present it for study to the local congregations no later than two months before the end of each fiscal year and for ratification either to the regular convention or to the Board of Directors if no convention is held in a given year.
- 4) This committee may determine its own time and place of meetings according to need.
- 5) The Conference Treasurer, who is a member of the Board of Directors, shall be the chairman of this committee.

F. Any members of standing committees may attend the meetings of the Board of Directors in the capacity of advisory members."

(NOTE: Section F above is Section E of the original, with no change made.)

By unanimous resolution of its Voters' Assembly, this memorial is

Respectfully submitted by

PEACE EV. LUTHERAN CHURCH
Tinley Park, Illinois

H. David Mensing, Pastor

H. Daniel Mensing, Secretary

REPORT OF THE CREDENTIALS COMMITTEE

Upon studying the credentials for the 1973 Convention of the Concordia Lutheran Conference, the Credentials Committee finds that the following are eligible for seating as delegates to this Convention:

St. John's Congregation: Pastor M. L. Natterer
Walter Fischer
Glen Frerichs

St. Luke's Congregation: Pastor P. R. Bloedel
Paul Luedtke
Dale Ellis

Peace Congregation: Pastor H. D. Mensing
David T. Mensing
Randall Styx

St. Stephen's
Congregation: Pastor J. A. Schmitt
Kent Frerichs
Richard Jurgens

Those qualifying for the position as alternate delegate are:

St. John's Congregation: Henry Fischer
Norris Peterson

St. Luke's Congregation: Joseph Alkana
Stephen Bloedel

St. Stephen's
Congregation: Martin Hinkelman
Clayton Palmquist

Peace Congregation: James W. Luedtke
and as a pastoral alternate, Pastor O. W. Schaefer, who is authorized to serve as such whenever it is found **necessary** for Pastor H. D. Mensing to be absent from the convention due to congregational duties.

The committee recommends that the Conference recognize as delegates to this Convention as pastoral delegates: Pastors Natterer, Bloedel, Schmitt, and Mensing (Schaefer as necessary).

And as lay delegates: Walter Fischer, Glen Frerichs, Paul Luedtke, Stephen Bloedel (a regular delegate being absent), Kent Frerichs, David T. Mensing, Randall Styx, and Martin Hinkelman (as long as delegate Richard Jurgens is absent).

Such seating recognizes that all pastoral delegates have one vote each, and also that all lay delegates have one vote each. This renders a total vote count of 12 votes (4 pastoral delegates, 8 lay delegates).

The committee further recommends that the conference welcomes the presence of the Rev. O. W. Schaefer, Professor-President of our Seminary, in an advisory capacity at all times when it is not found necessary for him to serve as the pastoral delegate from Peace Ev. Lutheran Church.

INITIAL REPORT OF THE COMMITTEE ON REGISTRATION AND EXCUSES

The committee reports that registered at this time are 3 Pastors, 6 lay delegates, and 34 visitors. We ask that all those who have not yet registered do so as soon as possible.

We report also that we have received letters of excuse from our treasurer, V. K. Bloedel and from Pastor H. D. Mensing. We recommend that the convention kindly excuse these brethren in their necessary absence, Mr. Bloedel from the entire convention and Pastor Mensing from a portion thereof.

* * * * *

FINAL REPORT OF THE COMMITTEE ON REGISTRATION AND EXCUSES

The committee reports that registered pastors number 5, registered lay delegates number 8, and registered visitors number 55.

The committee happily reports also that the Rev. H. D. Mensing was able to join us shortly after the beginning of convention sessions and was seated as pastoral delegate.

* * * * *

REPORTS OF THE AUDITING COMMITTEE

We have examined the books of the Treasurer of the Concordia Lutheran Conference and find them to be in good order.

Rev. M. L. Natterer, Chairman
Walter F. Fischer
Stephen P. Bloedel

We have examined the books of the Business Manager of Scriptural Publications (CLC) and find them to be in good order.

Rev. M. L. Natterer, Chairman
Walter F. Fischer
Stephen P. Bloedel

* * * * *

MINUTES OF THE TWENTY-SECOND ANNUAL CONVENTION

Concordia Lutheran Conference

at

St. Stephen's Lutheran Church, Wilmot, South Dakota, June 22-24, 1973.

Friday Morning, June 22, 1973

The convention was opened with a divine service. Pastor Schmitt was the liturgist, and President Bloedel delivered an edifying sermon on the basis of II Corinthians 8:24. The offering from this service was designated for the General Fund of the Conference treasury. (See page 3ff for sermon at the opening service.)

The Credentials Committee reported that 12 votes be recognized by the convention --4 pastoral delegates, 8 lay delegates. Motion made and seconded to accept this report. Carried. (See page 36.)

The initial report of the Registration and Excuse Committee was given indicating that not all had as yet registered. The Committee requested that all register as soon as possible so that this Committee might complete its report. Moved and seconded to accept this preliminary report. Carried. (See page 37.)

President Bloedel then presented his annual report to the convention in which he not only reminded us of the blessings which the Lord had bestowed upon us as well as our obligations as Lutheran Christians in carrying out our various responsibilities, but also urged us earnestly to beseech the Lord to fill us with greater zeal for the blessed work of Christ's Kingdom, being motivated by our love for the Savior. (See page 13ff.) This report was accepted by the convention pending the report of the Review Committee: Pastor O. W. Schaefer, Mr. Walter Fischer, and Mr. Paul Luedtke.

The Agenda for the convention was then presented by President Bloedel which was also then adopted.

Pastor J. Schmitt, the representative of the Press Committee, announced that the proper publicity had been given to this convention via the local newspaper. This report was accepted.

Tabled Memorial #2 (See Prospectus, page 6 --yellow section) from Peach Ev. Lutheran Church relating to the frequency of our conventions was read and discussed. This memorial was defeated.

Memorial #6 (See Prospectus, page 11 --yellow section) was read and presented for discussion. This memorial recommended greater consultation between the praesidium and the Board members and meeting twice each year, once during the 3rd week of January and once just prior to the annual convention in June. Moved and seconded to adopt this memorial deleting the 2nd Resolve: "That hereafter the Board of Directors convene twice each year, once during the third week of January and once just prior to the annual convention in June." This memorial was defeated by a show of hands. Motion made and seconded to recall the vote by standing. Carried. The results were: 4 in favor, 8 opposed. The memorial was defeated.

Lunch Hour

The afternoon session was opened with a devotion led by Pastor O. W. Schaefer. Hymn 403 was sung, Philippians 4:9-20 was read, followed by a prayer, concluding with the singing of the last verse of the hymn.

Pastor Mensing informed the convention that he was happy that he was able to be present with us because the condition of his sick congregational member had improved sufficiently so that she could now return home from the hospital.

The time and place of the 1974 convention was left undecided inasmuch as no invitation was extended officially at this time from any of our congregations.

The essayist, Pastor Natterer, began the presentation of his essay: "The Exercise of Christian Love in Christian Stewardship." (See page 16ff.) The essayist emphasized in this first part the Scriptural teaching that this blessed work can really only be exercised by the Christians--those who believe that Jesus is their Savior from sin, death, and hell. "Without faith it is impossible to please Him (God)." Hebrews 11:6.

The Treasurer of our Conference, Mr. Victor Bloedel, who was not able to be present because of duties relating to his work, presented his report for the fiscal year 1972-1973 through Mr. Paul Luedtke. (See page 31.) It was moved and seconded to accept this report subject to audit. Carried.

The chair recognized that since Pastor H. D. Mensing was now present with us, the convention recognize that he be seated as a pastoral delegate.

Moved and seconded to remove tabled Memorial #3 from the table and present it to the convention. (See Prospectus, page 6 --yellow section.) Carried. Moved and seconded to substitute Memorial #9 (See Prospectus, page 13 --yellow section) for tabled Memorial #3. Carried. Moved and seconded to adopt this Memorial #3. A motion made and seconded to move the question carried. The decision of the chair on the motion to move the question was appealed. Carried.

The following recommendation was made to postpone the proposition to amend Article IX,1 to the 1974 convention but that the proposed substance of paragraph E be followed in the temporary existence of this committee for the coming year. Motion made and seconded to accept this amendment. Carried.

Memorial #9 as amended was then passed by an 8 to 4 vote.

Motion made that the proposal to amend Article IX,1 of the Constitution be presented to the 1974 convention for approval in the context of Memorial #9 as adopted this year. Seconded. Carried.

The Nominating and Election's Committee began its work.

The following pastors were nominated for PRESIDENT: Schaefer, Mensing, Bloedel. Elected: O. W. Schaefer.

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

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

The following laymen were nominated for TREASURER: V. Bloedel, Glen Frerichs, P. Luedtke. Elected: Glen Frerichs.

The following laymen were nominated for BOARD MEMBER-AT-LARGE from the Midwest: Dan Mensing, Ron Reil, David Mensing, Kent Frerichs, James Luedtke. Elected: Kent Frerichs.

The following laymen were nominated for BOARD MEMBER-AT-LARGE from the Far West: Walter Fischer, V. Bloedel, R. Schlaht, M. Luedtke. Elected: Walter Fischer.

The following slates were presented for the EDITORIAL Committee:

<u>Slate A</u>	<u>Slate B</u>	<u>Slate C</u>	<u>Slate D</u>
M.L.Natterer	J. Schmitt	H.D.Mensing	P.R.Bloedel
P.R.Bloedel	P.R.Bloedel	O.W.Schaefer	H.D.Mensing
M.Luedtke	R.Styx	David Mensing	Ron Schlaht

Elected: Slate A

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

<u>Slate A</u>	<u>Slate B</u>	<u>Slate C</u>	<u>Slate D</u>
M.L.Natterer	J. Schmitt	M.L.Natterer	J. Schmitt
J. Schmitt	P.R.Bloedel	J. Schmitt	P.R.Bloedel
Glen Frerichs	Glen Frerichs	Ron Schlaht	Gerald Luedtke
Dan Mensing	Dan Mensing	Dan Mensing	Dan Mensing

Elected: Slate C

The following slates were presented for the Committee on MISSIONS:

<u>Slate A</u>	<u>Slate B</u>	<u>Slate C</u>
J. Schmitt	M.L.Natterer	H.D.Mensing
M.L.Natterer	J. Schmitt	J. Schmitt
Henry Fischer	Kent Frerichs	Kent Frerichs
Victor Reil	Randall Styx	Randall Styx
Ron Schlaht	Henry Fischer	Henry Fischer

Elected: Slate C

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	Elected: Slate A
O.W.Schaefer	H.D.Mensing	
D.T.Mensing	V.K.Bloedel	

The following slates were presented for the publishing house BOARD OF CONTROL:

<u>Slate A</u>	<u>Slate B</u>	
P.R.Bloedel	M.L.Natterer	
M.L.Natterer	P.R.Bloedel	
Dale Ellis	Wm. Luedtke	Elected: Slate A
V.K.Bloedel	V.K.Bloedel	
Martin Luedtke	Paul Luedtke	

Pastor Schmitt, chairman of the Committee on Lutheran Union, presented the report stating that while no new official contacts were made by the committee, personal contacts were made on an individual basis by our pastors and members. Motion made and seconded to accept this report. Carried. (See page 30.)

Moved and seconded to continue our discussion of the matters in the agenda which remained for Friday's session on Saturday morning. Carried.

Supper Hour

Saturday Morning, June 23, 1973

The opening devotion was conducted by Pastor Natterer. Hymn 349 was sung. I John 4:7-19 was read, followed by prayer.

The minutes of the previous sessions on Friday were read and approved.

The essayist continued the presentation of his essay. He emphasized that it was the duty of every Christian to give, for it is not only God's command but also a gracious privilege which God has bestowed upon the Christians.

Election of the Finance Committee (See Prospectus, page 13, 14 --yellow section)
The following slates were presented:

<u>Slate A</u>	<u>Slate B</u>	
Glen Frerichs	Glen Frerichs	
David Mensing	Randall Styx	
Paul Luedtke	Dale Ellis	Elected: Slate A
Kent Frerichs	Howard Wenck	

Moved and seconded to make all elections unanimous. Carried. It was also moved to thank the Election's Committee for the very efficient manner in which they carried out their work. Carried.

Motion made and seconded to accept the report of the Editorial Committee as presented by the Editor, Pastor Natterer, who explained the work that had been done during the past year. Carried. (See page 24.)

In this connection Memorial #8 (See Prospectus, pages 12, 13 --yellow section) was read and discussed. A motion was made and seconded to adopt this memorial. The motion to move the question was defeated. A motion was made and seconded to submit this Memorial #8 to the Resolution's Committee for final disposition. Carried.

Memorial #4 (See Prospectus, page 10 --yellow section) was presented and discussed. Motion made and seconded to amend Memorial #4 as follows:

- Whereas standing committees have been constitutionally established to conduct continuing and important business of the Conference between conventions; and
- Whereas the Constitution requires that such standing committees have a membership of in no case less than three (3); and
- Whereas the very nature of a committee indicates on-going communications, consultation and joint effort in decision-making toward the accomplishment of mutual goals; and
- Whereas it has regrettably been all too common in our Conference that committee chairmen have acted for their committees without first consulting with and receiving the consensus of the other duly-elected members of their committees, such lack of communication being often total during an entire year with perhaps a brief encounter just prior to the convention session at which the committee report is to be presented;
- Therefore Be It Resolved that the chairmen of standing committees or duly authorized individuals designated by the chairmen file regular reports as needed with all the members of their respective committees and that they frequently solicit their comment, counsel and recommendations to insure committee action of the whole.
- Be It Further Resolved that copies of said regular reports be filed with the members of the Board of Directors to keep them abreast of current developments in all facets of Conference business, for which they are ultimately responsible.
- Be It Further Resolved that each standing committee be encouraged to confer by conference-call on the telephone as required on urgent matters or as needed.

The above amended memorial was adopted.

Memorial #3 (See Prospectus, page 9 --yellow section) was read. The motion to adopt this memorial was seconded and carried.

Motion was made and seconded to hear the report of the Publishing House Board of Control at this time. Carried. Pastor Bloedel, the chairman of this committee, then proceeded to present the report. (See page 33ff.)

Lunch Hour

The afternoon devotion was led by Pastor J. Schmitt. Hymn 403 was sung, I Corinthians 13:1-13 was read, a prayer was offered, concluding with the singing of Hymn 400.

Pastor Bloedel finished his report on the Publishing House. Mr. Martin Luedtke gave the report on Scriptural Publications in the place of the Business Manager, Mr. Victor Bloedel, who was not able to be present. The Promotions Manager, Mr. Martin Luedtke, presented his report. Motion made and seconded to accept this complete report. Carried. (See pages 32 and 35.)

The Resolution's Committee presented Resolution #1 concerning Memorial #8 (See Prospectus, page 12 --yellow section). Moved and seconded to adopt this resolution. Carried. (See page 47.)

Report of the Committee on Theological Education given by the chairman of the committee, Pastor Natterer. A brief history of our Seminary was given and an acknowledgment of God's blessings upon our Seminary, its faculty and students. In this connection the convention also heard the report from our Seminary President, Rev. O. W. Schaefer. He explained the work of our student, Mr. James Luedtke, who served his vicarage at Peace Ev. Lutheran Church as well as the various problems encountered during the past year, concluding with the plea that all of us earnestly pray to the Lord of the harvest to grant us more qualified students for our Seminary. Motion made and seconded to accept this complete report. Carried. (See page 25ff.)

Motion made and seconded to accept the generous offer of Peace Ev. Lutheran Church, Tinley Park, Illinois, to use its facilities for a token cost of \$50.00 for necessary utilities maintenance only. Carried.

Discussion began on Memorial #1 (See Prospectus, page 8 --yellow section.) Moved and seconded to submit this memorial to the Resolution's Committee. Carried.

Moved and seconded to hear the report from the Review Committee on the President's Annual Report. Carried. This report was also accepted. (See page 15.)

Moved and seconded to hear the report from the Committee on Missions. Carried. Pastor Schmitt, the chairman, spoke of the various possibilities in the field of missions currently open to us. This report was accepted. (See page 25.)

The Resolution's Committee presented Resolution #2 relating to Memorial #1 (See Prospectus, page 8 --yellow section) which speaks of the \$4,000 gift from Christ Lutheran Church. Motion made and seconded to recommit this resolution to the committee for their re-evaluation. Carried.

Memorial #2 (See Prospectus, page 9 --yellow section) which speaks of an increase in salary for the professors of our Seminary. The following amendment was submitted to the last resolve: that the Conference review each year the salaries of our Seminary professors giving careful consideration to any change in the cost of living in the area where our Seminary is located. Carried. Motion made and seconded to accept the amended memorial. Carried.

The tabled Memorial #1 (See Prospectus, page 5 --yellow section) regarding the provision for the retirement needs of our pastors submitted by St. Luke's Church, Seattle, Washington, was read and discussed. Moved and seconded to submit this memorial to the Resolution's Committee. Carried.

Moved and seconded to present Memorial #7 (See Prospectus, page 12 --yellow section) to the convention at this time. Carried. This memorial was read and discussed. A motion was made and seconded to adopt this resolution. Motion made and seconded to divide the memorial into two parts. Carried. Motion made and seconded to accept the first part. Not carried. Motion made and seconded to accept the 2nd part of this memorial. Not carried.

Memorial #5 (See Prospectus, page 10 --yellow section) was read and discussed. Motion made and seconded to accept this memorial. Not carried.

Moved and seconded to continue our sessions after supper from 7:30 p.m. to 8:00 p.m. Carried.

Supper Hour

The Auditing Committee presented its report. Moved and seconded to accept the report of the Conference Treasurer's books. Carried. Moved and seconded to accept the report of the Auditing Committee on the financial books of Scriptural Publications. Carried. (See page 37)

The Budget Committee presented its initial report. Motion made and seconded to accept this preliminary report. Carried.

The Resolution's Committee presented Resolution #2 pertaining to the proper disposition of the \$4,000 gift from Christ Lutheran Church. Motion made and seconded to adopt this resolution. Carried unanimously. (See page 47.)

Resolution #3 relating to tabled Memorial #1 (See Prospectus, page 5 --yellow section) was presented. This resolution dealt with the provision for the retirement needs of our pastors. Moved and seconded to adopt this resolution. Unanimously carried. (See page 48.)

The evening session was closed at 8:45 p.m. by jointly praying the Lord's Prayer with the Blessing pronounced by President Bloedel.

Sunday, June 24, 1973

The morning service with Holy Communion was held at 10:00 a.m. Rev. H. D. Mensing preached an edifying sermon on John 21:15-19 using as his theme: "How Are We Christians To Prove Our Love To The Lord, Our Savior?" (See page 7ff.) The local pastor, Rev. J. Schmitt, served as the liturgist. The offering was designated for the local congregation to help defray expenses incurred in hosting the convention.

Dinner Hour

The afternoon devotion was conducted by Pastor Schaefer. Hymn 285, verses 1-4 were sung, a section from Psalm 119 was read, a prayer was offered, followed by the singing of verses 5 and 6 of Hymn 285.

Pastor O. W. Schaefer then assumed the chair as our newly-elected president. He indicated that he felt inadequate in the face of all his forthcoming duties, but stated that we must all remember "our sufficiency is of God." He asked for the prayers of all and helpful cooperation, concluding with the passage from Mark 9:50: "Salt is good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another."

The minutes of Friday's sessions were read by the secretary. Motion made and seconded to accept these minutes as read. Carried.

The essayist continued to read his essay. In the final section the essayist pointed out that while the specific amount which the Christian is to give is not stated in the New Testament, nonetheless, the Christian being motivated by his love for the Savior is to give willingly, generously, and regularly.

Motion made and seconded to accept the essay with thanks to the essayist. Carried.

Motion made and seconded to submit this essay to the Editorial Committee for their consideration for possible inclusion in our Concordia Lutheran. Carried.

Recess

Motion made and seconded to adopt the following recommendation of the Board of Directors: "In the adoption of any retirement plan for pastors and/or professors in our Conference, the Board of Directors recommends that special consideration be given to death benefits to their widows and dependants." (See minutes of Board meeting, June 21, 1973). Carried.

Moved and seconded that the delegates concur with the following position of the Board of Directors: "The various chairmen of standing committees then gave resumes of the reports which they will make to the Conference in convention assembled. It was moved and seconded that the congregations of our Conference be encouraged to share with the various standing committees of the Conference positive suggestions and constructive criticism of matters normally within the scope of the committees' work before directly memorializing the convention on such matters." (See minutes of Board meeting, June 21, 1973.)

Moved and seconded that the convention concur in the following official interpretation of the Board of Directors concerning the \$4,000 gift from the former Christ Lutheran Church. Carried.

- "1) The moneys donated were given to the Seminary Fund of the Conference.
- 2) The gift was restricted in its use and hence for the present not to be considered an integral part of the Seminary working cash balance for day-to-day expenditures.
- 3) The primary use of these monies is to insure the salary of the called faculty of our seminary. This insurance-of-salary restriction has a two-fold purpose: a) Should insufficient funds be received for the prompt and full payment of professors' salaries, monies of this gift shall be temporarily attached to defray that necessary expense, provided that, at first opportunity, such transferred monies be returned from incoming contributions. b) These funds may also, at the direction of the Conference in convention assembled, be set aside for the benefit of the seminary faculty in their retirement and/or incapacitation, provided that other Conference monies are then available to guarantee the receipt of regular monthly salary during the tenure of their calls.
- 4) Should sufficient funds become available in the Seminary Fund of the Conference both to guarantee regular receipt of professorial salaries and to provide for adequate faculty retirement support, the balance of the gift from the former Christ Lutheran Church may then be used in such other manner as the Conference in convention assembled may decide for the general support of the Seminary project."

Motion made and seconded that we concur in the following Scriptural principles set forth by the Board of Directors originally on April 8, 1964 in Milwaukee, Wisconsin. Carried.

"Whenever there seems to be a disagreement, either with official procedures or personally between brethren, we urge that the following guidelines be observed among us, in the fear and love of God, to help us in a practical way to attain this goal more perfectly:

1. Begin with brotherly questions for further information, rather than with a statement of disagreement.
2. Where disagreement is plainly evident, do not press for an immediate settlement, but allow time for quiet and sufficient consideration.
3. Strive to be as objective or impersonal as possible, both in presenting and receiving each other's views.
4. Keep all unpleasant matters as private as possible, according to God's Word, striving not to let others become involved unless necessary.
5. Wherever possible, prayerfully wait to discuss a disagreement, or apparent disagreement, face to face rather than hurriedly by mail or by telephone.

6. In love toward our Lord and one another, follow the order mutually agreed upon among us, the highest law, of course, ever being our Savior's Law of Christian love."

The Budget Committee presented its final report. Moved and seconded to change the amount in "Furniture" from \$150.00 to \$250.00. Carried. (See page 46.)

Moved and seconded that the Finance Committee poll the congregations to determine the amount of pledges available for the Seminary professors' salaries, taking into consideration the increase adopted by the 1973 convention. The actual salaries of our professors will be the amount of the total pledges not to exceed the amount included in the budget adopted at the 1973 convention. Carried unanimously.

Motion made and seconded to combine the professor's salary and the social security allowance. Carried.

Motion made and seconded to amend the Budget to include under the General Fund an item listed Retirement Fund (Transfer to Seminary Fund) of \$2,000. Carried.

Motion made and seconded to reconvene at 6:30 p.m. to conclude our business.

Supper Hour

Moved and seconded to adopt the Budget as presented subject in the matter of professorial salaries to the poll to be taken by the Finance Committee as authorized by the Conference. Carried.

The Resolution's Committee then continued with--

#4 --This resolution pertained to the gratitude of the Conference to Peace Ev. Lutheran Church for the use of their facilities. Carried. (See page 49.)

#5 --Thanks to the various committees for their work. Carried. (Page 49.)

#6 --Thanks to the members of St. Luke's in Seattle, Washington for their work in preparing the Proceedings, etc. Carried. (See page 49.)

#7 --Thanks to Pastor Schmitt, the typists, etc., for their secretarial help, etc. Carried. (See page 49.)

#8 --Gratitude to the Lord for the sermons and devotions which were so edifying. Carried. (See pages 49 and 50.)

#9 --Thanks to the members of St. Stephen's for their hospitality, etc. Carried. (See page 50.)

Final report of the Committee on Registration. (See page 37.) The report indicated that 5 pastors, 8 lay-delegates, 55 visitors were present. This report was accepted.

Adjournment followed at 7:00 p.m. with prayer led by President Schaefer, concluding with the Lord's Prayer, the Blessing and the singing of the Common Doxology.

Respectfully submitted,

Rev. M. L. Natterer, Secretary

A PLANNING SHEET FOR 1973-74 BUDGET

<u>GENERAL FUND:</u>	<u>1972-73</u> <u>Expenditures</u>	<u>First</u> <u>Proposal</u>	<u>Second</u> <u>Proposal</u>	<u>Final</u> <u>Budget</u>
Concordia Lutheran	\$ 596.40	\$ 600.00		\$ 600.00
Traveling Expenses	595.50	600.00		600.00
Telephone Expenses	240.77	300.00		300.00
Convention Expenses	210.59	200.00		200.00
Miscellaneous Expenses	51.14	60.00		60.00
Contingencies	121.25	100.00		100.00
Publishing House Loan	0.00	1200.00		1200.00
Mission Fund (Transfer)	1000.00			
<u>Retirement Fund</u>			\$ 2000.00	2000.00
Totals	\$ 2815.65	3060.00	5060.00	5060.00
<u>SEMINARY FUND:</u>				
Prof-Pres. Salary:				
Taxable Portion	\$ 4200.00	5250.00		6114.00
*Tax-free Rental Allow.	3600.00	3600.00		3600.00
**Social Security Allow. (Taxable)	675.00	864.00		
Salary paid by C.L.C.	\$ 8475.00			
Assoc-prof. Salary	1800.00	2050.00		2050.00
Library	51.25	175.00		175.00
Operation	50.00	50.00		50.00
Building Fund Reserve	0.00			
Misc. Seminary Expenses	71.41	75.00		75.00
Furniture and Equipment	125.00	150.00		150.00
		\$ 12214.00		\$ 12214.00
Totals	\$ 10572.66	\$ 17274.00		\$ 17274.00

1972-73 General Fund Receipts: \$ 3001.42 (May 1973 receipts estimated)

1972-73 Seminary Fund Receipts: \$ 9177.05 (May 1973 receipts estimated)

*Determined at each convention to authorize this tax advantage for our Prof-President

**Increase authorized by 1972 convention.

RESOLUTIONS CONSIDERED AT THE CONVENTION

Resolution #1Disposition: Adopted

WHEREAS it is the intention of Memorial No. 8 to be of assistance and encouragement to the Editorial Committee for its continued efficiency and promptness in the publishing of our official organ, the CONCORDIA LUTHERAN; and

WHEREAS discussion on the convention floor has shown that this memorial does not sufficiently accomplish this intended purpose; and

WHEREAS the assembled convention has requested that the Resolutions Committee restate the substance of the memorial in the form of mutually suitable positive suggestions and encouragements for the stated purpose;

THEREFORE BE IT RESOLVED that we encourage the Editorial Committee to publish the CONCORDIA LUTHERAN in monthly or bi-monthly issues, this to be stated regularly on the masthead of that organ, and as far as possible under the Lord to insure their prompt appearance.

BE IT FURTHER RESOLVED that the Committee be encouraged to publish in each issue a variety of subject matter, including regularly such items as news from our congregations, news of Conference projects and general world-wide church news, besides doctrinal and devotional materials; and to this end,

BE IT FURTHER RESOLVED that the Committee be encouraged to solicit from our pastors and laymen specific articles on definite subjects and of approximately desired length suggestively in advance of publication, copy written by laymen to be submitted through their own pastors.

Resolution #2Disposition: Adopted

WHEREAS Christ Lutheran Church, Milwaukee, Wisconsin, made a most generous contribution to the Seminary Fund in 1969 (See 1969 Proceedings, p. 23); and

WHEREAS stipulations for the use of this gift included insurance of professorial salaries and, upon decision of the Conference, also other general support of the seminary project (See Board Minutes, 6/21/73); and

WHEREAS such a gift could be of great benefit if left intact and thus allowed to draw interest; and

WHEREAS the Conference has made no adequate provision for the retirement of the seminary faculty, nor for their interim financial security in the unlikely event that the seminary project is at any later time forced to be terminated; and

WHEREAS it is God-pleasing that we provide for the earthly necessities of the pastors and teachers whom He provides for us (I Cor. 9:14; Galations 6:6);

THEREFORE BE IT RESOLVED that the \$4000.00 gift from Christ Lutheran Church plus accrued interest be placed in a separate trust fund for the exclusive benefit of the seminary faculty; and

BE IT FURTHER RESOLVED that the fund, or any part thereof, may be disbursed only under the following circumstances:

- A. As a retirement allotment for the seminary faculty;
- B. For emergency medical expenses or hospitalization for them and their dependents;
- C. For the use of their widows and dependents in the event of their death while they are still acting in their capacity as seminary instructors or while in retirement from their professorships;

D. To aid in their financial security should the Conference at any later time be forced to terminate the seminary project.

Said disbursements shall be made in a manner to be determined by the Board of Directors, as the above circumstances may dictate.

BE IT FURTHER RESOLVED that the Board of Directors formulate a set of guidelines for the administration of this fund and present it to the 1974 Convention for approval.

BE IT FURTHER RESOLVED that this fund not be used to augment the monthly contributions to the Seminary Fund for the insurance of regular and full salary support, but that the Conference Seminary Building Fund be designated to assume this responsibility and be temporarily attached when necessary to insure prompt and full receipt of salary, with the provision that as soon as possible such transferred funds be replaced into the Building Fund from incoming contributions.

BE IT FURTHER RESOLVED that any other use of this retirement fund not here specified must have the approval of the Conference given by majority vote in convention assembled.

BE IT FURTHER RESOLVED that the Conference give regular consideration to its ability to increase from time to time the balance in this special retirement fund, so as better to be able to carry out the various purposes outlined in this resolution.

RESOLUTION #3

Disposition: Referendum

WHEREAS it is our Christian obligation and responsibility to provide for the needs of our pastors (Gal. 6:6-7; Luke 10:7; I Cor. 9:14); and

WHEREAS an imminent need exists in our Conference in view of the ages of our pastors to set up means to help provide for them in their declining years; and

WHEREAS a proposal to fulfill this responsibility was presented by our sister congregation at Tinley Park for study and consideration by the Conference; and

WHEREAS in harmony with this proposal, St. Luke's Congregation submitted a memorial to the 1972 Convention, suggesting a retirement plan, the substance of which is included in this resolution;

THEREFORE BE IT RESOLVED that a retirement fund be established by our Conference at the contribution rate for each congregation participating of \$350.00 per year for each pastor and assistant pastor the congregation wishes to be covered by this plan;

BE IT FURTHER RESOLVED that approval of the institution of this fund be handled through a referendum of our congregations, a unanimous positive vote being necessary for implementation. Actual subscription to the plan is to be optional with each of the congregations of our Conference, however, and is to be handled as a separate proposition on the referendum;

BE IT FURTHER RESOLVED that the Board of Directors formulate guidelines for the equitable administration of these funds through the Conference Treasurer, and that these guidelines be presented for approval to the 1974 convention.

BE IT FURTHER RESOLVED that provision be made in such guidelines for (a) payment by a congregation of increased contributions at its option for commensurately greater benefits; and (b) the subsequent enrollment of additional congregations with benefits to be adjusted on the basis of length of participation and amount of regular contributions.

RESOLUTION #4Disposition: Adopted

WHEREAS the Seminary of our Conference has continued to enjoy the use of the physical facilities of Peace Ev. Lutheran Church, Tinley Park, Illinois during the past three years; and

WHEREAS Peace Congregation has significantly aided the Conference in keeping at a minimum expenditures for the physical plant aspect of the seminary program inasmuch as these brethren have provided quarters for classes, library and chapel at a token maintenance cost of \$50.00 per year; and

WHEREAS the delegates of Peace Congregation again this year officially renewed this most generous offer for the 1973-74 academic terms;

THEREFORE BE IT RESOLVED that we express our continued gratitude in the Lord to Peace Evangelical Lutheran Church for its promotion of this most necessary work among us through its brotherly cooperation, generosity and sacrifice.

RESOLUTION #5Disposition: Adopted

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 during the past year of grace; and

BE IT FURTHER RESOLVED that the Holy Spirit grant a rich measure of His grace to the brethren who at this convention have been elected to serve in capacities of leadership in our Conference during the coming year, so that all they think, say, and do may redound to the praise and glory of His holy name and the continued prosperity of His Kingdom among us.

RESOLUTION #6Disposition: Adopted

WHEREAS St. Luke's Congregation assumed the responsibility of preparing the stencils for the proceedings of the 1972 Convention and of mimeographing and assembling them;

THEREFORE BE IT RESOLVED that we express to these brethren our heartfelt thanks for this particular labor of love which they also rendered in many previous years in behalf of our beloved Conference.

RESOLUTION #7Disposition: Adopted

WHEREAS a convention of this nature requires that its committees have at their disposal various office and business machines to facilitate their work, as well as secretarial help for the typing, duplication, and general preparation of reports and resolutions;

THEREFORE BE IT RESOLVED that we express special thanks to Pastor Schmidt and the members of St. Stephen's Lutheran Church for placing a variety of such machines at the disposal of convention committees and to Misses Deanna Fischer, Alice Luedtke, and Kathy Hargiss for their generous offer to help in typing materials and running committee errands during and between convention sessions.

RESOLUTION #8Disposition: Adopted

WHEREAS the sermon delivered by our President at the opening service of this convention, as well as that delivered in the Sunday Divine service by Professor Mensing of our Seminary, were found to be especially edifying to the delegates, guests, and visitors in attendance; and

WHEREAS the delegates and guests at this convention received special encouragement and strength from the various devotions conducted by our pastors during sessions;

THEREFORE BE IT RESOLVED that the convention especially thank Pastors Bloedel and Mensing for their edifying messages, and that we express our gratitude also to the other pastors for the devotions conducted by them.

RESOLUTION #9

Disposition: Adopted

WHEREAS St. Stephen's Lutheran Church of Wilmot, South Dakota has shown itself to be a most gracious host to the 22nd Annual Convention of our Conference by extending loving 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 selfless, 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 convention devotions and divine services was 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 and members of St. Stephen's Congregation for their most liberal hospitality and loving Christian fellowship which contributed in large measure to the success of this convention meeting, to our spiritual edification and to our physical comfort;

BE IT FURTHER RESOLVED that we tender special thanks to Mr. Stephen Bloedel for serving as organist during this convention and to the various members present from our congregations who participated in the special choir for the Sunday service, as well as to those members of the host congregation who so lovingly 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, who first loved us, for the bountiful blessings he has continued to bestow upon us, and that we express our love to Him and also prove the same by rededicating our lives and all we have to His cheerful and faithful service and also by rising at the close of this convention to sing to His praise the Common Doxology.