

THE CONCORDIA LUTHERAN CONFERENCE

Congregations:

Peace Evangelical Lutheran Church, Tinley Park, Illinois
the Rev. F. David Mensing, Pastor
the Rev. O.W. Schaefer, Assistant Pastor

St. John's Lutheran Church, Lebanon, Oregon
the Rev. H.L. Patterer, Pastor

St. Luke's Lutheran Church, Seattle, Washington
the Rev. P.R. Bloedel, Pastor

St. Stephen's Evangelical Lutheran Church, Wilmot, South Dakota
the Rev. James H. Luedtke, Pastor

Trinity Lutheran Church, Eastside - Coos Bay, Oregon
the Rev. Randall D. Styx, Pastor

Publishing House:

Scriptural Publications, 10200 - 62nd Ave. So., Seattle, Washington

Official Organ:

"The Concordia Lutheran"

Seminary:

Concordia Theological Seminary (C.L.C.)
Central Ave. at 171st Place, Tinley Park, Illinois
the Rev. O.W. Schaefer, President and Professor
the Rev. H. David Mensing, Associate Professor

TABLE OF CONTENTS

	Page
Doctrinal Section	3 - 23
Opening Sermon -- Luke 17: 5-6	3
Sunday Sermon -- Colossians 1: 9-14	5
Essay: A Popular History of the Concordia Lutheran Conference	10
Business Section:	24 - 55
President's Report	24
Register of Attendance & Reports of the Committee on Registration and Excuses	26,27
Reports of Standing Committees	
Editorial Committee	29
Publishing House Board of Control	30
Committee on Theological Education	30
Seminary President	31
Committee on Missions.	34
Committee on Lutheran Union	35
Financial Reports:	
Treasurer's Report	38
Finance Committee	
Fast Fiscal Year	39
Concerning the Budget	39
Scriptural Publications (Business Manager)	41
Auditing Committees	
Re: Treasurer's Books	40
Re: Scriptural Publications, Bus. Mgr. Books	41
Memorials (One -- from Trinity Lutheran Church)	43
Conference Statistics	42
Recommendation of the Board	see minutes page 49
List of Officers	see minutes pages 45,46
Minutes	44
Resolutions adopted at this Convention	
Of Formal Action	52
Of Thanks	53

SERMON PREACHED AT THE OPENING SERVICE

by the Rev. M. L. Natterer, President
Lebanon, Oregon

Luke 17: 5-6

My dear fellow-believers in Christ Jesus, our only Savior!

At this Convention we are observing our 30th Anniversary. 30 years! That is a long time! We have traveled a long road since the formation of our Conference at Okabena, Minnesota, in 1951. During these 30 years we have known both joy and sorrow. Many a time we had to witness that those with whom we had labored together for a number of years no longer desired to walk with us in the unity of faith. Such were indeed occasions of sadness and sorrow. Many a time we had to witness that carefully planned projects came to naught because of those who caused divisions and offenses. At times the future of our little Conference looked bleak. Yet even in the midst of such disappointments and sorrows when our hearts became tired and we sometimes felt like the Prophet Elijah sitting under the Juniper Tree (1 Kings 19:4), we reminded ourselves of the Psalmist's words, "Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise Him, who is the health of my countenance, and my God" (Ps. 42:11). "Weeping may endure for a night, but joy cometh in the morning" (Ps. 30:5). By God's grace, we continued to wait on the Lord and He strengthened our hearts. For our faith did not and does not rest upon man — his intellect, his gifts and talents — but upon the unalterable Word of our everlasting God whose Word is the Truth! Somehow, without any merit on our part, the Lord worked all things out well according to His good and gracious Will. Trusting in Him and His Word our sorrows have always been turned into joys. And how could it ever be otherwise? "We KNOW that all things work together for good to them that love God" (Rom. 8:28). Now, dear brethren, we look to the days which lie before us. The Lord will be with us in the days which lie ahead as He has been with us during the last 30 years of our Conference if we in all humility continue humbly to accept His Word and allow that Word to be "a lamp unto our feet and a light unto our path" (Ps. 119:105). And the days that lie ahead may be days of trial and tribulation for our Conference. I say this not because I am a gloomy pessimist, but rather because of what the Word of our Lord teaches us Christians to expect in the last evil days of the world before the Lord Jesus bursts forth in the clouds of heaven accompanied by all of His holy angels. Therefore, as we contemplate the days ahead it is surely necessary that we cry out with the disciples in the words of our text —

"LORD, INCREASE OUR FAITH!"

"And the apostles said unto the Lord. Increase our faith. And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you." With these words the Savior wishes to impress upon our hearts and minds that our faith must be genuine and true. No doubt, at some time or other, we have come into contact with people who are seemingly convinced of the truth of their cause and reveal great fervor and enthusiasm for that which they believe to be right. How often we wish that we could be so enthusiastic, so certain of our faith, so happy in our convictions as such individuals seemingly are. At such times it is necessary to be on our guard and to remember that fervor, enthusiasm, certainty, joy of conviction, are good -- IF WE ARE RIGHT! But they are all fatal if we are wrong. Look at the fervor and zeal on the part of the Scribes and Pharisees! But what does Jesus say to them? "Woe unto you, scribes and Pharisees, Hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves" (Matt. 23:15). And the Apostle Paul speaks of the zealotry on the part of the Jews, but it was not according to knowledge. For they were ignorant of God's righteousness and went about seeking to establish their own righteousness instead of looking to Jesus who is the end of the Law for righteousness to every one that believeth (Rom. 10:1-3). The harder a man runs, if he runs in the wrong direc-

tion, the farther he gets away from the place to which he wants to go; whereas, one who is walking in the right direction, no matter how slowly and quietly he is moving, will finally reach his goal. Joyous, enthusiastic, certain, and great faith is a blessed gift indeed; but first of all, we must be sure that our faith is the true faith!

And when is our faith true and genuine? When we trust completely in the Lord Jesus Christ as our only Savior and Redeemer and His Word! That faith which does not trust in the Word of the Lord, but in the word of men is not a true and genuine faith. And he who trusts in his own ability and power, does not possess the true and genuine faith. For only that faith is true and genuine which has as its foundation the Word of God. It is that faith which receives the promises of the Gospel wherein we are told, "For 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). It is that faith which believes that Christ is the only Savior from sin, death and hell; and that in Him we have the forgiveness of all sins even though our conscience condemns us. Or as Dr. Luther puts it so descriptively, "When in real anguish, a conscience should think of Christ and know absolutely nothing but Christ alone and should then exert its powers to the utmost to put the Law out of sight as far as it possibly can and to embrace nothing but the promise of Christ" (What Luther Says, Vol. I, page 338).

We have true faith if we accept as true what God has said because God has said it. Doubting Thomas, the disciple of Christ, said that he would not believe the resurrection of Jesus until he saw the nail-prints in the hands of the Savior and the wound in His side. But Jesus told him, "Thomas, because thou hast seen Me, thou hast believed: Blessed are they that have not seen, and yet have believed" (John 20:29). In the Epistle to the Hebrews we are told, "Faith is the substance of things hoped for, the evidence of things not seen" (Heb. 11:1). With our physical eyes we have not seen Jesus' suffering and death on the cross; we have not seen heaven; yet, we Christians believe and accept these truths because God tells us these things in His Word and therefore we see them with the eyes of faith, a faith which God the Holy Spirit has worked within our hearts through the Means of Grace! We believe and trust God's promises!

There are, of course, many splendid examples in Holy Writ of those who showed that they trusted in the Lord and His Word. In his Epistle to the Romans the Apostle Paul speaks of the great faith of Abraham (4:18-21). Abraham had also shown his strong faith when he, at the command of the Lord, prepared to offer up his only son, Isaac, as a sacrifice (Gen. 22). Remember Peter, the disciple of Jesus, when Jesus told him to launch out into the deep and there to let down his net and Peter said, "Master, we have toiled all the night, and have taken nothing: nevertheless AT THY WORD I will let down the net" (Luke 5:5). Think of the Centurion of Capernaum whose servant was sick and ready to die, and who told Jesus, "Lord, trouble not thyself: for I am not worthy that thou shouldst enter under my roof....but say in a word, and my servant shall be healed" (Luke 7:6,7). When Moses was told by God to lift up his staff and stretch out his hand over the Red Sea, he did not debate the issue with God, but rather at God's command Moses did it and thus revealed his faith in the Lord (Ex. 14). Likewise Joshua many years later performed a similar feat with the Jordan River at the command of the Lord. And so, when we look through the Holy Scriptures we can find a host of examples of those who trusted in the Lord and His Word.

Here in our text we have this statement of the Lord, "If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you." God promises to those who have faith, even the weakest faith, that they could say to a sycamine-tree, a mulberry tree, Be thou rooted up and planted in the sea. If we had such a command and such a promise, then the man of weakest faith, and though his faith be as little as a grain of mustard-seed, could perform this miracle. REMEMBER WE MUST HAVE GOD'S COMMAND AND PROMISE! Else it is nothing but heathenish superstition. Such superstitions are,

for example, the thought that making the sign of the cross will bring the individual a blessing or protect him against some harm. We make the sign of the cross, not to protect ourselves, but as a matter of confession. To sprinkle one's self with holy water and to believe that it will convey some spiritual benefit is superstition. Such superstitious practices abound within the pale of the Roman Church. But we have no command of God and no promise of a blessing. On the other hand, however, the use of water in Holy Baptism is not superstition because we have God's command and promise. The attendance at the Lord's Table is not superstition, but is an act of faith because we have God's command and promise. Praying in Jesus' Name for daily bread, for healing, is not superstition, but an act of faith. WE HAVE GOD'S COMMAND AND PROMISE!

"Lord, Increase our faith!" O how often we doubt God's command and promise! He tells us, "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you" (Matt. 6:33). But when we look at the present economic situation, the spiraling prices in the markets and stores, the staggering costs of being confined to a hospital bed and the services of a physician, etc., then like the Apostle Peter who attempted to walk to Jesus on the storm-tossed waters of the Sea of Galilee we begin to sink and the Lord Jesus must admonish us, "O thou of little faith wherefore didst thou doubt?" (Matt. 14:28-31). God has commanded us to pray and has promised to hear us. "Call upon Me in the day of trouble: I will deliver thee, and thou shalt glorify Me" (Ps. 50:15). Yet in spite of a whole host of glorious promises we often doubt. We forget, because of our miserable sinful flesh, that such commands and promises come from Him who is the Creator and Preserver of heaven and earth. He is the Almighty God, with whom "all things are possible" (Matt. 19:26).

Does this not also apply to our little Conference? In their Christian liberty our congregations have joined together in forming a Conference so that we might be able, as a group of congregations, to carry out jointly what one of our congregations would find itself unable to do. "A further reason for which we are joined together in this Conference is our Lord's Will that the diversities of gifts in His Church on earth should be for the common profit, 1 Corinthians 12:4-31" (point 4 in the Preamble to the Constitution of our Concordia Lutheran Conference). And the 7 Objects of our Conference as expressed in Article III of our Constitution plainly reveal that the work to which we are committed is indeed the work of the Lord! Should we not, therefore, ask the Lord to increase our faith so that together we may carry out the tasks which He has allotted to each of us! Let us then continue to go forward in the work of our Lord, trusting in Him and His Word, for He has promised, come what may in the way of affliction, trial and tribulation, "I will never leave thee, nor forsake thee" (Heb. 13:5). Amen.

CONVENTION SUNDAY SERMON

by the Rev. P. R. Bloedel
Seattle, Washington

Colossians 1:9-14. "For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of His will, in all wisdom and spiritual understanding; That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; Strengthened with all might, according to His glorious power, unto all patience and long-suffering, with joyfulness; Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: Who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son; In whom we have redemption through His blood, even the forgiveness of sins.

Beloved friends in Christ,

The Apostle Paul had never been in Colossae and he was not personally acquainted with the Christians in the congregation at Colossae. When he wrote this letter, from which our text is taken, that great Apostle--a prisoner--a prisoner in Rome.

There was a man by the name of Epaphras who evidently had been a pupil of the Apostle Paul and was the pastor of the Colossian congregation. Now Paul's letter to the Colossians indicates that this man, Epaphras, is visiting him in Rome and has given to Paul a report about the religious situation in Colossae. This report from Epaphras prompted the Apostle Paul to pray for the Colossian congregation and what he brought to the Lord in prayer is spoken of in the text which I have just read to you. It is a prayer which ties in perfectly with the MOTTO chosen for the 30th Annual Convention of our beloved Concordia Lutheran Conference and it is on the basis of this prayer of the Apostle Paul for the Christians at Colossae that we are led to consider as our theme for this Convention Sunday sermon:

WHAT WE ARE ASKING GOD TO DO WHEN, IN THE WORDS OF OUR CONVENTION MOTTO, WE PRAY
"LORD, INCREASE OUR FAITH!"

We are asking God with the holy Apostle in our text

1. that we might be filled with the knowledge of the Will of God in all wisdom and spiritual understanding, and
2. that we might be fruitful in every good work, and
3. that we might be strengthened with power from above, and
4. that we might be filled with thankfulness to the Lord our God.

And may God the Holy Ghost bless the consideration of His Word...

I.

Having mentioned the report which Epaphras had given him concerning the Colossian congregation, and having given thanks to God for their faith and love in the Savior in the verses preceding our text, St. Paul NOW writes, "For this cause we also, since the day we heard it (namely, the report of their pastor) do not cease to pray for you, and to desire that you might be filled with the knowledge of His will in all wisdom and spiritual understanding!"

In his prayer for the Colossian Christians, the Apostle Paul desires that they be FILLED with the knowledge of God's Will! Certainly, every Christian knows of God's good and gracious will in Christ Jesus, our Savior! This saving knowledge of Christ has been in your heart from the very moment that the Holy Ghost brought you to faith in Jesus through the power of the Gospel. But the Apostle Paul prays that this knowledge may grow fuller and ever more perfect in the hearts of the Christians. He prays that they might be "FILLED with the knowledge of God's will in ALL wisdom and spiritual understanding!" You should then, as a Christian, at all times earnestly strive and eagerly desire to learn more and more and more of the wonderful truths of God's Word. God wants you continually to GROW in your knowledge of His precious Truths. Only such knowledge works in you true wisdom and spiritual understanding. Such wisdom and spiritual understanding cannot be obtained by your own reason or by your own strength--it is alone the work of the Holy Ghost through the Gospel. Thus you and each one of us must certainly pray in the words of the motto for our convention this year, "Lord, Increase Our Faith!" --and with these words join the holy Apostle in our text in asking God that He would fill us as individuals, as Christian congregations, and as a Conference "with the knowledge of His will in all wisdom and spiritual understanding!" Through continuance in God's Word, every Christian moves forward, day by day, toward that perfect knowledge of God which some day will be ours in heaven.

Such growth in spiritual knowledge, wisdom, and understanding is of the utmost importance! It is an absolute necessity because of the many dangers which threaten us from within and from without. There is a very grave danger lurking right in YOU--your old sinful nature! And because of your old Adam you are apt to become bored--to become bored with the Word of God; to become tired of hearing about the Law and the Gospel, about sin and grace preached to you Sunday after Sunday; tired of hearing about man's natural depravity and wretchedness from his mother's womb since the Fall of Adam; that man, by nature, is actually against God, having a strong desire to do only that which is evil and contrary to God's commandments; that man, because of sin, deserves everlasting condemnation in hell. Because of your sinful flesh you may become bored with hearing that, in spite of man's wickedness, God's thoughts toward all

mankind are not thoughts of hatred and malice, but thoughts of peace and thoughts of mercy and kindness and love, and that God's Will toward you is a good and gracious Will--that God is not willing that any should perish but that all men should be saved; that God's good and gracious Will is manifested in Christ Jesus, your Savior; that His good and gracious Will is plainly shown in His wonderful Plan for our salvation which is found in such familiar Scripture texts as "God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish but have everlasting life," that "God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them," and that "in Christ we have redemption through His blood, even the forgiveness of sins!" If such Scripture passages no longer grip your heart, if they no longer bring you true and lasting comfort and joy and happiness and peace in your Savior, then you must beware! You must beware that your faith may merely be a superficial knowledge, something just on the surface--a knowledge which has no root in your heart, a knowledge such as Satan himself has. May we therefore ask God to INCREASE OUR FAITH that we may be filled with the knowledge of His Will, that we may grow in grace and in the knowledge of our Savior Jesus Christ, that we may overcome and vanquish our old sinful nature which would urge us and which would cause us to become tired and listless in the hearing and learning of the priceless Word of God.

There is also the constant danger in the sinful world about you--that the riches and the pleasures and the amusements and concerns for the things of this world may choke and destroy your saving knowledge of Christ and His Word. For example, do you permit your so-called innocent pastimes, and pleasures, and activities, and sports, and such like, to become more important to you than the "One Thing Needful!" Are you ready with all kinds of insignificant excuses (such as we heard in the Gospel Lesson for this Sunday) when you are asked to take time out at home to read and to study God's Word for yourself personally, and that you gather your family about you daily and share with them the precious teachings of Scripture having with them a family devotion, and when you are given the opportunity to increase your knowledge of Scripture by regular attendance in Sunday School and Bible Class and in the Divine Service. In our convention we were given a statistical report which is indeed a sad commentary upon our Conference and the congregations in our Conference. It would not be so bad if simply there was no great and astounding growth in our congregations, but, dear Christians, our statistical report shows that our congregations are losing members. Look at those who simply move away because of some other enticement in spite of what the Word of God says, "Not forsaking the assembling of ourselves together as the manner of some is!" Now this morning we had the pleasant privilege and joy of seeing a little baby brought to Holy Baptism--a tiny infant brought to his Savior and in the heart of that infant true saving faith is created by the power of the Holy Spirit in that wonderful, precious means of grace. But there is such a disease as indifferentism to the Word of God--that disease is "I'll either take it or leave it!" And how does that disease come about and may that disease be inflicting our congregations and if so, what can we do about it. That disease is brought about at least in one way by so-called Christian parents. They may bring their child and their children to Sunday School and endeavor thereby to bring that babe up in the nurture and admonition of the Lord. But if the pastor of your congregation teaches the child in the second commandment that he should not take the name of his Lord in vain and he goes home and hears his daddy doing this, that creates indifferentism to the Word--the child thinks "Well maybe that Word of God that the pastor teaches me isn't really so important!" If, in the third commandment, the pastor teaches your child--as he grows in years--that it's wrong to stay away from church' and from Bible Class, and from the voters' assemblies, and then he sees his daddy and mommy staying away from the divine service, absenting themselves from Bible Class, ignoring the voters' meeting and the work of the Lord in the congregation, what does that create? Indifferentism to the Word of God: "It isn't really so important! It needn't be the chief thing in my life because look at what my father and my mother do!" We come to the sixth commandment and all of the commandments. If the parents in our Conference do not show in their life that the Word of God is the One Thing Needful, the most important possession and treasure, then our Conference will indeed decline in membership. A child may be taught in the eighth commandment that we shouldn't gossip and slander one an-

other, and he may go home and hear his parents, who claim to be Christians, talking about others, running them down, and doing the very opposite of what the Word of God says. Let us beware of indifferentism to the Word of God, that it is something that we in our household can simply take or leave as we please.

And still another reason why we Christians should be filled with spiritual knowledge, wisdom, and understanding is the fact that there are so many false teachers in the world today. Now we again look at our Conference and we find that many people who have left our congregations have gone back into the Missouri Synod or into some other heterodox Lutheran church body. What is needed? You must know what you believe! You must be convinced of your faith on the basis of God's Word! You should have a good working knowledge of Scripture so that you may be able to stand up for the truth against every error and against every false doctrine! When therefore we pray the motto of our Conference in convention assembled this year, "Lord, Increase Our Faith," we indeed ask God with St. Paul in our text to fill us with the knowledge of His Will in all wisdom and spiritual understanding; that we may be truly able to mark those who teach and live contrary to God's Word; that we may be able to try the spirits whether they are of God; that we may be able to avoid evil in every form and anxious to hear and to heed the voice of our Savior who says of you, "My sheep hear My voice and I know them and they follow Me," "and a stranger will they not follow, for they know not the voice of strangers!"

II.

The Apostle furthermore prays for the Colossian Christians in our text, "That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God!" As the Apostle Paul, in the preceding verse, prayed that the Christians at Colossae might be filled with the knowledge of God in all wisdom and spiritual understanding, so here, that great Apostle prays that their LIVES might become fuller and richer out of love for their Savior; that they might perform those things which are pleasing to the Lord; that they might continue to bring forth good works as the fruit of their faith and that they might bring forth these fruits ever more abundantly in their lives. Some Christians seem to forget that the words, "Be ye therefore PERFECT!" and "Ye shall be HOLY!" still apply to them after they have received the Lord Jesus as their Savior. The moment you have no desire any longer to be perfect, that moment your Christian faith is in jeopardy!

The end and aim of your spiritual knowledge and understanding is that you might truly know what pleases the Lord and thus walk in His ways and let Him direct and guide your life--doing those things which are pleasing to Him and avoiding those things which are contrary to His Word. As a Christian, you are to make progress day by day, not stagnate; you are to grow day by day in every good word and work. You should be eager as a true believer, eager to grow in your Christian life, eager to avoid everything which displeases God and brings shame and disgrace upon the name of Him who died for you on the cross, and you are to have the earnest desire in your heart every day to amend your sinful life, to renew that Baptismal covenant which we heard this morning--to resist the devil and all his works and ways and to serve the Triune God and Him only, to do those things only by which and through which the Lord your God is honored and praised. Your saving knowledge of Christ, your faith in Jesus as your own dear Savior, simply has to do something! It must show itself in your life! Otherwise your faith is dead! It is no longer a true and living faith, for the Bible says, "Faith without works is dead!" Thus when you pray for yourself, for your congregation, and for your Concordia Lutheran Conference, "Lord, Increase Our Faith!" you are asking God that we might "walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God!"

III.

The Apostle continues his prayer for the Colossian congregation by asking God that they might be "strengthened with all might, according to His glorious power, unto all patience and longsuffering with joyfulness!" As a true believer, you have something that your unbelieving neighbors and acquaintances do not have. As a true believer, you have a Source of strength and power which is unlimited. You do not receive

strength from any power within yourself but you are strengthened with power from above!--with the power of God through the Word of the Gospel! And this power you, as a Christian, should apply in every direction, by your words and by your deeds, in your home (among your family) and outside of your home (among your friends and relatives), in the church and outside of the church, on Sunday and during the weekdays--to the glory of God and for the salvation of souls purchased by His holy precious blood!

Above all, the power of God enables you as a Christian to assume the right attitude in times of trouble and tribulation--when poverty, sickness, mockery, scorn, slander, persecution and bereavement come upon you! Here then the Lord extends to you unlimited patience, endurance and joyfulness according to His promise. Through God's power alone you can patiently and joyfully endure all suffering, all the trials of this life unto the end. May therefore your prayer and the prayer of our congregations and of our Conference be, in accordance with our text, that God would "Increase Our Faith" and thus strengthen us "with all might, according to His glorious power, unto all patience and longsuffering with joyfulness!"

IV.

And the Holy Apostle concludes his intercession for the Colossian Christians by asking God to give them a truly thankful spirit: "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light!" Your entire life, as a Christian, both in the good and in the evil days, in times of joy and in times of sorrow, is to be one of continuous thanksgiving to God for all His marvelous gifts and blessings. Such gratitude is found only in the hearts of those who truly realize that God is their Father in Christ Jesus through whom we have the forgiveness of all our sins; that He graciously guides and governs the lives of His true believing children here on earth and will finally lead them to their heavenly home.

The most wonderful gift of our heavenly Father is that "He has made us meet (that He has qualified us) to be partakers of the inheritance of the saints in light!" The eternal joys and glories of salvation, the realization of your highest hope, is given you by God's free grace and favor without any merit or worthiness on your part. It is God who has made you His own dear child by the power of that great Gospel Invitation: "Come, for all things are now ready!" (Gospel Lesson) It is God who, in Christ Jesus, has guaranteed to you the glories of heaven for your everlasting possession!

And the Apostle expands this thought in the last two verses of our text where we read, "Who hath delivered us from the power of darkness and hath translated us into the Kingdom of His dear Son in whom we have redemption through His blood, even the forgiveness of sins!" As sinners, all of us, by nature, were under the power of darkness, slaves in the kingdom of Satan where there is only death and eternal damnation without one single ray of hope! But God rescued us! He tore us away from the power of the devil and transferred us into the Kingdom of His dearly beloved Son, our Savior Jesus Christ! God established the Kingdom of His dear Son by sending Jesus into this world to give Himself into death for your sins--thus reconciling the world unto Himself. By working saving faith in your heart, God has made you a citizen of Christ's Kingdom. Now you are Christ's own for He has redeemed you through His precious blood and has earned for you the forgiveness of sins, life, and salvation. Because you are a Christian, you now want to live under Him in His Kingdom and you want to serve Him in everlasting righteousness, innocence, and blessedness, and you don't want to create in your household, or in your congregation, or in your Conference indifference to the Word of your Lord. Oh, must not this grace and mercy of God toward you and toward me, poor, wretched, undeserving sinners as we are, move us to offer heartfelt thanksgiving to Him every day of our lives!

May God then grant that this prayer of St. Paul for the Colossian Christians may also truly be ours when we exclaim in the words of our Conference motto for this convention, "Lord Increase Our Faith," namely, that through these words we re-echo the

words of our text that we may be filled with the knowledge of God's Will in all wisdom and spiritual understanding; that we may be fruitful in every good work; that we may be strengthened with the power of God throughout our lives, and that we may never forget to thank God for all His tender mercies and loving kindnesses--especially for having made us heirs of everlasting life through faith in our precious Savior and Redeemer. And through the answer to this prayer, by God's grace alone, our beloved Concordia Lutheran Conference will go forward indeed! Our congregations will become bright lights in the community and in the world! Our members will become more faithful and unmoveable, ever abounding in the work of the Lord in their own homes, among their fellow believers, and in their contact with others, putting the Lord Jesus first in their hearts and in their lives by diligently following His Word, looking not to themselves or to their own desires or plans but looking to the Lord alone for guidance day by day and making their will subject to the Word and Will of God in all things; carefully instructing their families in the Scriptures by word and by deed (by precept and example); growing in grace and in the knowledge of their Lord and Savior Jesus Christ through faithful attendance at the divine services and in Bible classes and in the Sunday Schools of their respective congregations, and participating, in accordance with God's Word, in the voters' meetings of our congregations diligently and regularly! These then dear Christians are those things for which you and I pray when we say, "Lord, Increase Our Faith!" Amen.

Convention Essay

A POPULAR HISTORY OF THE CONCORDIA LUTHERAN CONFERENCE

by

H. David Mensing, Chairman, Faculty Committee
Concordia Theological Seminary
(CLC)

Why this is written

There are two Scripturally-founded reasons in particular for which this history is written.

One is that our own people who are older and who experienced many of the events here told may not forget, in the process of time, what great things God in His grace has done to deliver them from spiritual slavery; and especially that the younger generation may be factually informed about their great heritage. Thus the Psalmist of the Lord writes, "That the generation to come might know them, even the children which should be born; who should arise and declare them to their children." (Ps. 78:6) And again, "This shall be written for the generation to come." (Ps. 102:18) Likewise, when God's people were delivered from the bondage of Egypt, the Lord spoke to His people and said, as He instituted the Passover, "And it shall come to pass, when ye come to the land which the Lord will give you...that ye shall keep this service. And it shall come to pass, when your children shall say unto you, What mean ye by this service? That ye shall say, it is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when He smote the Egyptians, and delivered our houses." (Ex. 12:25-27) Anyone who reads and knows our history will recognize that there is indeed a parallel between Israel's deliverance at that time and our own deliverance, for which we are truly grateful to the Lord.

Another reason for this popular history is our willingness and our sincere desire to inform others who wish to know about us but who don't have proper information. This is in accordance with the Word of God which tells us, "But sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." (1 Pet. 3:15) This is important, not only because God commands this of us, but also because many false charges were brought against us to the general public. Although the officials of the Missouri Synod could find no fault with our doctrine, practice, or life, yet we have been charged with being schismatic (inclined to separate from other Christians with-

out Scriptural command, merely for personal reasons), sectarian, and fanatic. We must state the truth, both as to Scripture, and as to the facts. (See The Truth About Tinley Park and The Proceedings of the First Annual Meeting of the Orthodox Lutheran Conference.)

In this connection we emphasize that we are not endeavoring in any way whatsoever to malign or cast aspersions on any individual's character, whether we mention his name or his office in any certain place and time. Our history is based on facts properly witnessed and documented.

Who we are -- The Concordia Lutheran Conference

This is no doubt best explained by a quotation from the Preamble to the Constitution of the Concordia Lutheran Conference, adopted August, 1957, and approved May, 1958, which reads as follows: "In obedience to the Word of God (Rom. 16:17; Tit. 3:10), a number of our original members withdrew from the Missouri Synod in the year 1951 for the following reasons:

- A. Because of that Synod's progressive deterioration in doctrine and practice during the two preceding decades, in spite of much patient admonition to the contrary on the part of many pastors and congregations in its midst. (Compare: Book of Memorials and Proceedings, Missouri Synod, 1950).
- B. More specifically because of
 - 1) Its unionistic character evinced chiefly by the unretracted 'A Statement', Chicago, 1945, and the unscriptural, compromising 'Common Confession' of 1950.
 - 2) Its tyrannical procedures against its own protesting pastors and congregations, in defiance of God's Word, Matt. 23:8-12; Mark 10:42-45; and contrary to its own Constitution, Art. VII." (These matters will be explained later.)

Now, while we are trying to keep this history a "popular" one, that is, comparatively easy to read and understand, it is necessary for a clear understanding of facts and developments to go into some detail. (For more proof and documentary evidence of what we present here, we are including at the end of this popular history a "Bibliography" for the serious student to study carefully.)

The three large "Lutheran" church bodies in the U.S.A.

For many years these have been three:

- I. The Synodical Conference, founded in 1872, (dissolved after the Missouri and Wisconsin Synods left it in 1963), comprising in late years
 - A. The Missouri Synod (1847)
 - B. The Wisconsin Synod (1850)
 - C. The Norwegian Synod (1918)
 - D. The Slovak Synod (1902)
- II. The American Lutheran Church, founded in 1960, (The ALC, sometimes designated TALC), comprising
 - A. The American Lutheran Church (1930), an organic union of
 - 1) The Ohio Synod (1818)
 - 2) The Buffalo Synod (1845)
 - 3) The Iowa Synod (1860)
 - B. And four other synods. (See Wicke's Catechism of Differences.)
- III. The United Lutheran Church in America (ULCA) organized in 1918, through a merger of the General Synod, General Council, and United Synod of the South. Note that it still further merged in 1962 to form the Lutheran Church in America, designate LCA. (See Wicke, P. 8-9; also Lutheran Cyclopedia, 1954, page 1097, "U. S. Lutheran Theology".)

What happened to the Missouri Synod to cause our break in fellowship and membership with them (Secretary's note: Presentation of this topic begins next page.)

Our concern in this popular history is mainly with the Missouri Synod, because that Synod was our original affiliation.

Since its founding in 1847, the Missouri Synod confessed and practiced God's Word in its truth and purity for about 75 years. But then liberal tendencies and the popish or tyrannical procedures of circuit "visitors" began to invade its midst. (See: A Short History of the Orthodox Lutheran Conference by Dr. P.E. Kretzmann.)

Ever since the 1929 convention of that Synod, there was definite agitation to promote the union of various "Lutheran" bodies in America. Specific interest was directed toward the American Lutheran Church, which had been divided from us because of at least seven false doctrines permitted in its midst. We were not able to make any progress toward unity and union with the ULCA (later LCA) because they were so blatantly corrupt in doctrine and practice that they did not even accept the verbal inspiration and inerrancy of the Scriptures.

At first a committee of faithful men, by Synod's authorization, drew up the Brief Statement of the Doctrinal Position of the Missouri Synod, adopted in 1932 and re-affirmed in 1947, which began work toward a God-pleasing union by setting forth the truly Biblical teachings and practices. (This document is a completely faithful witness concerning those doctrines in controversy with the ALC and should by all means be studied carefully by every reader of this history.)

The ALC did not however accept this truly Biblical Brief Statement and submitted to our Synod's 1938 convention their own Doctrinal Declaration (See: Doctrinal Declarations, CPH); and our Synod's Convention of that year agreed from there on to make the Brief Statement TOGETHER WITH the Declaration the doctrinal basis for future church fellowship between Missouri and the ALC, thereby declaring that disagreement in some Scripture doctrines is "not divisive" of church fellowship. This procedure, known commonly as the "1938 Resolutions", was in clear violation of God's Word in 1 Cor. 1:10 and Rom. 16:17. (See Proceedings of 1938, P. 231; Proceedings of the First Annual Meeting of the Orthodox Lutheran Conference, 1951, p. 3)

Subsequent conventions showed conclusively that there actually was no full doctrinal agreement between the two bodies; and therefore the Missouri Synod, in 1947, retracted the "1938 Resolution" as a basis for establishing fellowship. This was indeed a right move. But it was only a "sop" or empty gesture, for in the nine years preceding this retraction the leaven of false doctrine and practice proclaimed in the "1938 Resolutions" had continued to grow and spread throughout the Missouri Synod, as Holy Scripture warns, "A little leaven leaveneth the whole lump." (Gal. 5:9)

Meanwhile a group of forty-four men, prominent pastors and professors of the Missouri Synod with a liberal leaning, met in Chicago in September, 1945, adopted, and sent throughout Synod a document called A Statement.

A Statement set forth the following false doctrines in its various points as indicated:

1. Deviation in doctrine or practice from certain teachings of the Bible ("details of doctrine") is not divisive of church fellowship. (Point 11)
2. Not all acts of joint religious work and worship with persistent teachers of false doctrine or their adherents are to be regarded as religious unionism forbidden by God's Word. (Point 9)
3. Any two or more Christians may meet and pray together if they do so for a good purpose. (Point 8)
4. Romans 16:17,18 is not to be applied to all Christians who teach and support false doctrine, but this passage is limited in its application to those who are not Christians. (Point 5)

These false doctrines are in disagreement with and in opposition to God's Word in Rom. 16:17,18; The Lutheran Confessions (Concordia Triglotta, p. 1095); The "Synodical Catechism" (Question 186,D); The Brief Statement of 1932, par. 28; and the

Constitution of the Missouri Synod (Art. II and III).

Note that in 1947 Dr. J. W. Behnken, President of the Missouri Synod, announced an agreement of compromise with the "Statementarians" that A Statement was now withdrawn as a basis for discussion, but that this withdrawal "shall not be interpreted as a retraction." Note also, however, that A Statement, printed out in full together with twelve theses in its defense, was published after this in a booklet under the title, Speaking the Truth in Love, and sold as late as December, 1948, on the campus of the Seminary at St. Louis. An exhaustive critical study of A Statement was published in the magazine, the Confessional Lutheran in November, 1949, and also reprinted that same year in tract form under the title The Statement Controversy Up To Date. (See also A Former U.L.C. Pastor Looks at the Agreement, pp. 4 and 5, by Wallace H. MacLaughlin; Concordia Lutheran, May-June, 1975, pp. 36 and 37; July-August, 1975, p. 58.)

Now all this theological confusion and dishonesty had so fully spread as a leaven, that the Missouri Synod was ripe and ready for the adoption of The Common Confession at its Milwaukee convention in 1950. (This Common Confession is exhaustively treated in An Examination of the Common Confession, a pamphlet referred to in the bibliography.) The Common Confession is a document that had been prepared by a joint committee of the Missouri Synod and the American Lutheran Church, the latter body not having been satisfied with the Brief Statement of 1932. Even at the very first reading, "it was obvious ... that this "Confession" did not measure up to the standard set by Holy Writ and the Lutheran Confessions. ... (But) not one of the gross errors which had been held in the American Lutheran Church was clearly and unequivocally removed, and some sections were definitely not in agreement with Scripture, the Lutheran Confessions, and the 'Brief Statement'. ... But -- it was adopted by a majority voice vote in the last session of the convention. And it was reaffirmed by the Houston convention in 1953." (See: A Short History of the Orthodox Lutheran Conference, p. 4, by Dr. P. E. Kretzmann.) Since God in His Word requires Christians to be unanimous in matters of doctrine and confession (I Cor. 1:10; Eph. 4:1-6), this arbitrary, forced adoption by a majority vote actually caused a break in fellowship within the Synod, all no longer confessing the same thing. (See: Concordia Lutheran, July-August, 1975, pp. 58-59.)

Meanwhile, for already several years, hundreds of pastors and laymen had been meeting regularly, particularly in the St. Louis and Chicago Study Clubs, studying these developments and voicing many protests to the Missouri Synod and its president. (Many of these are to be found in the book, Reports and Memorials, 1950, St. Louis, C.F.H., pp. 442-518. We urge all serious students of this history to study these materials.)

The beginning of our Conference, formerly called the "Orthodox Lutheran Conference", 1951.

After the open break in fellowship which the Missouri Synod caused by its majority adoption of the Common Confession in the summer of 1950, which confession was also adopted by the American Lutheran Church in the fall of the same year, "it was but natural that ... members of the Missouri Synod, who were aware of these conditions, should be in communication with one another while so many attempts were made to restore Synod to the former orthodox state. ... It was thought that a consolidation of orthodox Lutherans was imperative. Upon an invitation issued by the St. John's Ev. Lutheran Church of Okabena, Minn., (Geo. Schweikert, pastor), therefore, twenty-two men, chiefly pastors, met in that town for a two-day session." (Quoted from: A Short History of the Orthodox Lutheran Conference by Dr. P. E. Kretzmann, p. 8.)

While we declared our firm resolve to withdraw from the Missouri Synod in view of God's clear command in Romans 16:17, it was nevertheless stated in an essay by Pastor H. F. Koshlinger, then of Detroit, that we were willing to dissolve our Group whenever the Missouri Synod returns to the Brief Statement position. (See: Kretzmann, pp. 8-9; Proceedings of the First Annual Meeting of the Orthodox Lutheran Conference, Sept. 25

and 26, 1951, Essay No. Four, p. 30ff.) At Okabena we reaffirmed our original subscription to Holy Scripture and the Confessions, including the Brief Statement of 1932, and rejected the false confessions aforementioned. We set forth our position particularly in our own documents, "Articles of Agreement" and "Confession of Faith Professed and Practiced by All True Lutherans." (See: Proceedings, OLC, 1951, pp.49--55; Concordia Lutheran, Nov.-Dec., 1975 to Mar.-Apr., 1976; see also Lutheran Cyclo-pedia, Revised Ed., CPH, 1975, p. 593, "Orthodox Lutheran Conference.")

Coming home to our various congregations, we pastors continued to teach our people about the errors that had crept into our Synod and had gained wide acceptance, so that they might join us in helping the Synod back to its former orthodox state. When we insisted that we still wanted to be patient and teach our people about Missouri's errors, such patient teaching was not permitted but the synodical officials actively began their tyrannical invasion of autonomous congregations. One pastor after another was told to "keep still and not tell the people what is going on in Missouri." On one occasion at this time, the Rev. F. A. Hertwig of Detroit, a vice-president of Synod, visited the present writer and said, "We know Missouri is rotten. But I want to beg you not to tell your people so." My answer to him was the substance of Ezekiel 3:17-21: "Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou has delivered thy soul. Again, When a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumblingblock before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand. Nevertheless if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul." When the officials of various districts of Synod would not consent to this continued patient teaching, they began to invade congregations with the obvious backing of President J. W. Behnken. The three pastors still with us today whose congregations were first invaded are Pastors P. R. Bloedel; H. David Mensing, the present writer; and N. L. Natterer.

Let no one presume that any of our remarks are untrue or a libelous defamation of any character; because the facts have been published already for more than twenty-five years, in print, without any challenge on the part of the guilty invaders, and with copious documentary evidence, properly attested! (For this, see the Orthodox Lutheran, Dec., 1951, pp. 18-19; also the fifth installment in the series, "Lest We Forget", under the title, "V. The Missouri Synod Invades Autonomous Christian Congregations," Concordia Lutheran, May-June, 1976, pp. 50-52; an "open letter" by M. L. Natterer under date of November 4, 1951; The Truth About Tinley Park, by H. David Mensing, Apr. 1952. All this makes for informative but very sad reading.)

The writer's congregation, Trinity at Tinley Park, Illinois, was the first invaded. On October 15, 1951 five Northern Illinois District officials appeared at a meeting of the Voters' Assembly in spite of two resolutions of the congregation "not to come" because the Pastor and congregation were together still studying the Common Confession. Only one of the five is still living and is amazingly considered a conservative in Missouri today: Dr. Theodore Nickel, now retired. The record shows that these men told the congregation to discontinue the pastor's office apparently for exposing Missouri's false position and for his confession at Okabena. However, not even one of the three Scriptural reasons for ousting a Christian pastor was cited, neither false doctrine, nor willful neglect of duty, or ungodly living. Any reason now perhaps on the books was entered later, after the meeting, that is, "after the fact" (ex post facto). The Pastor and his family were given thirty days to vacate the parsonage, and his salary was stopped. A remnant of the faithful people comprised nine voting members and their families who continued to uphold the Scriptural validity of Pastor Mensing's call. (See: The Truth About Tinley Park.)

To make the record more complete, especially regarding pastors and congregations now

still with us, we mention several other particular cases.

There was a repetition of meetings similar to that at Tinley Park at Corona and Wilmot, South Dakota; Lansing, Illinois; Minneapolis and Height of Land, Minnesota; Plymouth, Nebraska; and Pittsburgh, Pennsylvania. (See: The Orthodox Lutheran, Feb., 1954, p. 24.)

"The Officials of the South Dakota District, Lutheran Church-Missouri Synod, through the Visitor of the Circuit, arranged to hold special meetings, with the members of Christ and Centennial congregations on two consecutive evenings. These meetings were instigated behind the pastor's back and without his knowledge. ...Rev. (P.R.) Bloedel could no longer be pastor of the congregation -- because he had refused to sign the constitution of the Lutheran Church-Missouri Synod and because he had signed the Articles of Agreement of the Orthodox Lutheran Conference. They advanced no Scriptural reasons whatever and, because of their action, violated the Scriptural doctrine of the Divine Call." (Quoted from: Orthodox Lutheran, Dec., 1951, p.18.)

Similarly, under the intervention of Dr. Theodore Nickel of the Northern Illinois District, "the Rev. Melvin L. Natterer of Trinity congregation, Lansing (Oak Glen), Ill., was declared...to be out of the Gospel ministry. The basis for the action against Pastor Natterer, was that he had not signed the Constitution of the Missouri Synod." (Orthodox Lutheran, Dec. 1951, p. 18.) It is interesting but disturbing to know, furthermore, just how cunningly but unscripturally the Missouri Synod officials operated in these cases. For the formerly named official said to the congregation at Lansing that he found a term in Webster's Dictionary, "fraud in equity," which should be the cause of the Pastor's ouster, since he had accepted a call to a congregation of the Missouri Synod, but he himself did not want to sign the constitution. (See: "Open Letter" by the Rev. M. L. Natterer, Nov. 4, 1951; Orthodox Lutheran, Dec., 1951, p. 18.)

Both of the above-mentioned pastors refused to sign the Synod's constitution, simply because they held that the Synod itself ignored it by tolerating error in doctrine and practice, thus making such signing of the constitution a "unionistic" act. These pastors were, of all things, ousted on Reformation Day, October 31, 1951!

In like manner, Missouri Synod officials led Trinity Lutheran Church of Corona, South Dakota to oust Pastor E. C. Hallstein from his Ministry, contrary to Scripture, giving their reasons for this ouster nine days "after the fact." He was given three days to vacate the property. (See: Orthodox Lutheran, August, 1952, pp. 132 and 133.)

A little more than a year later, on November 8, 1953, officials of the Wisconsin Synod, in a similar manner, ousted Pastor Hallstein from his Raymond/Clark, South Dakota parish. Predictably this occurred shortly after the Wisconsin Synod at its Milwaukee Convention in October of that same year had demonstrated its unionistic character by deciding still to stay with the Missouri Synod. (See: Orthodox Lutheran, Feb., 1954, pp. 24 and 25.)

What ungodly actions on the part of Missouri and Wisconsin Synod officials! For, the pastors, having been ousted simply on the basis of a kind of "synoditis" on the officials' part, were immediately without income and were told to vacate their parsonages anywhere from three to thirty days hence. We indeed prayed that the tyrannical officials and those who followed their wicked ways repented of these crying sins and found grace for Jesus' sake. But why, then, didn't they give evidence of their repentance? With thanks to God, who graciously was with us, almost every pastor maintained a minority congregation still recognizing him as their shepherd; and others received calls from other faithful flocks. For obvious reasons, most of these pastors had to find full or part-time secular employment for some time to help the faithful maintain their flock and ministry and to provide for their own households. Yet it was constantly brought to the people's attention, and they agreed thereto, that secular work on a pastor's part is not God's ordinance but an expediency (Acts 18:3;

etc.); for "Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel." (1 Cor. 9:14) Consequently, as soon as possible, our faithful people salaried their pastors as well as they could.

Pastor O. W. Schaefer, an associate pastor of a Missouri Synod church in Milwaukee, continued to testify to his congregation and to his associate against Missouri's false position. Finally, he resigned on January 17, 1955 from his pastorate at Zion Ev. Lutheran Church, Missouri Synod, confessing our position. Fortunately, there was at that time a vacancy in our sister congregation at Wilmot, South Dakota; and Pastor Schaefer was installed there on March 13, 1955, having however been spared the inhuman treatment of some of us.

Following Okabena and the formation of the Concordia Lutheran Conference (CLC)

For several years true peace and harmony reigned under God within the Orthodox Lutheran Conference. Pastors and people rejoiced in their unity and mutual endeavors for the Lord. But then a sad event occurred which disturbed this blessed unity. There developed a controversy in January, 1955 regarding a matter of "selective fellowship".

Dr. P. E. Kretzmann, a professor at the Orthodox Lutheran Seminary in Minneapolis -- and well beloved of us all -- had made a statement in a seminary class that he could preach for a pastor who was at the time a member of the heterodox Wisconsin Synod. Dr. Kretzmann considered himself to be in doctrinal and confessional fellowship with him although the pastor was not in a "true state of confession" over against his Synod having refused publicly to acknowledge us and our position in doctrine and practice as Scripturally correct. The professor's statement was challenged as being unionistic by Pastor E. C. Hallstein of Clark, South Dakota.

Despite earnest requests to retract his statement, Professor Kretzmann refused to do so, kept on defending it, and even declined to discuss the matter with the Committee on Theological Education, which was entrusted with the supervision of the Seminary. He chose rather to proceed into lengthy correspondence over the issue in defense of his false position and made erroneous and unbrotherly charges against Pastor Hallstein and the brethren who supported his challenge. This arbitrary attitude defeated every effort to resolve the matter in a God-pleasing way because Dr. Kretzmann considered himself answerable only to the local congregation in Minneapolis, of which he was a member; and, although he had been called in the name of all the congregations of the Conference to teach in the Seminary, Dr. Kretzmann would not even discuss the matter with the President and Vice President of our Conference, who in a brotherly manner sought to guard its confessional position.

Finally, Dr. Kretzmann set a date (Dec., 31 1955) beyond which, he declared, he would regard no one his brother in the faith who did not withdraw the "sinful charges" of unionism against him. Subsequently a special pastoral conference was convened in Tinley Park, Ill., in January, 1965, at which a document called "Our Declaration" was drawn up, repudiating the separatistic action of Dr. Kretzmann and denouncing his arbitrary and unbrotherly conduct. It clearly stated that it was Dr. Kretzmann and his adherents (chiefly men of Minneapolis) who had terminated the fellowship and that we, for our part, continued to hold to the Scriptural principles of the Orthodox Lutheran Conference. (See: A Brief History of the Concordia Lutheran Conference by Rev. O. W. Schaefer, pp. 4 and 5; and "Our Declaration", Orthodox Lutheran, February and July, 1956.)

With two church bodies now bearing the same name and for several months both publishing the Orthodox Lutheran, it was deemed advisable that we consider reorganizing and changing our official name. The Board of Directors therefore proceeded to draw up a document untitled "The Agreement," which recognized that, although the faction in Minneapolis had caused the break in fellowship, our retaining the name "Orthodox Lutheran Conference" would only cause practical problems and perhaps even hinder the free course of the Gospel in our midst. This document emphasized that we were deter-

mined to abide by the orthodox teaching and practice of God's Word; but, to prevent any striving before the world for temporal advantages we were reorganizing ourselves, relinquishing the name Orthodox Lutheran Conference, and taking for ourselves the name Concordia Lutheran Conference. All our congregations voted in favor of this action by the Board, and with the year 1957 the change went into effect. In due time a revision of the Constitution was made and adopted unanimously. (See: Title and Preamble of the Constitution of the Concordia Lutheran Conference, adopted August, 1957 and approved May, 1958; "The Agreement", Orthodox Lutheran (ours), Jan., 1957; and the Concordia Lutheran, Jan.-Feb., 1977. On the new constitution, see our Proceedings, 1956 and 1957.)

Our Seminary and its work

With the reorganization of the Conference under its new name but with an unchanged doctrinal and confessional position, we were determined under God's grace not to be a temporary organization but to make arrangements that would help us preserve and carry forward God's Word and Luther's doctrine pure for the generations still to come (Ps. 78:6) Therefore we decided to establish a theological seminary, since the seminaries of the Missouri Synod, infiltrated with heterodoxy and supported by a heterodox body, were not schools to which we could, with good conscience, send our young men.

In the fall of 1959, the pastor of Christ Lutheran Church, Milwaukee, Wisconsin was installed as professor in the first seminary; and our student, Mr. Julius Schmitt, was graduated in 1962. Due to the unfortunate lack of continuing students, however, the Seminary was discontinued in 1968. Pastor Mehlberg accepted a call to St. Paul Lutheran Church, Coos Bay, Oregon in August, 1969; and Christ Church was disbanded for lack of growth.

Nevertheless, in spite of this set-back, we remained determined to prepare for the future. Therefore we re-organized our theological training program and re-established our seminary on a permanent basis in Tinley Park, Illinois in 1969. Pastor O. W. Schaefer was called by the congregations of our conference as president and full professor, and Pastor H. David Mensing was called as associate professor. Simultaneously, Peace Ev. Lutheran Church, Tinley Park, called Professor Schaefer as assistant to Pastor Mensing because of shared seminary duties. The faculty was installed on August 24, 1969; and our Concordia Theological Seminary, housed in the facilities of Peace Congregation, opened its doors in the fall of that same year with four students.

From its inception and throughout the years, our seminary has carefully followed a curriculum similar to that of Synodical Conference seminaries in the days of orthodoxy. Although scheduling of classes is kept flexible to accommodate students who must maintain secular employment, we have never permitted our academic and theological standards to be compromised in any way. We operate with the express approval of the State of Illinois and with their authority to grant not only certificates of completed study but regular diplomas of certification for our Ministry.

Over these years we have graduated three students: James W. Luedtke in 1975, Randa D. Styx in 1978, and David T. Mensing in 1980. The first two of these are now serving in our ministry, and the latter is presently a candidate of the reverend ministry (c.r.m.), awaiting a divine call.

Our present need is for more students, young men desiring the ministry and at the same time talented and academically equipped to undertake these studies. Although we have inquiries regarding admission from men of other church bodies, we are obviously limited by our confessional standards (See 1 Cor. 1:10 etc.) to accept only those of our own faith and confession.

Some sad disappointments

From the time of our separation from Missouri in 1951 and throughout the years, we

were determined that the terrible tyrannical procedures which we had experienced in that Synod would not influence us to overreact to proper authority and order in our Conference arrangements. Yet, in spite of our best efforts, some in our midst, beginning with Dr. Kretzmann, did just that and caused much confusion and sadness among us.

On June 25, 1961, the Concordia Lutheran Conference, in its convention, had to expel the Rev. E. C. Hallstein from membership in the Conference and suspend fellowship with his congregation, Trinity of Clark, South Dakota. This action was necessary because he and his congregation persistently and without valid reason refused to be governed, in a grievance, by the Scriptural objectives and Christian procedures outlined in the Conference Constitution. On June 26, the same convention recognized that Pastor J. E. Shefelt and his congregation, Trinity of Sigourney-Muscatine, Iowa, had also broken fellowship with the Conference by their vote against the expulsion of Pastor Hallstein and the fellowship suspension of his congregation.

After both congregations, with their pastors, had however been given several months to reconsider their position but gave a negative response, it was officially recognized that both of these congregations and their pastors were no longer in fellowship or in membership with the Conference. (For further details, see: Proceedings, 1961, "Presidential Report", p. 13; "Minutes", pp. 22-26; Board Minutes, April 4-5, 1961, pp. 1-5; Board Minutes, June 23-24, 1961, pp. 1-2; Concordia Lutheran, July, 1961, "Convention Digest", p. 103; Concordia Lutheran, October, 1961, "Official Notice", p. 151; Proceedings, 1962, "Presidential Report", p. 10.)

In 1969, it became openly known that Pastor A. J. Cordes, then pastor of St. Paul's, Coos Bay, Oregon, was dealing with his congregation in an arbitrary and self-willed manner. Both the Conference President and other brethren trying to correct him found no cooperation on the pastor's part. Correspondence and various attempts to meet with him to this end brought no fruit at all. At length, instead of accepting the Christian admonition of his brethren, he resigned his membership in our Conference on March 31, 1969. (See: Proceedings, 1969, President's Report, p. 15, and Minutes, p. 44.) Pastor E. L. Nehlberg of Milwaukee accepted a call to St. Paul's in August of that same year.

Sadly, however, on June 23, 1972, the Concordia Lutheran Conference, in convention assembled, had to expel also Pastor Mehlberg and his congregation, St. Paul's, Coos Bay, from membership in the Conference. Pastor Mehlberg himself precipitated this action by making public judgements and accusations concerning a matter of marriage under private study by the Pastoral Conference, by hastily suspending fellowship with his fellow pastors as he forced a private matter to be made public, and by acting arbitrarily instead of following the proper order set forth in the Conference Constitution. Throughout the controversy, Pastor Mehlberg gave gross offense to his fellow pastors, the Board of Directors, his own congregation and all Conference congregations by showing himself to be untrustworthy, vacillating, and arbitrary. He also invaded the flocks of other pastors by circularizing his materials among laymen in our congregations contrary to God's Word (1 Pet. 4:15); and he refused, with the support of his congregation, to remove his sinful and unconstitutional actions and to continue in the unity of the Spirit in the bond of peace (Eph. 4:3). (See: Board Minutes, May 28, 1971, pp. 1-2; Board Minutes, June 22, 1972; Proceedings, 1972, pp. 52-54.)

Happily, continued blessing!

In our Conference we have however steadily experienced many gracious blessings from on high. We are still today five congregations with many faithful lay members, six pastors, a seminary, a publishing house, our own periodical, and Sunday School literature. We are joined together in "one mind and one judgment" (1 Cor. 1:10), in the "unity of the Spirit" (Eph. 4:1-6). This of course we attribute not to our being "better than others", but alone to the marvelous grace of God. We, who are

personally sinful like all men and in constant need of our Savior's forgiveness, rejoice to confess with the Lord's Psalmist, "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)

Our Conference, as briefly noted above, maintains its own publishing house called Scriptural Publications, located in Seattle, Washington. Its purpose is to provide for the needs of the Conference as far as the printed Word is concerned in the interest of advancing Christ's Church here on earth. It is owned exclusively by the Conference. Self-sustaining and organized not-for-profit, it is operated under the direct supervision of the Conference by an elected Board of Control. (See: Constitution of the Concordia Lutheran Conference, 1980 Revised Edition, pp. 14-16.) One of its chief activities is the publication of our official organ, the Concordia Lutheran, a bimonthly periodical for the edification of our people and for a consistent confession to other Lutherans and to the world. Its statement of purpose is given at length on the inside cover of each issue. Scriptural Publications also produces our own Sunday School materials for the various congregations and prints our constitution, seminary catalog, various tracts, and other literature that is needed from time to time.

Our overtures to other protesting Lutheran groups

We have indeed made such overtures to seek out church bodies and isolated individuals in the unity of the faith with us. The reason why we include this in our history is to show that our Conference is not isolationist or separatistic but is genuinely interested in God-pleasing union based on true unity in doctrine and practice.

In May of 1968 our Committee on Lutheran Union met with a similar group representing the Church of the Lutheran Confession (COLC), which had withdrawn from the Wisconsin Synod (WELS) because of its persistent unionistic adherence to the Missouri Synod at that time. However, the fact that the COLC still held the same false doctrine of the Church and Ministry as the WELS stood in the way of our progress in finding unity with them. Although we had friendly meetings with them over two days, we had to adjourn acknowledging that we were not agreed regarding the doctrine of the Church and Ministry; for the COLC still today holds that any chance gathering of Christians, including a synod, comprises "Church" and denies the unique divinely-ordained status of the local congregation. (See: This Scriptural Position We Still Hold, 1968.)

We also held, over several years, meetings with the Lutheran Churches of the Reformation (LCR). These too were held in a friendly spirit; but, because of a recent split in that church body, we considered it wise not to continue meeting with them for the present, since there are yet some unresolved questions as to what had actually caused the division in their midst. As to the group which left the LCR, now known as the Fellowship of Lutheran Congregations, (FLC), our overtures have not yet borne fruit, as they tell us they will not meet with us until we have settled matters with the LCR. This, of course, puts us in a most difficult position since our Committee on Lutheran Union is now unable to make progress with either group.

Has the Missouri Synod improved since we left it?

Instead of obeying the command of Christ, "Beware of false prophets" (Matt. 7:15), and "avoid them," (Rom. 16:17,18), many Missourians through the years and still today cling to the vain hope that Missouri is going to return to orthodoxy. Thus they ignore the Savior's warning and say instead: "Don't avoid, but stay in and fight." (But see: Synodical Catechism, Question and Answer 186-D; Brief Statement of 1932, par. 28.)

This human philosophy is untrue because it is contrary to God's Word. But it is untrue also on the basis of plainly observable facts. We note here some observations from the last two decades:

-- Pastor Richard Neuhaus of the Missouri Synod holds that Jews can be saved without belief in Jesus as their Savior. (See: Christian News, May 20, 1968.)

-- Two Valparaiso University professors (Krekeler and Bloom) have published a biology textbook which defends evolution. (See: Christian News, May 20, 1968.)

-- A recent poll showed that about 1,000 pastors of the Missouri Synod reject the inerrancy of the Bible. (See: Christian News, May 4, 1970.)

-- The Concordia Theological Monthly in its September, 1970 issue attacked the historicity of the Genesis account of creation.

-- Dr. Norman Habel and Dr. Walter Bartling of Concordia Seminary, St. Louis, deny the inerrancy of Scripture. (See: Christian News, Oct. 4, 1971; June 26, 1972.)

-- Pastor Robert Meyer, author of Missouri Synod literature for Bible classes, denies the inerrancy of the Bible and the vicarious atonement of Christ and questions St. Paul's authorship of the letters to Timothy and Titus. (See: Christian News, Oct. 25, 1971.)

-- At its 1969 convention, the Missouri Synod:

- a) declared fellowship with the ALC by majority vote without having achieved full doctrinal unity with that church body.
- b) approved woman suffrage in congregations and on Synodical boards despite the clear Word of God in 1 Cor. 14:34-35 and 1 Tim. 2:11 ff. (See: Convention Proceedings, 1969; Christian News, July 5, 1971.)

--The Association of Evangelical Lutheran Churches (AELC), a group of so-called "moderates" but actually hard-core liberals of the Missouri Synod, left the Synod and was incorporated in Illinois on April 27, 1976. At its founding there were 150 congregations with 75,000 members. 1979 statistics indicate that it had grown to 267 congregations, 659 ordained ministers, 359 pastors serving congregations, and over 112,000 baptized members. While we left the Missouri Synod in the early 1950's because of its heterodoxy, that is, its persistent false doctrine and practise; it is important to note that the AELC people left it for the exactly opposite reason: They held the existing Missouri Synod still too "orthodox." (See: Concordia Lutheran, January-February, 1977, p. 14; Lutheran Sentinel, Jan. 22, 1981, pp. 24-25.)

-- Christ Seminary-Seminex (Seminary-in-Exile), St. Louis, Missouri, was founded in 1974 when a large contingent of professors and some 500 students left Concordia Seminary to form their own seminary because they did not agree with the doctrinal stance of Dr. J. A. O. Preus, President of the Synod, and part of the Seminary Faculty. They also deplored the lack of "academic freedom" in matters of Bible criticism. At present Seminex has a faculty of twenty professors and a student body of 200. What shows the current liberal character of the Missouri Synod is the fact that, as late as 1980, some Missouri congregations were calling Seminex graduates as their pastors. (Christian News, Dec. 8, 1980, p. 11.)

Further aberrations

Dr. Oswald Hoffman, Lutheran Hour speaker, joined with Archbishop Hurley of Anchorage, Alaska, in a worship service there on October 24, 1980, celebrating the 450th anniversary of the Augsburg Confession. Letters of protest were sent to the President of the Missouri Synod and to the Lutheran Laymen's League, but no action was taken against him. (See: Christian News, Dec. 8, 1980, pp. 1 and 15.)

On October 26 and 27, 1980, a joint Reformation service with Lutherans and Catholics was held at St. Mary's Cathedral in San Francisco, California. Among the participants was the Rev. Orval Oswald, President of the California-Nevada-Hawaii District of the Missouri Synod. Again, no action was taken. (See: Christian News, Jan. 5, 1981, p. 3.)

A joint Lutheran-Catholic service was held in the Tucson, Arizona Cathedral on November 2, 1980. Participating was the Rev. Hervert Schmidt, campus pastor at the University of Arizona, a member of the Missouri Synod. Again, no action was taken. (See: Christian News, Jan. 26, 1981, p. 10.)

The President and four Vice-presidents of the Missouri Synod hold the position of Dr. Walter Maier, Jr. on objective justification to be at variance with the doctrinal position of the Synod. Despite various meetings the matter apparently has not yet been resolved. (See: Christian News, various issues from Dec. 8, 1980 to Apr. 20,

1981.)

On Good Friday of this year a special service was held at Sherman Park Lutheran Church, Milwaukee, Wisconsin (Missouri Synod) which featured seven speakers from the following denominations: Methodist, Episcopal, Baptist, Serbian Orthodox, Roman Catholic, Presbyterian, and Lutheran. The theme of this service was: "All One - At the Cross!" Once more no action was taken. (See: Badger Lutheran, Apr. 3, 1981, P. 4.)

In conclusion

The Concordia Lutheran Conference is an advisory or service body to the congregations which comprise its membership. It is not a "church" or church government equal to or over its congregations. Its chief objective, internally, is to guard its confessional stand; and therefore, as past history shows, it consistently practices "doctrinal discipline" so that error is not permitted to exist in its fellowship.

It is our fervent hope that all who read this history and find themselves on pathways leading them away from the truth may return to the pure Word and Doctrine and join us in upholding Scripture in these last days of sore distress. With the Psalmist we again declare: "Thy testimonies I have taken as an heritage forever: for they are the rejoicing of my heart. I have inclined mine heart to perform Thy statutes alway, even unto the end." (Ps. 119:111,112)

Anyone who has read this history, who therefore knows what severe trials we have already undergone to keep the Lord's testimonies, and who recognizes our Christian resolve still to perform His statutes even unto the end, will also recognize the fact that we were able to endure what we did and now still continue in faithfulness under difficult conditions, not by virtue of our own wisdom and strength, but only in the faith of our dear Lord and Savior. Jesus tells us this, saying, "Without me ye can do nothing." (John 15:5) And His Apostle teaches us the same in positive words, saying, "It is God which worketh in you both to will and to do of His good pleasure." (Phil. 2:13)

Therefore, as we now look to the future, we rejoice that we can still join with the Apostles of old and confidently pray to the dear Savior, in the motto of our 30th Annual Convention: "Lord, increase our faith!" (Luke 17:5)

Soli Deo Gloria

Respectfully submitted,

Prof. H. David Mensing, Chairman
Faculty Committee for this History

June, 1981

(Accepted and adopted by resolution of the 30th Annual Convention of the Concordia Lutheran Conference, Wilmot, South Dakota, June, 1981.)

B I B L I O G R A P H Y

The Holy Bible (King James Version)

Badger Lutheran, Milwaukee, Wisconsin (April 3, 1981), p. 4.

Brief Statement of the Doctrinal Position of the Missouri Synod. St. Louis: Concordia Publishing House, 1932.

Christian News, New Haven, Missouri (Various issues as cited: May 20, 1968; May 4, 1970; July 5, 1971; October 4, 1971; October 25, 1971; June 26, 1972; December 8, 1980; January 5, 1981; January 26, 1981; April 20, 1981).

Concordia Lutheran -- Official Organ of the Concordia Lutheran Conference, Seattle, Washington (Various issues as cited: July 1961; October 1961; May-June 1975; July-August 1975; November-December 1975; January-February 1976; March-April 1976; May-June 1976; January-February 1977).

Concordia Theological Monthly--LCMS (September 1970).

Concordia Triglotta, the Lutheran Confessions. Tr., Bente and Dau. St. Louis: Concordia Publishing House, 1921, p. 1095.

Confessional Lutheran, Elizabeth, Illinois (November 1949).

Constitution of the Concordia Lutheran Conference, Revised ed. 1980.

Constitution of the Missouri Synod. St. Louis: Concordia, n.d.

Convention Proceedings, Lutheran Church--Missouri Synod. St. Louis, 1969.

Doctrinal Declarations. St. Louis: Concordia Publishing House, n.d.

Kretzmann, A. T. (Rev.), and Mensing, H. David (Rev.). An Examination of the Common Confession. N.p., 1950. Pamphlet reprinted 1952.

Kretzmann, P. E. (Dr.). A Short History of the Orthodox Lutheran Conference. N.p., n.d.

Lutheran Sentinel -- Official Organ of the Evangelical Lutheran Synod (Jan. 22, 1981) pp. 24-25.

McLaughlin, Wallace H. (Rev.). A Former U. L. C. Pastor Looks at the Agreement (Undated tract).

McLaughlin, Wallace H. (Rev.), and Mensing, H. David (Rev.). The Statement Controversy Up To Date. Elizabeth, Illinois: Confessional Lutheran Publicity Bureau, 1949 (Tract).

Mensing, H. David (Rev.). The Truth About Tinley Park. Tinley Park, Ill., 1952 (Mimeographed).

Matterer, M. L. (Rev.). "An Open Letter" (November 4, 1951).

Orthodox Lutheran -- Official Organ of the Orthodox Lutheran Conference. Organization no longer in existence (Various issues as cited: December 1951; August 1952; Feb. 1954; *February 1956; *July 1956; *January 1957).

"Orthodox Lutheran Conference," Lutheran Cyclopedia, Revised ed., St. Louis: Concordia Publishing House, 1975, p. 593.

Proceedings, Missouri Synod. St. Louis, 1938, p. 231.

Proceedings, Missouri Synod. St. Louis, 1950.

Proceedings of the Seventh Annual Convention, Concordia Lutheran Conference. Wilmot, 1957 (Mimeographed).

Proceedings of the Eleventh Annual Convention, Concordia Lutheran Conference. Wilmot, 1961, esp. "Presidential Report," p. 13, and "Minutes," pp. 22-26 (Mimeo).

Proceedings of the Twelfth Annual Convention, Concordia Lutheran Conference. Milwaukee, 1962, esp. "Presidential Report," p. 10 (Mimeographed).

Proceedings of the Nineteenth Annual Convention, Concordia Lutheran Conference. Lebanon, 1969, esp. "Presidential Report," p. 15; and "Minutes," p. 44, Resolution 9 (Mimeographed).

Proceedings of the Twenty-first Annual Convention, Concordia Lutheran Conference. Seattle, 1972, pp. 52-54 (Mimeographed).

Proceedings of the Thirtieth Annual Convention, Concordia Lutheran Conference. Wilmot 1981, esp. "Convention Essay" and "Minutes" re: the adoption of this historical essay (Mimeographed).

Proceedings of the First Annual Meeting of the Orthodox Lutheran Conference. Okabena, 1951, p. 3, pp. 30ff. and pp. 49-55.

Proceedings of the Sixth Annual Convention, Orthodox Lutheran Conference. Wilmot, 1956 (Mimeographed).

Reports and Memorials, Missouri Synod. St. Louis, 1950, pp. 442-518.

Schaefer, O. W. (Rev.). A Brief History of the Concordia Lutheran Conference. N.p., n.d. (Mimeographed).

A Short Explanation of Luther's Small Catechism (Commonly known as the "Synodical Catechism"). St. Louis: Concordia Publishing House, 1943.

Speaking the Truth in Love. Chicago: The Willow Press, n.d.

This Scriptural Position We Still Hold - Theses on the Doctrine of the Church and Ministry. Ratified by the member congregations of the Concordia Lutheran Conference. Seattle: Scriptural Publications, 1968.

"U.S. Lutheran Theology," Lutheran Cyclopedia. St. Louis, 1954, p. 1097.

Wicke. Catechism of Differences, 2nd ed. Milwaukee: Northwestern Publishing House, 1964.

NOTE: References to "Board Minutes" in the body of this history are to the minutes of the Board of Directors, Concordia Lutheran Conference. These are not published but remain the property of the Conference. They are cited to show the existence of further material in the official record.

*Reference is to issues of the Orthodox Lutheran published by the bonafide Orthodox Lutheran Conference, and not to any publication by the Minneapolis faction.

B U S I N E S S S E C T I O N

President's Report

"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). These words of the Psalmist fittingly describe the attitude of all our hearts as we review the events relating to the work of our Conference during the past year. There is no merit, no worthiness on our part, it is the undeserved mercy and love of our dear heavenly Father in Christ that we have been able to cope with the various problems which have confronted us and to emerge as brethren united in the faith so that we can continue to go forward in the work of our Lord as brethren who "speak the same thing" and are "perfectly joined together in the same mind and in the same judgement" (1 Cor. 1:10).

Last September (1980) Pastor Luedtke, the Chairman of our Committee on Missions, sent me the notice which he had drawn up for our Concordia Lutheran in accord with the resolution passed at our last Convention in which the Committee on Missions was requested "in consultation with the Praesidium to formulate and publish in our "Concordia Lutheran" an invitation to orthodox groups or congregations who desire further information in our doctrinal position"...(See 1980 Proceedings, PP 56 & 57). Both your President and Vice-president regarded the "NOTICE TO INDEPENDENT LUTHERAN CONGREGATIONS" as being precise and adequate. We thank Pastor Luedtke for his promptness in responding to the Conference resolution.

Toward the end of October of last year your President received a telephone call from Rev. John R. Houck, the General Secretary of the Lutheran Council in the USA, requesting a meeting. The meeting was arranged for November 17, 1980. Rev. Houck's office is in New York City, but he informed me that he would be in Los Angeles and his plans were to fly to Portland, Oregon and then rent a car and drive down to Lebanon. Our meeting was held as scheduled. How our Conference came into existence was briefly explained to him and general questions concerning our Seminary, our pastors, etc., were answered. I then directed our discussion to the LCUSA's Constitution centering the attention on Article IV which states that the member bodies shall work together and worship together and that they will also "seek to achieve theological consensus" by continuous study of the Scriptures. I pointed out to him that on the basis of such passages as 1 Cor. 1:10 there must be unity in doctrine and practice before there can be joint worship and work and that this was not the case with the bodies belonging to the LCUSA. To begin with I referred to the inspiration of the Scriptures, the ordination of women, unionism and homosexuality, pointing to pertinent examples to prove this. The LCUSA is a unionistic organization which harbors within its midst a wide divergence of doctrine and practice which is condemned by the Word of God. While I was saddened by the utter disregard for sound Lutheranism exemplified in the LCUSA with their agreement to disagree, I was thankful for the opportunity to bear testimony to the doctrines of Holy Writ which we in our Conference still uphold by God's grace. Such conversations which you and I may have with nominal Lutherans should serve to make us appreciate all the more the precious treasure we miserable sinners are privileged to possess in the full truth of His holy Word!

Last November I received a Questionnaire on the Ordination of Women in Lutheran Churches from The Lutheran World Federation in Geneva, Switzerland. I answered the questionnaire by stating that our Concordia Lutheran Conference rejects the ordination of women to the Pastoral Office on the basis of such passages as 1 Corinthians 14:34-35 and 1 Timothy 2:11-12. We pray that our testimony may bear fruit by awakening the slumbering consciences of such nominal Lutherans that they might return to the sound Lutheran position concerning the role of women in the Church.

In January of this year I received a communication from a student at the Wisconsin Lutheran Seminary. This student, Mr. Schumacher, is in his senior year and requested

any information that we could give him pertaining to our Conference. His instructor had assigned him the task of writing "a comprehensive Church History term paper on an original topic dealing with some aspect of American Lutheranism." And since his roommate at the Seminary, Mark Cordes, had referred to the Concordia Lutheran Conference, Mr. Schumacher decided "to research the historical development of the Concordia Lutheran Conference." I sent him several back issues of our "Concordia Lutheran" and directed him to our Seminary professor, Rev. Schaefer, for further help. Professor Schaefer very promptly replied with a very cordial letter and additional material to help him in his project. At the same time, however, Professor Schaefer rightly requested a copy of his paper before handing the finished product to his professor in order that we might attest to the factuality of the paper. Professor Schaefer's request is right and proper since Student Schumacher's term paper deals with us.

In March of this year it was suggested to me by Rev. R. Styx that we request each of our congregations' pastors to "delegate one of their members to prepare one or more official photographs of their respective congregations" and the "pastor to prepare a capsule history of his congregation" so that the same might be posted at our coming Convention in Wilmot, South Dakota. Your Vice-president and I thought this to be a worthy suggestion and imparted the request to the congregations of our Conference. The results are apparent in the display set up at this Convention.

This last year has revealed to me in particular the Lord's grace in providing me with brethren who have given me splendid cooperation so that I could carry out the duties of the office to which you elected me with cheerfulness. I am especially grateful to the various members of our Board of Directors whose brotherly advice and encouragement were of great assistance to me in helping me to fulfill my responsibilities in accord with God's Word. It is my fervent prayer that we may continue to go forward, asking the Lord to increase our faith in these last evil days, testifying to others by word and deed HIM who alone is the true Light of the world and the entrance of whose Word alone gives light and understanding. Our God shall supply all our needs according to His riches in glory by Christ Jesus.

Respectfully submitted,

Rev. M. L. Natterer, president

Report Of The Committee To Review The Presidential Report

Having reviewed the annual report of the President, your committee finds it to be informative, interesting and encouraging.

We thank the President for his labors of love during the past year, noting particularly his bold confession of the Truth on behalf of our Concordia Lutheran Conference.

It is our fervent prayer that the Lord and Head of His Church, our dear Savior graciously continue pouring out His blessings upon our President so that he may be able, in the coming year, once again to carry out the duties of his office with cheerfulness.

Respectfully submitted,

John R. Dirksen
Stephen P. Bloedel
the Rev. James W. Luedtke, chairman

Report of the Committee on Registration and Excuses

Registered Attendance

(Pastors, Delegates, and Alternates noted Rev., D, and A respectively.)

	John and Corinne Almquist	St. Stephen's	Wilmot, S.D.
	Alma Ashwege	St. Stephen's	Wilmot, S.D.
Rev.	Paul R. Bloedel	St. Luke's	Seattle, Wash.
	Mrs. Paul Bloedel, Marit, Matthew, Elizabeth, Paul, Timothy, & Kristin		
D	Mr. Stephen P. Bloedel	St. Luke's	Seattle, Wash.
	Bob Buttke	St. Stephen's	Wilmot, S.D.
	Delton Buttke	St. Stephen's	Wilmot, S.D.
	Mr. and Mrs. Marlon Buttke	St. Stephen's	Wilmot, S.D.
	Luella Buttke	St. Stephen's	Wilmot, S.D.
	Kieth W. Chanclly	St. Stephen's	Wilmot, S.D.
	Mrs. Ella Cummins	St. Stephen's	Wilmot, S.D.
D	Mr. John R. Dirksen	Trinity	Eastside, Ore.
	Mrs. John Dirksen, and Kent		(Coos Bay)
D	Mr. Loren Dirksen	Trinity	Eastside, Ore.
	Mrs. Loren Dirksen, Daren, Tracio, and Alissa		(Coos Bay)
	Mr. and Mrs. Kent Frerichs, Miranda, and Aaron	St. Stephen's	Wilmot, S.D.
	Mr. and Mrs. Martin Hinkelman	St. Stephen's	Wilmot, S.D.
	Mr. and Mrs. Richard Jurgens	St. Stephen's	Wilmot, S.D.
	Rosalie Jurgens	St. Stephen's	Wilmot, S.D.
D	Mr. Dwight R. Luedtke	St. Stephen's	Wilmot, S.D.
Rev.	James W. Luedtke, Mrs. James Luedtke, Heidi, Nathan, Holly, and Heather	St. Stephen's	Wilmot, S.D.
D	Mr. Paul F. Luedtke	St. Luke's	Seattle, Wash.
	Mrs. Paul Luedtke		
A	Mr. David T. Mensing (c.r.m.)	Peace	Tinley Park, Ill.
	Mrs. David Mensing, and Davey		
D	Mr. H. Daniel Mensing	Peace	Tinley Park, Ill.
	Mrs. Daniel Mensing, Mark, and Karl		
Rev.	H. David Mensing	Peace	Tinley Park, Ill.
	Mrs. H. David Mensing		
	Timothy Mensing	Peace	Tinley Park, Ill.
D	Mr. Charles Miller	St. Stephen's	Wilmot, S.D.
	Mrs. Gladys Miller		
Rev.	M. L. Natterer	St. John's	Lebanon, Ore.
	Mrs. M. L. Natterer		
A	Mr. Carl Palmquist	St. Stephen's	Wilmot, S.D.
	Mrs. Carl Palmquist		
	Clayton Palmquist, Jennifer, and Collin	St. Stephen's	Wilmot, S.D.
	Dorthea Poppen	St. Stephen's	Wilmot, S.D.
	Fricda Reil	St. Stephen's	Wilmot, S.D.
	Mrs. Lena Reil	St. Stephen's	Wilmot, S.D.
A	Mr. Loren Reil	St. Stephen's	Wilmot, S.D.
	Mrs. Loren Reil, and boys		
	Victor Reil	St. Stephen's	Wilmot, S.D.
	Cheryl Reyelts	St. Stephen's	Wilmot, S.D.
	Mr. and Mrs. H. Reyelts	St. Stephen's	Wilmot, S.D.
	Mr. and Mrs. Orville Reyelts	St. Stephen's	Wilmot, S.D.
	Mr. and Mrs. Peter Reyelts	St. Stephen's	Wilmot, S.D.
	Sherry Reyelts	St. Stephen's	Wilmot, S.D.
	Mr. and Mrs. Rodney Reyelts and family	St. Stephen's	Wilmot, S.D.

D	Mr. and Mrs. Wayne Sandbakken Jonathan C. Schaefer Mrs. Jonathan Schaefer, and Jonathan	St. Stephen's Peace	Wilmot S.D. Tinley Park, Ill.
Rev.	O. W. Schaefer (Advisory) Mrs. O. W. Schaefer Nick and Lin Steinlicht	Peace	Tinley Park, Ill.
Rev.	Mr. Jeffery W. Styx, Treasurer Randall D. Styx Mrs. Randall Styx, and Jonathan Bertha Thielman Mary Temple and girls	St. Stephen's Peace Trinity St. Stephen's St. Stephen's	Wilmot, S.D. Tinley Park, Ill. Eastside, Oregon (Coos Bay) Wilmot, S.D. Wilmot, S.D.

(There were others present who did not register.)

Initial Report, Committee on Registration and Excuses

The lay delegates from the member congregations are as follows: *

Peace Ev. Lutheran Church	Rev. H. David Mensing H. Daniel Mensing Jonathan C. Schaefer
Trinity Lutheran Church	Rev. Randall D. Styx Loren R. Dirksen John R. Dirksen
St. Luke's Lutheran Church	Rev. P. R. Floedel Stephen Bloedel Paul F. Luedtke
St. Stephen's Ev. Lutheran Church	Rev. James W. Luedtke Charles Miller Dwight Luedtke
St. John's Lutheran Church	Rev. M. L. Mattereder No lay delegates.

Since there are no lay delegates from St. John's, that congregation will have two votes, both of which will be cast by their pastor, the Rev. M. L. Mattereder. The pastoral and lay delegates of the remaining congregations will all have one vote each. Thus the total number of votes to be expected at this convention are 14.

Final Report, Committee on Registration and Excuses

There were registered for this 30th annual convention:

- A. Pastors - 6 including the professor
- B. Lay Delegates -11 including 3 alternates
- C. Visitors - 52
- D. Total registered - 82

Attendance at the Sunday service was 122.

Pastor J. W. Luedtke, Chairman
John R. Dirksen
Paul Luedtke

* Note: Names of the pastors were not presented in the text of this report and are added here by the secretary.

St. Stephens Church to host 30th annual Concordia Lutheran conference June 26, 27, 28

THE WILMOT Enterprise

THURSDAY, JUNE 25, 1981

WILMOT, ROBERTS COUNTY, SOUTH DAKOTA 57279

During these days of the Wilmot Centennial another anniversary is being observed in our town. The 30th anniversary convention of the Concordia Lutheran Conference will be held at St. Stephen's Lutheran Church from June 26-28. The Rev. James W. Luedtke is host pastor.

The convention proper begins with a divine service on Friday morning at 9:30 o'clock with President M. L. Natterer of Lebanon, Oregon, preaching the sermon. Pastor Luedtke will serve as liturgist. Convention sessions are open to the public. Visitors are welcome.

Pastors and lay delegates from the midwest and far west will assemble for their business sessions under the convention motto: "Lord, Increase Our Faith!" (Luke 17:5)

In the Sunday morning service at 10 o'clock the speaker will be the Rev. Paul R. Bloedel of Seattle, Wash., the first pastor of St. Stephen's from 1951-1955. In this service Holy Communion will be celebrated with Pastor Luedtke as liturgist.

The convention essay will be given by the Rev. H. David Mensing of Tinley Park, Illinois, on the topic: "A Popular History of the Concordia Lutheran Conference."

Prior to the convention the pastoral conference will meet on Wednesday, June 24. A meeting of the board of directors will be held on Thursday, June 25.

Delegates and their families will be housed in the homes of members, and the ladies of the congregation will serve all meals in the basement of the church.

The Concordia Lutheran Conference was organized in 1951. At present it consists of 5 congregations, has 6 ordained pastors, and numbers 344

baptized members. It also maintains a theological seminary at Peace Ev. Lutheran Church in Tinley Park, Illinois. The Conference is dedicated to the faithful preaching, teaching, and spreading of God's pure Word and to the defense of Biblical truth over against all false teaching.

Report of the Editorial Committee

Dear Brethren in the Lord:

By the grace of God your Editorial Committee has produced and published six bi-monthly issues of the Concordia Lutheran since our last convention. We have endeavored to provide a balance of Christ-centered articles which were both informative and edifying for all our readers. In the last three issues of 1980 we completed our observance of the anniversaries of the Augsburg Confession and of the Book of Concord with special material on Melancthon, author of the Augsburg Confession, Andreae, and Selnecker, co-authors of the Formula of Concord. We have also included some local news from our congregations which was of special interest to all. Whether the subject was doctrinal or practical, our one aim was to show that God's Word is the only sure Guide for our Christian faith and life. While some of our issues did not always appear exactly on time, we ask our readers to bear with us in the matter of unexpected and unavoidable delays. Despite this, we are grateful to Pastor Elcedel and the Publishing House staff for their fine cooperation throughout the past year. Together we shall strive to improve on the time schedule of our periodical.

During the past year our pastors were again most cooperative in writing the material solicited from them by the Editorial staff. Their response was most gratifying, and the inspirational articles which they submitted contributed much to the joy of compiling each issue. We express our heartfelt thanks for their assistance. For any shortcomings in our periodical we ask the pardon of our Lord and praise His holy name for His guidance and blessing in the past year.

There is nothing official to report at this time on the writing or production of tracts. Your Committee did not have opportunity to meet or to consult on the matter, but we will endeavor to do so at the earliest possible date. Meanwhile, we are seriously considering putting this year's essay into tract form because of its historical nature and informative and edifying content.

With regard to the revision of Sunday School materials, for which your Editor was to be assisted by Candidate David T. Mensing and Pastor Randall Styx, we can report that during April of this year materials were prepared, checked, approved, and sent to the printer for publication. These included a completion of review lessons for leaflets now in use, namely, Series I:A, Quarterly Review, Number 3 (with a change in the picture for the story of the Wise and Foolish Virgins) and Series II:A, Quarterly Review, Numbers 1-4. This Committee is working at present on the Primary revision of stories in the Sunday School series and will submit the result of their labors as soon as these materials are approved.

Brethren, in these times of materialism and liberalism, what a wonderful gem we have, by God's grace, in our Conference periodical as it proclaims Christ and His pure Word to one and all! We encourage every family in our Conference to subscribe and to read and study it for edification and Christian growth. Let us also use it to promote mission work wherever we have opportunity! God grant that our Concordia Lutheran may continue to shine as a beacon in this dark world of sin and error, pointing men to Christ, the only Way to salvation and the Head of the Church, and helping to spread His truth far and wide!

Respectfully submitted,

O. W. Schaefer, Editor

Report of the Publishing House Board of Control

Dear Brethren,

Nothing worthy of special note was accomplished by your Publishing House during the past fiscal year. The routine operation of our printing equipment for the bi-monthly issues of the Concordia Lutheran, the quarterly Sunday School materials, Conference stationery, and your agenda for this convention met last year's printing needs. Various equipment repairs were necessary and new Linotype metal was procured.

During the next year we are anticipating, in order of priority, the printing of the Seminary Catalog, some initial materials on a revised exposition of Luther's Small Catechism, new Sunday School review sheets and revised lessons, and a popular history of our Conference, together with our regular Conference printing obligations.

May the Lord continue to bless our work in the area of the printed Word to the glory of His holy name.

Respectfully submitted,

Rev. Paul R. Bloedel, chairman
(in consultation with the other pastoral
member of the Publishing House Board of
Control)

Report of the Committee on Theological Education

Dear Brethren,

It is the sad duty of this committee to bring to the attention of our Conference in convention assembled the disheartening report that our beloved seminary is facing a definite crisis. During the past year only one hour per week was taught by each of our professors respectively and the coming year promises no students at all and consequently no classes.

Should we, at this time, discontinue the services offered by our seminary? Should we completely abandon the Seminary Plan as inaugurated in 1968-69 and dissolve the institution as it has been carefully set up at Tinley Park and recognized by the State of Illinois? If this is done, is the seminary likely to be re-established when needed? These are indeed legitimate questions which must be addressed and answered at this convention.

To help lead our Conference in various options designed to keep the good services of our seminary available to any prospective student and at the same time to provide for good stewardship in the use of Conference funds, your committee offers the following suggestions:

1. Place both professors on a sabbatical for work on a specific Conference project or projects--thus keeping the seminary intact at its present location under its present administration and with the ready availability of our seasoned faculty.
2. One project could be the completion of the first draft of the authorized revision of the Exposition of Luther's Small Catechism for submission to the pastors of our Conference four weeks prior to the 1982 plenary Pastoral Conference so that discussion of this initial draft might be placed on the Pastoral Conference agenda.
3. Another project could be to authorize Professor Schaefer, during the next three

months, to visit at Conference expense for travel every one of the pastors of the FLC in order to make their acquaintance on a personal basis and for a personal interview relative to their doctrinal and confessional positions thus to pave the way for a cordial and fruitful meeting with this group as soon as possible. This is in no way to overlap or infringe upon the work of the Committee on Lutheran Union.

4. Another project could be to have our Professor/President assigned as a Missionary at Large by the Mission Committee of our Conference, perhaps also authorized to make a thorough canvass of certain designated areas.
5. A project for sabbatical work for our Associate Professor could be that he be authorized to initiate official archives for our Conference and, keeping in mind the same one-to-five ratio of their united work-load according to our Seminary Plan, to assist the Professor/President in the revision of the catechism.
6. Still another project could be the writing of Seminary textbooks where these are needed, for example, in the courses on Propaedeutics, Old and New Testament History, and in the area of comparative doctrine between the various Lutheran denominations. Also the compiling of an index of various religious subjects with special reference to our seminary library useful for study and research.

It is our recommendation that the delegates of our Conference be given the opportunity to express themselves on each of these questions and suggestions with a view toward turning the consensus of their opinions over to the Resolutions Committee for formulation and re-consideration.

It is also our recommendation that our Conference in convention assembled go on record to urge our congregations not to lessen their contributions for seminary support but to supply sufficient funds to our Conference treasury to insure the adequate support of our professors and to continue to have our beloved seminary available to put its services into operation as soon as the Lord provides us with a qualified student or students who earnestly desire to become candidates for the reverend ministry in our midst.

May the Lord of the Church bless our deliberations at this time on these important matters in the interest of our seminary and in the furtherance of His Kingdom here on earth.

"And since the cause and glory, Lord,
Are Thine, not ours, to us afford
Thy help and strength and constancy.
With all our heart we trust in Thee." (LH 292:7)

Respectfully submitted,

Rev. Paul R. Bloedel, chairman
(in consultation with the other pastoral
member of the CTE)

Report of the Seminary President

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) In these words of the beloved psalmist we, the faculty and student of our Seminary, ask you delegates and all the members of our Conference to join us in declaring our gratitude to God for His many blessings upon the work of our Seminary during its twelfth year of operation. Once again our heavenly Father has been good and faithful toward us, and where out of sinful weakness we have failed, we ask Him to pardon us, for Jesus' sake, and beseech Him to grant us direction, strength, and blessing also for the coming year.

The twelfth year of our Seminary began on Tuesday, October 14, 1980. The student body consisted of one part-time student, Mr. Gerald M. Luedtke of Park Forest, Illinois. Because of his necessary secular work and special family circumstances classes were held only one day a week, namely, on Tuesday mornings beginning at 9:30 o'clock. Accordingly, acceleration of courses was not possible, yet progress was made, and Seminary standards were maintained according to their original provisions.

During the first semester Professor Mensing taught Hebrew Grammar II. In this course the student was given a fairly brief review of the work of the first semester of Hebrew. Following this, advanced work in this language was begun but could not be completed in the first semester because of the student's special circumstances beyond his control. Work in this course would continue in the second semester.

During the first semester your President taught Symbolics IV. This course completed the study of the Formula of Concord, treating the doctrines of the Real Presence, the Person of Christ, Christ's Descent into Hell, Church Pites, Predestination, and Factions and Sects. With this course completed, the student finished his study of all our Lutheran Confessions in the Book of Concord of 1580. With a final examination in this subject on February 19, 1981, the first semester officially closed.

After a break classes resumed March 13, 1981. During the second semester Professor Mensing continued his course in Hebrew Grammar II, covering advanced work in this language, and completed the requirements for this subject. Your President taught Dogmatics III and treated the doctrines of Final Perseverance, the Means of Grace, and Law and Gospel. Final examinations were given on June 2 and 5, 1981, and on the latter date the second semester came to a close.

During this past school year we acquired some more theological books, long out of print, from the libraries of deceased or retired Lutheran pastors, and we are grateful to be able to add them to our library at a nominal cost.

We again received a monetary gift from outside of our Conference from Concord Free Lutheran Church in Westlake, Ohio, the Rev. E.C. Mueller, pastor. This independent congregation has for some years shown interest in our work and determined to support it with a voluntary offering. This gift has been duly acknowledged by your President.

During the past school year we again received some letters of inquiry about our Seminary and its training program. The first came from Mr. Terry Falkenberg of Temple, Texas, who also called us by phone and indicated that he was concerned about the current doctrinal status of the Missouri Synod and that his own pastor shared his views. Your President, by letter and by phone, gave him all the necessary information about our institution, including its policy, program, and requirements for those outside of our fellowship. To date there has been no reply from him. The second letter came from Mr. Peter Eckblad, a student in philosophy and psychology at the University of Wisconsin in Madison. Asking for information about our Seminary, he stated that he is greatly interested in the study of theology and possibly the pastoral ministry and is surveying many seminaries and divinity schools. Again, a letter was sent to him with all the necessary information, but no response was forthcoming. A third letter of inquiry came from Mr. Richard Hamilton of Kansas City, Missouri, who gave no further information about himself, but merely requested a catalogue with pertinent explanations. Your President sent him also a detailed letter, but to date he has not replied. Nevertheless, these contacts do show that our Conference and our Seminary continue to become known to others outside of our fellowship.

With regard to the new Seminary Catalog, I am happy to report that a draft of this revision is ready and will be submitted to the Committee on Theological Education as soon as possible for its approval and eventual printing. When it is available, our congregations will be informed.

With profound thanks we acknowledge the loving service of Mrs. H. David Mensing as organist for our chapel devotions every Tuesday morning as faculty and student gather-

ed about God's Word to be inspired and strengthened for their tasks.

And now a look ahead to the thirteenth year of our Seminary work! Our student, Mr. Gerald Luedtke, has informed the faculty that because of his special circumstances and problems affecting his home, his three children, and his secular work-areas are of prime concern to him, he feels compelled to delay the resumption of his studies from this coming fall to the spring of 1982 if possible. It still remains his desire to pursue the training for the Christian ministry, but personal matters in his life and their proper resolution demand all his time for the present. The faculty understands his special situation and has been guiding him with God's Word. We pray that God would sustain him and direct everything in his life and that of his family to a favorable end. May the Lord of the Church make it possible for him to resume his ministerial studies next spring!

Since there will be no fall classes this year, the Faculty will busy itself with such matters as pertain to the Seminary directly as well as with projects which the Conference has directed your professors to carry out, such as the revision of the exposition of the Small Catechism. With this the Faculty will be well occupied during the coming year together, of course, with church duties for which each professor is responsible (on the stipulated 1-to-5 basis, as feasible. --Praesidium)

In this report I should also like to say a word about our Candidate, Mr. David T. Mensing. It is over a year since he graduated from our Seminary, and while Peace Ev. Lutheran Church in Tinley Park makes use of his services occasionally as liturgist or in the pulpit, all our Conference members should keep in mind that he is available so that his talents might be used through a regular call into the ministry as soon as opportunity for such service presents itself. God guide us all in making good use of our graduates in the work of His kingdom to His glory and the welfare of immortal souls!

As we bring this report to a close, we regret to say that we have NO definite prospective students at this time. We want more students; we need more students, because our pastors are growing older and the possibility of death or incapacitating illness is ever present. This is a serious matter which requires the prayerful consideration of every congregation in our Conference and its members, earnestly beseeching God to "send forth laborers into His harvest." (Matt. 9:38) It requires further that we all set out on a vigorous recruiting venture to encourage young men to prepare for the Christian ministry in our midst. And it also requires that we continue to support our pastoral training program with generous gifts as the Lord has blessed us so that His Word may reign in truth and purity among us and among generations to come! May this be the earnest resolve of every one of us: I am going to pray, encourage, and give so that our Seminary keeps functioning to God's glory and to the welfare of the Church of today and tomorrow!

On behalf of the faculty and student I sincerely thank all the members of our Conference for their prayers, encouragement, and gifts in the past as well as Peace Congregation for the continued use of its facilities. God bless you richly for your interest and support and enable you to continue to pray and work and give for this important and vital cause in our midst so that, as the Preface of the Book of Concord states, "the pure doctrine and the profession of our faith may, by the help of the Holy Ghost, be preserved and propagated also to our posterity until the glorious advent of Jesus Christ, our only Redeemer and Savior!"

Respectfully submitted,

O. W. Schaefer, President

Report of the Committee on Missions

Again, as in past years, your chairman can say that the work of the Committee on Missions was not especially busy with any well-defined, organized mission outreach program. Financial considerations again played a serious part in this problem. Although a comparison of statistics on giving among various Lutheran church bodies reveals that our Conference members are rich givers percentage-wise in relation to others, our limitations seriously hinder our work together in the area of missions.

However, all praise to the Lord, the willing contributions of our people have helped us sustain the work to which we are presently committed, in spite of increasing economic difficulties. For this grace of giving we humbly beseech our Lord Jesus Christ that He would continue to open our hearts ever wider to imitate the high example of the early Macedonian believers, "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 ye know the grace of our Lord Jesus Christ, that though He was rich yet for your sakes He became poor, that ye through His poverty might be rich." (2 Cor. 9:2,9)

In this connection your committee chairman, on behalf of our mission congregation, Trinity Lutheran Church, Coos Bay, Oregon, the Rev. Randall D. Styx, pastor, would like once again to lay before you the financial needs of these brethren. They have made it known, through the proper channels, their request for continuing subsidy for this coming year. The amount of this request is identical with last year's, a sum of \$5,184. It is the recommendation of your chairman that this subsidy be granted once again this convention.

In Pastor Styx's midyear report to the Mission Committee he stated, "The voters, also, especially asked me to include in this report their heartfelt thanks to your committee and to the congregations of the Conference for their contributions to the Mission Fund and to our work." Their spirit of gratitude and love for the Lord's work is truly an incentive for us gladly to supply their need in the Lord.

A further request made by Trinity congregation to me will require some discussion and serious consideration on the part of the delegates and our Conference brethren. Due to circumstances, which Pastor Styx will help explain following this report, the congregation has come to the conclusion that in its present situation its mission outreach has been greatly hindered due to a lack of a conventional place of worship. After having also considered the economic situation, the congregation has also found that to take out a loan locally is out of the question for them. Therefore Trinity has laid before me to present to you at this convention the need for a loan from the Conference Mission Fund in the amount of up to \$25,000 toward the erection of a church-building.

The question of the feasibility of this, all things considered, is what will have to be thoroughly discussed in its many ramifications following this report. To aid in the discussion, your committee chairman would strongly suggest that all questions and discussion of the subject be postponed until after hearing the situation in Coos Bay from Pastor Styx, and after having heard from our Conference treasurer further how such a loan would affect the financial workings of our Conference. After this information is presented your committee chairman would recommend that 1) the whole matter be discussed in an open, honest, and brotherly way; and that 2) following such discussion, a referendum be drafted by the resolutions committee and approved by the convention, designed to lay the whole matter before our Conference congregations for a final decision.

Your chairman would also like to report briefly of two contacts with individuals inquiring about our Conference. The first was from a man named Martin Herman of Tucson, Arizona. He had contacted our President Natterer in June of last year. President Natterer relayed the information to me and encouraged me to contact Mr. Herman. This led to a phone conversation on July 20, 1980 in which I had opportunity to discuss with Mr. Herman several matters of concern to him. Since he was a member of a

local congregation, I directed him to his own pastor as the first step in endeavoring to help him settle his concerns. To date, no further development has been forthcoming.

The second contact was evidently through the "Announcement to Independent Lutheran Congregations" which has been printed this past year regularly in our Concordia Lutheran. Prof. William Houser of Fort Payne, Indiana, professor there at Concordia Theological Seminary, called me the latter part of May to inquire about our Conference. I was not home at the time but when I heard of his call I wrote to him as he had requested, giving him as much information as I could and directing him to our Seminary for further information. Although I have not heard from him since, our seminary president will give further account of Prof. Houser's inquiry in his report of the Committee on Lutheran Union.

Brethren, the work of missions is one of the fundamental reasons for the Church's existence on earth. Although we are limited to what we can do organizationally and officially, let us never forget that mission work is a personal responsibility entrusted to each one of us.

The comments in a past issue of Affirm are worthy of our consideration in this connection. "We can print a million tracts on witnessing, and preach thousands of sermons exhorting us to carry out this work of the Lord, but nothing will happen until one of us sits down with a neighbor and shares that Gospel message of God's love. We can...even devise a program which is accompanied by a filmstrip and a four-color brochure, but not one dollar will be raised to support our mission program until the Lord touches our heart and the resulting love pulls our billfold from our pocket or purse. We can publish tons of Bible study material, and it will remain useless paper and ink until we take the time to gather around the Word and let it speak to our hearts." (Oct. 13, 1977, page 1.)

May the Lord so move our hearts with a love for souls that what we do reflects what is in our heart, and what is in our heart shows by what we do. God grant it, for Jesus' sake. Amen.

Respectfully submitted,

Rev. James W. Luedtke, chairman
Committee on Missions

Report of the Committee on Lutheran Union

Dear Brethren in the Lord:

This report is an account of the activity which engaged your Committee since we last met in convention. We praise God for His continued guidance and blessing and beseech Him, for Jesus' sake, to grant us pardon for all our failings and shortcomings.

At last year's convention we reported that the Church of the Lutheran Confession had officially declined our invitation to meet with this church body because there was little hope of any fruitful results from such a meeting, since our original sessions with this group in 1968 had resulted in no agreement on the doctrine of Church and Ministry. So the CoCL had closed the matter. Now in the October, 1980, issue of the Lutheran Spokesman, their official periodical, an article appeared concerning the difference between our two church bodies on Church and Ministry. It was very objective and gave an accurate presentation. It also referred to Pastor Bloedel's article in the May-June, 1980, issue of the Concordia Lutheran on this subject and stated that the 1980 convention of the Church of the Lutheran Confession resolved that its President together with the Board of Doctrine will prepare a critique of this article and print it in its Journal of Theology. This critical analysis has now appeared in

the June, 1981, issue of the periodical. Since it reached us only a little over a week ago, your Committee has not been able to examine it thoroughly, but we herewith refer it to the newly-elected Committee for further study and review.

You will also recall that last year's convention directed your Committee to resume its study of developments in the Lutheran Churches of the Reformation and determine the feasibility of further negotiations with this church body. Because of internal problems and some defections as well as other matters affecting the L.C.R. difficult to determine and judge, your Committee had temporarily halted meetings with this group in February, 1979. Since then, we hoped to obtain more sufficient and official information on developments within the L.C.R. However, we have received none and therefore did not consider the resumption of meetings as warranted at this time. Thus negotiations have remained at a standstill. A recommendation on this matter will be given toward the end of this report.

Last year's convention also directed your Committee to resume contact with the Fellowship of Lutheran Congregations (FLC), the group which left the L.C.R. because it claimed a change in the latter's doctrinal position. In June of last year the F.L.C. had declined our invitation because we had not completed our negotiations with the L.C.R. and because it could not enter into discussions with other bodies unless instructed to do so by its convention, which had already met.

Accordingly, your chairman sent another invitation on April 22, 1981, to the President of the F.L.C., Pastor R. J. Lietz of Oak Park, Illinois, with the request that it be placed on the agenda of their convention the following week. On May 7, 1981, President Lietz replied to our letter and stated that since our Conference is still determining whether to continue to meet with the L.C.R., and since our Conference has taken the position that a "study of Matt. 18:17 in the original Greek will show that a face-to-face confrontation before the step of excommunication is taken is not absolutely required by these words of the Lord," the convention of the F.L.C. resolved "that we decline, for the above reasons, the invitation of the Committee on Lutheran Union of the C.L.C. to meet with us," and "that we request the Concordia Lutheran Conference to inform us of the results of their meetings with the L.C.R. when such are completed and give us the basis for their conclusion on Matt. 18:17." A recommendation concerning this reply will be forthcoming at the close of this report. It should be clear to one and all that while our Committee on behalf of the Conference is actively trying to work toward a Godpleasing union on the basis of God's Word, other groups, by their answers and actions, serve only to frustrate our efforts and make negotiations impossible. We deplore this greatly but continue to pray for God's guidance also in this vital work of the Church.

It will also be remembered that at last year's convention discussion centered on contacting conservative, independent Lutheran congregations, this to be the chief responsibility of the Committee on Missions, with a possible overlap into the functions of the Committee on Lutheran Union. By resolution of the 1980 convention an announcement was placed in each issue of the Concordia Lutheran inviting such congregations as desire information concerning our Conference and its doctrinal position to call or write the chairman of our Missions Committee, also giving a resume of their current situation. Whether there has been any response to this notice will be mentioned by Pastor Luedtke in his Mission Report.

Speaking of contacts from outside our Conference, there were two which should be mentioned in this report. Last February President Matterer forwarded to your chairman a letter of inquiry about our Conference from Mr. Ray Schumacher, a senior student at the Seminary of the Wisconsin Synod in Mequon, WI. Mr. Schumacher learned about our church body from his room-mate, Mark Cordes, son of Rev. Alvin Cordes, formerly with our Conference, and desired information about our group in order to write a church history term paper. We were happy to comply with his request, and not only your chairman, but also some of our pastors supplied various materials to him for his writing project. We suggested that he submit a copy to us when finished for our perusal to insure its accuracy and factualness. In early April we received this copy; it was 29

pages long. Both professors of our Seminary read and examined it most carefully, and while we found it to be well written and in general objective, we did submit to Mr. Schumacher our comments, suggestions, and such changes in his paper which we believed would make it clearer and more factual. One can only hope that others outside of our Conference will read this paper and glean information that is historically correct about our church body. My sincere thanks to our pastors for their excellent assistance in this matter.

The second contact came by means of a telephone call on May 29th to both professors from Prof. William Houser of the Missouri Synod Seminary at Ft. Wayne, Indiana. He had become acquainted with our Conference through our Concordia Lutheran in their Seminary library and desired further information about us, including whatever materials might be available for his study. We were happy to talk with him and sent him a copy of our 1980 Proceedings and a copy of "The Truth About Tinley Park" together with copies of our Conference Constitution and Seminary Catalog. We also promised to send him a copy of this year's Proceedings, which will contain the Popular History of our Conference, prepared as an essay by Pastor Mensing. In his conversation with us Prof. Houser admitted that he personally regards our Conference as conservative and orthodox, and we encouraged him to speak this way openly as firm testimony on our behalf. Only the Lord knows how He will bless this contact with our church body.

Now we offer the following recommendations:

- 1) that during the coming year the newly-elected Committee on Lutheran Union make a definite decision on the continuation of negotiations with the L.C.R. and inform its Commission on Doctrine and Practice of the reasons for its decision.
- 2) that the newly-elected Committee on Lutheran Union reply as soon as possible to the May 7, 1981, letter of the chairman of the F.L.C., which declined our invitation to meet with them, and give a complete and Scriptural answer to the requests made in their convention resolution.

With this we bring our report to a close. Dear Brethren, may the Lord of the Church help us to continue to manifest the wonderful attitude of Luther, who said, "I shall do and suffer as much as I possibly can to achieve a true, sound permanent unity!"

Respectfully submitted,

Rev. O. W. Schaefer, chairman
Rev. Randall D. Styx
Prof. W. David Mensing
Candidate David T. Mensing

CONCORDIA LUTHERAN CONFERENCE
Financial Report for Fiscal 1980 - 81

RECEIPTS	GENERAL	SEMINARY	MISSION
St. John's - Lebanon	600.00	3000.00	442.50
St. Luke's - Seattle	216.00	1184.00	120.00
Peace - Tinley Park	1080.00	5725.00	3000.00
St. Stephen's - Wilmot	360.00	3720.00	1200.00
Trinity - Coos Bay	137.50	534.50	
Interest Earnings*	170.47		2648.39
1980 Convention Collection	91.95		
Seminary Loan Payment	200.00		
Concord Free Luth Ch. - Ohio**		12.00	
Stock Payment		15.75	
Joint Reformation Festival (West Coast)			82.00
TOTAL	\$2,855.92	\$14,191.25	\$7,492.89

EXPENDITURES	GENERAL FUND-- BUDGETED	Yr. TO DATE	UNEXPENDED
Oper. Sbsy. Scrip. Pub.	1200.00	1200.00	--
Telephone	150.00	203.22	- 53.22
Travel	600.00	531.00	69.00
Convention	300.00	235.77	64.23
Tuition Matching Program	100.00	22.00	78.00
Miscellaneous	300.00	329.20	- 29.20
TOTAL	\$2,650.00	\$2,521.19	\$128.81

--SEMINARY FUND--			
Professor's Salary	7272.00	7272.00	----
Housing Allowance	4092.00	4092.00	----
Assoc. Prof. Salary	2388.00	2388.00	----
Facilities	100.00	100.00	----
Library	12.00	28.87	- 16.87
Stock	69.00	88.90	- 19.90
Periodicals	75.00	85.50	- 10.50
Miscellaneous	20.00	236.80	-216.80
TOTAL	\$14,028.00	\$14,292.07	-\$ 264.07

Loan from General Fund status: Payments: \$200.00 Balance Due: \$1,200.00

--MISSION FUND--			
Mission Subsidy - Trinity, Coos Bay	5184.00	5184.00	----

SUMMARY OF FUNDS	PREVIOUS BALANCE	RECEIPTS	EXPENSES	CURRENT BALANCE	NET CHANGE
General	2899.09	2855.92	2521.19	3233.82	+ 334.73
Seminary	171.49	14191.25	14292.07	70.67	-1100.83
Mission	25924.62	7492.89	5184.00	28233.51	+ 2308.89
Library	1361.26	124.00*	---	1485.26	+ 124.00
Building	7218.76	758.17*	---	7976.93	+ 758.17
Retirement	7546.46	739.62*	---	8286.08	+ 739.62
Travel	95.31	5.50*	---	100.81	+ 5.50
Tuition	2037.73	283.63***	---	2321.36	+ 283.63
TOTAL	\$47,254.72	\$26,450.98	\$21,997.26	\$51,708.44	+ 4,453.72

* Interest Income - Total Interest this year: \$4,631.78

** An independent Lutheran congregation interested in our Conference.

*** This consists of: \$76.00 Tuition Payment, \$22.00 Tuition Matching Payment and \$185.63 Interest.

Respectfully submitted,

Jeffery W. Styx,
Treasurer - Concordia Lutheran Conference

Report of the Finance Committee Concerning the Past Fiscal Year

Dear Brethren in Christ:

Praise to the Lord for His continued blessing to our Conference's continued financial solvency; noting especially that this year our funds have exceeded \$50,000.00 as well as a \$4,500.00 increase in the past year.

Throughout the past year one savings certificate was closed out and two others were opened; those being a Super T certificate and a 2½ year certificate. Presently there are a total of eight accounts; one checking, three passbooks earning 5½%, three Super T money market certificates earning anywhere from 7% to 14% and one 2½ year money market certificate earning 12%. Interest rates this year were a bit lower than the previous one yet we still gained approximately \$4,600.00 in interest earnings.

This year once again our west coast congregations had a joint Reformation Festival of which our conference Mission Fund has received \$82.00.

Concord Free Lutheran Church in Westlake, Ohio has once again shown their continued interest in our conference and have given \$12.00 to our Seminary.

Requests for pledges to the Conference for the coming year were sent to the congregations in late March. Responses to these requests were very slow this year so your committee was not able to submit a proposed budget to be included in the prospectus; the last response not being received until just days before the convention making the committee's work on the budget difficult.

In general the past year has been a positive one for there has been an increase in all funds over the year (not counting the Seminary loan payment). We have held fairly closely to our budget with the exception of the telephone where there were a few excessively large bills from the midwest and I would remind all of the need to keep calls short and to the point.

May we continue then to carry on in our efforts and support of our conference for there should be no question of our Lord's protecting hand over us. May He continue to bless us, strengthen and guide us to do the work which He has entrusted to us all.

Respectfully submitted,

The Finance Committee:
 Jeffery W. Styx, Chairman
 Loren Dirksen
 Dale Ellis
 Kent Frerichs

Report of the Finance Committee
 Concerning the Proposed Budget for Fiscal Year 1981 - 1982

Dear Brethren in Christ:

The past year has seen hardening economic times on at least one especially, if not all of our congregations; one of which is for the most part unemployed. These things would of course be reflected in the pledges to the conference.

The pledges to the conference this year are as follows (per month):

	General	Seminary	Mission
St. John's	50.00	250.00	40.00 (+10.00)
St. Luke's	18.00	72.00	10.00
Peace	90.00	460.00 (-15.00)	235.00 (-15.00)
St. Stephen's	30.00	350.00 (+40.00)	100.00
Trinity	10.00	40.00 (-22.00)	

In light of the economic conditions and in spite of some decreases in pledges there also have been some increases to offset that change which leaves the General fund pledges unchanged, the Seminary fund slightly up with one \$40.00 increase as well as two decreased pledges of \$15.00 and \$22.00 leaving a net gain of \$3.00 per month and in the Mission fund a slight decrease noting a \$15.00 decreased pledge and a \$10.00 increase thus a net loss of \$5.00 per month.

Your Finance Committee was very happy to see these increases in both the Seminary and Mission funds for without them and with the other decreases would mean very definite cuts in the budget, any of which would have been most difficult to make.

Because there have been no new requests for increased funds and with the pledges approximately the same as last year, as an initial proposal your Finance Committee would propose that the coming year's budget be identical to the past fiscal year which is as follows:

General Fund		Seminary Fund		Mission Fund
Scriptural Publications		Professor's Salary	7272.00	Trinity Subsidy
Operational Subsidy	1200.00	Housing Allowance	4092.00	5184.00
Telephone	150.00	Associate Professor	2388.00	
Travel	600.00	Facilities	100.00	
Convention	300.00	Library	12.00	
Tuition Matching Program	100.00	Stock	69.00	
Miscellaneous	300.00	Periodicals	75.00	
		Miscellaneous	20.00	

This proposal should keep us solvent in the coming fiscal year.

Looking ahead now we might focus our attention on the Missionary needs of the future. Please recall in the last fiscal year's report concerning the past fiscal year (1979 - 1980) a special note concerning our interest earnings. It was pointed out that these Mission funds can very well be invested where the interest would not be a monetary one but rather a spiritual and therefore a far more valuable gain. Special consideration should be given to the Mission Committee and the requests made through them. We could have a most valuable investment with careful considerations. Serious considerations should be given to these mission endeavors and your Finance Committee requests you so to do, under the Lord's guidance.

Respectfully submitted,

The Finance Committee
 Jeffery W. Styx, Chairman
 Loren Dirksen
 Dale Ellis
 Kent Frerichs

Concordia Lutheran Conference Auditors' Report

Having been selected as auditors by Peace congregation, and after having observed the records of the Conference Treasurer, we, the undersigned, find them, to the best of our knowledge, to be correct, accurate, and well maintained. Respectfully submitted,
 H. Daniel Mensing and Gerald M. Luedtke. June 23, 1981

SCRIPTURAL PUBLICATIONS
(Concordia Lutheran Conference)
Financial Report
6/1/80 - 5/31/81

Cash Balance, June 1, 1980		\$ 20.81
<u>Add Cash Receipts:</u>		
Sunday School Lessons	\$ 374.40	
Special Printing	105.00	
Concordia Lutheran Subscriptions	267.50	
Conference Subsidy	1200.00	
Books and Tracts	68.42	
TOTAL RECEIPTS		2015.32
Total Cash Available		\$2036.13
<u>Less Disbursements:</u>		
Gas and Electricity	62.68	
Rent (P. F. Luedtke Building)	650.00	
Material and Labor Costs:		
Sunday School Lessons	28.81	
Concordia Lutheran	962.71	
Other Conference Printing	12.64	
Mailing Costs:		
Sunday School Lessons	---	
Concordia Lutheran	141.00	
Equipment and Supplies Purchased	33.00	
Equipment Repairs (Materials Only)	121.28	
Property Tax	24.01	
TOTAL EXPENDITURES		2036.13
Cash Balance, May 31, 1981		\$ 0.00
Petty Cash	\$ 6.61	
Fixed Assets	5033.25*	

* Original Investment - not adjusted for Depreciation.

V. K. Bloedel, Business Manager

Report of the Convention Auditing Committee

We have examined the books of the Business Manager of the Publishing House, Scriptural Publications, and have found them to be in good order. We commend him for his very thorough and accurate records.

Respectfully submitted,

Rev. O. W. Schaefer, chairman
Loren Dirksen
Charles Miller

1980-1981 Statistical Report

Concordia Lutheran Conference
(6/1/80 - 5/31/81)

I. PAROCHIAL (of Member Congregations)	PEACE	ST. LUKE'S	ST. JOHN'S	ST. STEPHEN'S	TRINITY	TOTAL
Number of Congregations						5
Ordained Pastors (including one assistant pastor)	2	1	1	1	1	6
Baptized Members	99	42	87	85	22	335
Communicant Members	74	24	66	56	18	238
Voting Members	24	10	15	21	7	77
Children in the Sunday Schools	18	10	20	21	2	71
Adults Regularly Attending the Bible Classes	28	11	22	25	16	102
Communicants Received (New)	3	1	4	0	3	11
Severances	8	7	2	2	2	21
Infant Baptisms	2	2	5	2	2	13
Adult Baptisms	0	0	1	0	0	1
Confirmations of Children	2	1	1	0	2	6
Confirmations of Adults	1	0	2	0	0	3
Marriages	2	0	2	0	0	4
Burials	0	0	1	2	0	3
Sunday School Teachers	4	4	2	4	1	15
Superintendents	1	0	0	0	0	1
Elected Church Officers	12	8	9	8	4	41
Organists	2	1	1	2	4	10
Choir Members	11	6	8	8	10	43
Congregations Owning Their Church Property						5*
Total Acreage	7.6	.67	.36	1.25	.2	10.1
Total Valuation of Real Estate						\$627,700.00 (Est.)

* Trinity Lutheran Church rents worship facilities

II. INSTITUTIONAL (Of our Seminary)

Professors	2
Current Students	1
Graduates to Date	3

(Secretary's Note: The information on this page was presented in two pages at the Convention.)

Respectfully submitted,

David T. Mensing, statistician

Memorial to the 1981 Convention of the Concordia Lutheran Conference

- WHEREAS: at the worthy suggestion of our Publishing House our Conference declared itself in favor of establishing a Conference book house from which especially our membership could purchase books, the orthodoxy of which they could be assured; but
- WHEREAS: it has remained unfeasible to date to establish such a book house; and
- WHEREAS: it appears that it shall be some time yet before it is feasible to do so; and yet
- WHEREAS: in the meantime all known existing sources of books continue to sell an undifferentiated mixture of orthodox and heterodox books, among which the purely orthodox are a very small minority; and
- WHEREAS: our members therefore continue having to wonder regarding the orthodoxy of books which they are considering purchasing; and
- WHEREAS: our members' consulting their respective pastors affords them the advantage of only one more individual's personal knowledge;
- THEREFORE BE IT RESOLVED: that all our pastors compile this year in various categories a list of books (including the title, author, and a national source) which they know to be orthodox or nearly completely so - in which case they should make appropriate comments; and
- BE IT FURTHER RESOLVED: that during or before April 1982, they send their lists to one who shall be chosen at this convention as a compiler, who, in turn, shall prepare and duplicate a complete list for distribution to the pastors at the next convention in sufficient quantity that the pastors may also distribute a small number at their discretion; and
- BE IT FURTHER RESOLVED: to aid the pastors in preparing their individual lists, that the compiler this August send to each pastor a blank form with topical headings (as, for example, "Doctrinal", "Devotional", "Polemical", "Family Counseling", "Children's Books", etc.) and
- BE IT FURTHER RESOLVED: that in subsequent years this list be annually augmented in a system whereby the pastors, as they read new books and find them to be orthodox, send a post card (listing category, title, author, a national source, and appropriate comments, if any) to a compiler who shall be chosen or appointed annually by the Publishing House Board of Control, the Board of Directors, or the Convention.

This Memorial is submitted by resolution of Trinity Lutheran Church in its regular meeting of Sunday, March 8, 1981.

Loren Dirksen, Secretary
Rev. Randall D. Styx, Pastor

MINUTES

OF THE 30th ANNUAL CONVENTION OF THE CONCORDIA LUTHERAN CONFERENCE

June 26 - 28, 1981

(Secretary's note: In these minutes I have underlined key words or phrases to aid in finding specific subjects. The asterisks (*) in the left margin mark passed motions, actions, or decisions of the Convention other than routine reception of reports, etc.)

The 30th Anniversary Convention of the Concordia Lutheran Conference opened at 9:30 a.m. on June 26, 1981, at St. Stephen's Evangelical Lutheran Church of Wilmot, South Dakota, with a Divine Service in which President M.L. Natterer of Lebanon, Oregon preached a sermon with the theme "Lord, Increase Our Faith", based on Luke 17: 5 - 6. The local pastor, the Rev. James W. Luedtke, served as liturgist.

The Convention proper was opened by President Natterer at 11:17 a.m. with a prayer for a brief opening devotion.

The first matter of business was the appointing of convention committees presented in the convention Prospectus, page 2. The appointments were:

Auditing Committee: Pastor Schaefer, Charles Miller, and Loren Dirksen
Committee on Registration and Excuses:

Pastor Luedtke, Paul Luedtke, and John Dirksen

Nominating and Elections Committee:

Pastor Bloedel, Dwight Luedtke, and Jonathan C. Schaefer

Resolutions Committee: Pastor Mensing, Stephen Bloedel, and H. Daniel Mensing

The initial report of the Committee on Registration and Excuses was given by committee member John Dirksen. (See page 27 of these Proceedings.) It was moved and seconded to receive this report. The motion was carried.

The annual report of the President was given by Pastor Natterer. (See page 24 of these Proceedings.) Vice-President Schaefer took the chair during this report. The President reviewed some of the activities of the past year, including the Praesidium's review and approval of the Mission Committee's announcement to independent Lutheran congregations for our Concordia Lutheran, various contacts made between him and certain of other Lutheran organizations, and the request to our congregations for displays for this Convention. It was moved and seconded to adopt this report in the usual manner, subject to review. The motion was carried, and Vice-President Schaefer appointed the following review committee:

the Rev. James W. Luedtke, Mr. Stephen Bloedel, and Mr. John Dirksen.

President Natterer then resumed the chair.

There were no new members to be received by this Convention.

The Press Committee Report was then given by Vice-President Schaefer. He reported that the committee had consulted together to prepare an article for inclusion in the local Wilmot "Enterprise" and in the Watertown paper and had encouraged the local pastor to submit it to said newspapers for publication. He noted that the article had appeared exactly as requested. (See page 28 of these Proceedings.) Pastor Luedtke noted that a copy of this article would be available for all to see. The motion to receive this report was carried.

The morning business having been completed, the Convention recessed for the noon meal.

The Friday afternoon sessions were opened with a devotion led by the Rev. James W. Luedtke. The assembled delegates and visitors sang Hymn 264. Pastor Luedtke read James 1: 2 - 25, and offered a prayer.

Pastor Mensing was then given the floor to present the first portion of the convention essay, "A Popular History of the Concordia Lutheran Conference". Before beginning the essay, Pastor Mensing noted that he had already received a number of inquiries and requests for copies of this history, including one from the Concordia Historical Institute, of the Missouri Synod, which he read to the Convention together with his reply. (This essay begins on p. 10 of these Proceedings.)

In the course of the discussion, comment was made concerning the many primary sources used in the preparation of this essay. It was mentioned that these materials, especially those cited in the text and bibliography of the essay, ought to be reprinted and/or kept available for reference and proof of the facts outlined in this historical essay. It was said that the Board of Directors should take this matter under advisement.

Also discussed was the often unrealized fact that some of these major organizations which call themselves Lutheran are so in name only, and that this as well as the great similarity in official names of the various organizations leads to much confusion for the individual seeking a proper understanding of the history of Lutheranism in America.

After the first portion of the essay was presented, President Natterer noted that there had been an inadvertent omission from the Agenda; namely, the matter of the Statistical Report of the Conference. There being no objection, the Conference statistician was asked to make his report at this time. (See page 42 of these Proceedings.) Most discussed in connection with this report was the inclusion of gains and losses by transfer under the headings of members received and severances.

* It was moved and seconded that the Conference statistician in subsequent reports distinguish between gains and losses by transfer and those by other circumstance. The motion, after much amicable discussion, was carried. There was also some question regarding listing lay superintendents of our Sunday Schools and not including the pastors, who, by virtue of their office, are also considered to be such. It was mentioned that the requests for this information refer only to lay superintendents. Suggestions were heard to eliminate this item from the report or to clarify it by inserting the word "lay" before "superintendent". No formal procedure was prescribed. It was also moved and seconded that from now on the number of c.r.m.'s be recorded, as well as, when the time should come, pastors emeriti. The motion was carried. It was then moved and seconded to receive the report and this motion was also carried.

The afternoon break came at this time.

Following the break the Finance Committee reported concerning the past fiscal year, which, it was noted, was a very positive one. Information was requested concerning the Concord Free Lutheran Church, which had contributed to and expressed interest in our Conference and its seminary. It was noted that while we had not so far detected a point of disagreement in the discussions held with their pastor some years ago, we had not reached the point that we could consider ourselves in fellowship with them. It was noted also that in the light of recent letters by their pastor published in "Christian News", our reception of their offerings might need to be reassessed. The Chairman of the Committee on Lutheran Union suggested that the first step should be to make contact with him again personally and talk things out. Following this discussion it was moved and seconded to receive this report of the Finance Committee with thanks to the committee for their work. The motion was carried. (See page 39 of these Proceedings.)

Following this report the election of officers and committees was conducted.

Nominated for President: Pastors Natterer, Styx, Luedtke, and Schaefer

Elected: M.L. Natterer

Nominated for Vice-President: Pastors Styx, Mensing, Bloedel, and Luedtke

Elected: H. David Mensing

Nominated for Secretary: Pastors Luedtke and Styx

Elected: Randall D. Styx

Nominated for Treasurer: Mssrs. Jeffery W. Styx, Glen A. Frerichs, and Jonathan C. Schaefer

Elected: Jeffery W. Styx

Nominated for Board Member-at-large from the far West: Mssrs. Paul F. Luedtke, Victor K. Bloedel, and John R. Dirksen

Elected: John R. Dirksen

Nominated for Board Member-at-large from the mid-West: Mssrs. Jonathan C. Schaefer, David T. Mensing (c.r.m.), H. Daniel Mensing, and Dwight R. Luedtke

Elected: David T. Mensing (c.r.m.)

The proposed slates for Conference Standing Committees were as follows (first named member as chairman):

Editorial Committee:

A	B Elected	C
Pastor Schaefer	Pastor Schaefer	Pastor Schaefer
Pastor Luedtke	Pastor Luedtke	Pastor Luedtke
Michael Fischer	Dwight R. Luedtke	Robert Bloedel

Committee on Theological Education:

A	B	C Elected
Pastor Bloedel	Pastor Styx	Pastor Styx
Pastor Styx	Pastor Natterer	Pastor Natterer
Lloyd E. Martin	Victor K. Bloedel	Victor K. Bloedel
Victor K. Bloedel	H. Daniel Mensing	Jonathan C. Schaefer

Committee on Missions:

A	B	C	D Elected
Pastor Luedtke	Pastor Luedtke	Pastor Luedtke	Pastor Luedtke
Pastor Natterer	Pastor Bloedel	Pastor Bloedel	Pastor Schaefer
Loren Dirksen	Loren Dirksen	Loren Dirksen	Loren Dirksen
Ronald Schlaht	Charles Miller	Charles Miller	Dwight Luedtke
Jeffery Styx	David T. Mensing	H. Daniel Mensing	H. Daniel Mensing

Committee on Lutheran Union:

A Elected	B
Vice-President (H.D.M.) By Constitution	" "
Secretary (R.D.S.)	" "
Professor Schaefer	Professor Schaefer
David T. Mensing	Victor Bloedel

Publishing House Board of Control:

A	B Elected	C
Pastor Bloedel	Pastor Bloedel	Pastor Bloedel
Pastor Styx	Pastor Natterer	Pastor Mensing
Dale Ellis	Ronald Schlaht	Ronald Schlaht
Victor Bloedel	Victor Bloedel	Victor Bloedel
Paul Luedtke	Paul Luedtke	Paul Luedtke

Finance Committee:

A Elected	B
Treasurer (J.W.S) By Constitution	
Loren Dirksen	Ted. D. Fischer
Kent Frerichs	Kent Frerichs
Dale Ellis	Henry Fischer

It was then moved and seconded to consider all election unanimous. The motion was carried unanimously. It was moved and seconded to thank the nominations and elections committee for their work. Carried.

As the time for adjournment for the day had come, it was noted that the Report of the Committee on Missions would be the first item on the next day's agenda. The Convention then adjourned until Saturday with the Lord's Prayer said in unison at 5:20 P.M..

Saturday, June 27, 1981

The Saturday morning sessions were opened by a devotion led by Pastor Styx. Hymn 394 was sung and he read Mark 9: 14 - 29 and offered a prayer.

The minutes of the Friday session of the convention were read by the Secretary. The motion to adopt them as read was carried.

The Committee on Missions then gave its report. It treated especially the mission subsidy for our mission congregation in Coos Bay, Oregon; an inquiry by Trinity Lutheran Church into the possibility of a loan from the Conference for the purpose of erecting a house of worship; and contacts with and inquiries from various people outside our Conference. The motion to receive this report was carried. (See p. 34)

- * The first recommendation of the Mission Committee, to again grant a subsidy of \$ 5,184.00 to Trinity Lutheran Church for this fiscal year, was moved, seconded, and carried.

At the suggestion of the Mission Committee, before proceeding to consideration of the loan inquiry, Pastor Styx gave an oral report concerning the present conditions and status of our mission congregation. Pastor Schaefer was asked to serve as secretary during this oral report. Pastor Styx noted that unemployment had been a major problem among his membership, that among the three main wage earners two qualified for unemployment insurance benefits and the third had a number of weeks during which he was employed but one day. He noted, furthermore, that there had still been no growth from without. On the positive side, however, he noted the blessing of two additional infant souls and the congregation's continual desire to grow in grace and in the knowledge of the Savior, requesting additional mid-week classes of study. He noted that he, as Pastor, makes application to missions whenever possible. He also noted that just prior to the Convention the congregation had had nine visitors.

Pastor Styx's report also gave extensive background in the matter of the loan inquiry. He noted that the members of the congregation realized that no request could be granted before the congregations of the Conference could properly consider the matter. He noted also that his members realized that such help from the Conference had not been possible for other congregations in the past and that some were still paying off interest bearing mortgages, but that since current mortgage rates were prohibitively high (between 16 and 20 per cent), assistance from conference brethren seemed for the present to be the only possible way of securing sufficient funds to erect a building (estimated at 20,000 to 25,000). Delegates voiced the sentiment that they were sure the congregations of the Conference would be more than willing to help so long as they were confident that such assistance were truly within the capability of the Conference. The delegates also noted that the Conference should be fairly sure that the mission potential in the area were great enough that such assistance would be a wise temporary use of its funds.

(The Chairman noted at one point during the discussion of this matter that Mr. Carl Palmquist was replacing Charles Miller as delegate from St. Stephen's Ev. Lutheran Church.)

In order to come to an orderly and brotherly conclusion on this matter as far as could be at the time, it was moved and seconded that a special committee be formed of the Mission Committee and the Finance Committee under the chairmanship of the Mission Committee to bring preliminary recommendations in this matter to the Convention preceding the final report of the Resolutions Committee. The motion was carried by majority vote. It was moved and seconded to have a recount.

of the vote on this motion. The motion for recount was carried. The recount was conducted and the motion to form this committee was again carried by majority vote.

It was then moved and seconded to receive the oral report of Pastor Styx. Carried.

The Report of the Committee on Theological Education was given by Pastor Bloedel. (See page 30 of these Proceedings.) His report addressed the problem currently in the Seminary of having no active students for the Fall and possibly also for the Spring term, and offered a number of suggested solutions. His report contained two recommendations. It was moved and seconded to receive this report. The motion was carried.

It was then moved and seconded that we first hear the Report of the Seminary President before taking up the recommendations of the Committee on Theological Education. The motion was carried and Seminary President O. W. Schaefer gave his report. (See page 31 of these Proceedings) The motion to receive his report was carried.

The Convention then recessed for the noon meal.

The Saturday afternoon sessions were opened with a devotion led by Pastor Mensing. The assembled delegates sang Hymn #85. Pastor Mensing read Matthew 9: 35 - 38 and offered a prayer.

The recommendations of the Committee on Theological Education were then taken up. The first recommendation was that the convention discuss the various suggested solutions listed by the Committee and then refer them to the Resolutions Committee. The second urged all our congregations to continued support for the Seminary program. It was moved and seconded that these two recommendations be adopted. The motion was carried.

* It was moved and seconded that the Resolutions Committee answer the three questions in the first part of the committee's report negatively, (that is, that we say no to all thoughts of abandoning or diminishing our seminary). It was moved and seconded that this motion be decided by rising vote. The procedural motion was carried, whereupon the original motion was carried unanimously by rising vote.

Persuant to the first recommendation of the Committee on Theological Education, the various suggested solutions were discussed by the brethren. There being no objection, the Chairman ruled, in order to conserve time, that each delegate be permitted to speak only once on each suggestion. The matter was then referred to the Resolutions Committee.

After this Pastor Mensing resumed the presentation of the Convention essay. Before his presentation continued, however, he expressed thanks to Pastor Schaefer for his assistance in finding historical references; to the pastors, especially Pastors Bloedel and Patterer, for their assistance, and to his wife for her help in preparation of the final manuscript. The history of the attempts to unite the Missouri Synod and the American Lutheran Church on the basis of agreement and the failure of these attempts was briefly outlined orally. Various suggestions to include certain information and titles of documents were made by some of the delegates.

The Report of the Editorial Committee was then given by Pastor Schaefer. (See page 29 of these Proceedings.) It was moved and seconded to receive this report with much thanks for a wonderful job done this past year. The motion was carried.

This was followed by the Report of the Publishing House Board of Control, given by Pastor Bloedel. (See page 30 of these Proceedings.) It was moved, seconded, and carried to receive this report. In connection with this report the report of the Business Manager of the Publishing House was given for the manager by Mr. Paul F. Luedtke. This report (See page 41 of these Proceedings.) was also received.

The Report of the Committee to Review the President's Report was given by committee member Mr. Stephen Bloedel. The motion to receive this report was carried. (See page 25 of these Proceedings.) This report and action finalized the acceptance of the President's Report.

The first portion of the report of the Auditing Committee, concerning the books of the Conference Treasurer, was given. (See page 40 of these Proceedings.) The committee read the report prepared and submitted to them by the special committee of Peace Ev. Lutheran Church. (see 1980 Proceedings, page 51) The motion to receive this report was carried.

While waiting for presentation of the next report the chairman allowed a question for the Seminary President regarding the purchasing of books for the Seminary. Seminary President C. J. Schaefer briefly described the procedures he used in securing books and the results of his efforts.

The special joint committee set up to review the loan inquiry of Trinity Lutheran Church then submitted the following resolution to the delegates:

WHEREAS, Trinity Lutheran Church, Coos Bay, has inquired into the possibility of borrowing up to \$ 25,000.00 from the Conference Mission Fund for the purpose of constructing a church building and has sought the reaction of the Conference in this matter; and

WHEREAS, insufficient time is available at this convention for careful study of this matter, together with its various ramifications both for the congregation and for the Conference; and

WHEREAS, a request for this loan is not of an emergency nature requiring action at this convention;

THEREFORE BE IT RESOLVED that the Committee on Missions, in consultation with Trinity Lutheran Church and the Finance Committee of our Conference, study this matter in detail during the coming fiscal year; and

BE IT FURTHER RESOLVED that the Mission Committee devise, in connection with this study, carefully drawn guidelines for the granting of building loans to Conference mission congregations, and that these guidelines be submitted to the next convention for consideration and adoption; and

BE IT FURTHER RESOLVED that, in the months following this convention, the study of the present inquiry be conducted in such a manner that a full report can be made available to our member congregations well in advance of the next annual convention, so that a determination can be made at that meeting on the basis of all the facts at our disposal, thus helping the Conference to make the best possible stewardship of the mission gifts entrusted to it by our congregations for the furtherance of the Lord's Kingdom among us.

* It was moved and seconded to adopt this resolution. The motion was carried without a dissenting vote. (It was said by one that this was obviously a unanimous vote, but it was then noted by the Chairman that, as it had not been a rising vote, there had been no way of determining the presence of abstentions.)

The Memorial of Trinity Lutheran Church concerning a book list for the pastors, aiding them in answering their members' inquiries for orthodox books, was then considered. (See text on page 43 of these Proceedings.) As it had bearing on this subject, it was requested that the Recommendation of the Board of Directors be heard at this time. It read, "Moved and seconded that the good intentions behind this memorial be implemented by referring the matter of recommendation of books to our pastors themselves individually and collectively through the Pastoral Conference."

* It was moved and seconded to adopt this recommendation of the Board of Directors. The motion was carried.

The Report of the Committee on Lutheran Union was given by Pastor Schaefer. (See page 35 of these Proceedings.) It contained two recommendations; one regarding the Lutheran Churches of the Reformation (LCR), the other concerning the Fellowship of Lutheran Congregations (FLC). It was moved and seconded to receive this

* report. Carried. Both of the recommendations were then carried separately by motion.

The second portion of the Auditing Committee report, concerning the books of the Business Manager of the Publishing House was then given by committee member Mr. Loren Dirksen. (See page 41 of these Proceedings.) The motion to receive this report was carried.

The initial report of the budget was given by Treasurer - Finance Committee Chairman Mr. Jeffery B. Styr. (See page 39 of these Proceedings.) The motion to receive this report was carried.

The initial report of the Resolutions Committee was rescheduled for 3:30 p.m. Sunday, immediately prior to the final consideration of the budget.

The convention then adjourned for the day at 5:13 p.m. with the Lord's Prayer said in unison.

Sunday, June 28, 1981

The Sunday activities began with a Divine Service at 10:00 a.m.. The sermon was delivered by the Rev. F.R. Bloedel of Seattle, Washington. It was based on Colossians 1: 9 - 14, and had as its theme "What We Are Asking God To Do When, In The Words Of Our Convention Motto, We Pray, 'Lord, Increase Our Faith!'" Pastor Luedtke, with the assistance of Pastor Bloedel, administered the Lord's sacrament to the congregation and its guests from the sister congregations. The offerings were given to the local congregation to help defray convention expenses.

Following the noon meal, sessions were opened with a devotion led by Pastor O.H. Schaefer. The assembly sang Hymn 33 and Pastor Schaefer read Psalm 116: 12 - 19, and offered a prayer.

The minutes of the Saturday sessions of the convention were reviewed and adopted by motion.

It was noted that Mr. Charles Miller would again be seated as delegate from St. Stephen's Ev. Lutheran Church (replacing Mr. Carl Palmquist).

Pastor Monsing then continued with the presentation of the convention essay. Again there were a number of suggested additions for the essayist, which were discussed and noted by the essayist. As discussion, however, was becoming quite lengthy and as presentation of the essay had proceeded to only the 12th page of the essay, it was moved and seconded to hear the remainder of the essay to its conclusion without intermittent discussion. The motion was carried.

At the conclusion of the presentation of the essay the convention took a brief recess.

* Immediately following the recess it was moved and seconded to accept and adopt the essay with thanks to the essayist with several suggested clarifications noted down by the essayist to be incorporated in the final draft before publication. This motion was carried without a dissenting vote and was regarded by the Chairman as unanimous.

The initial report of the Resolutions Committee was then presented. Their first resolution, concerning the various solutions to the current no-student problem in the Seminary was moved and seconded. There was extensive discussion of the various projects resolved for the faculty to be completed during the proposed sabbatical year, especially concerning the time elements included and the funding of the second project listed (See text on page 52 of these Proceedings.) It was moved

and seconded to amend the resolution by setting a limit of \$10,000.00, to be defrayed from the Mission Fund, for the purpose of project #2. This amendment was carried. It was asked if there were any conflict between project #1 and the already adopted recommendations of the Committee on Lutheran Union. Upon rereading of said recommendations it was decided that there was no conflict. The resolution * was then carried.

The proposed budget then came before the convention for final action. It was moved and seconded to adopt the budget as presented. The motion was carried.

The arrangements for duplicating the 1981 Proceedings was then addressed, as provided in the Agenda. It was noted that this item ought to be stricken from the Agenda in the future, as it has been recognized that it is the responsibility of the secretary.

The Committee on Registration and Excuses gave its final report. (See page 27 of these Proceedings.) The motion to receive this report was carried.

Concerning the place of the next annual convention, the convention noted the expressed desire of Trinity Lutheran Church to host the next convention even though it was determined by them to be impossible at the present time. The convention then received and accepted the invitation of St. John's Lutheran Church with thanks to the congregation.

Upon request from the Chairman, the Treasurer noted that approximately \$1,500.00 had been received in the Friday collection. He noted that the greater portion of this had been given by a couple of members from one of our member congregations. He also noted that this generosity is something we can all look to as an example with all gratitude and thanks to God.

Regarding the approval of the minutes of the Sunday sessions, the President noted the usual practice of submitting them to the Praesidium for their review and approval. It was moved and seconded so to do.

The Resolutions Committee then made its final report and with it the following resolutions: (The text of these resolutions is found on pp. 53 - 55.)

* Resolution #2 To ordain the printing of the essay for this convention. Carried.

Resolution #3 Thanking the presenting pastors for their sermons, essay, and devotions. Carried.

Resolution #4 Thanking Peace w. Lutheran Church for the continued use of its facilities in housing our seminary. Carried.

Resolution #5 Thanking the special auditing committee of Peace congregation for its work. Carried.

Resolution #6 Expressing gratitude to the officers and committees who served the conference the past year and a prayer to the Holy Spirit to help those currently elected. Carried.

Resolution #7 Thanking St. Stephen's Evangelical Lutheran Church for all they have provided for the convention. Carried.

The President asked if there were any further business to come before this convention. There was none. Following announcements it was moved and seconded to adjourn this convention. The motion was carried and adjournment followed at 5:30 p.m. with the singing of hymn 56 and the Lord's Prayer said in unison.

Respectfully submitted,

the Rev. Randall D. Styer, secretary

Resolutions of Formal Action

Resolution #1:

WHEREAS the necessity of maintaining our seminary as currently structured is still recognized by our Conference as an item of high priority, including our particularly well-qualified and gifted faculty, our theological curriculum as developed and refined over the years, and our seminary's recognition by the State of Illinois; but

WHEREAS This convention has been informed by the President of our seminary and the chairman of the Committee on Theological Education that, as of present knowledge, no students will be enrolled for theological study during the coming fall term and possibly also during the subsequent spring term; and

WHEREAS with the prospect of no student whatever for the coming term, our Conference finds itself faced with the difficult prospect of maintaining our faculty on salary with no regular duties in lieu of classroom instruction; and

WHEREAS the Committee on Theological Education has suggested to this convention a variety of urgent and worthwhile projects which could be undertaken by our faculty during the coming year, several of which could be completed by them in this interim and thus serve our Conference well in the investment of non-instructional time;

THEREFORE BE IT RESOLVED that we answer any question as to the possible discontinuance or abandonment of our seminary during this interim period in the negative; reaffirming our unreserved commitment to the maintenance and continued support of our theological training program and, at least for the present, also to the preservation of our seminary structure as it now exists; and

BE IT FURTHER RESOLVED that upon recommendation of the Committee on Theological Education we place our seminary faculty on a working sabbatical for the coming academic year, assigning them the following projects in lieu of classroom instruction:

- 1) Authorize Professor Schaefer during the next three months to visit individually, at Conference General Fund expense for travel, the pastoral members of the Fellowship of Lutheran Congregations for personal interviews regarding their doctrinal and confessional positions, and to convey the results of these interviews to the chairman of the Committee on Lutheran Union with the view toward subsequent fruitful negotiations with this group as soon as it expresses the willingness to meet with our union committee;
- 2) Request Professor Schaefer, under the auspices of the Committee on Missions, and at the invitation of the particular pastor and congregation involved, to make one or several short-term visits to assist our local congregations with intensive missionwork and analysis of potential growth; the travel expenses incurred in this project to be defrayed from the Conference Mission Fund to a limit of \$10,000.00.
- 3) Delegate chiefly to Professor Schaefer, in regular consultation with Associate Professor Mensing, the task of completing the first draft of a revised exposition of Luther's Small Catechism, this draft to be duplicated for submission to the pastors of the Conference at least four weeks prior to the 1982 plenary Pastoral Conference, so that this draft can be considered at its meeting;
- 4) Assign to Professor Schaefer, again in consultation with Associate Profes-

scr Mensing, the preparation of a brief comparative symbolics booklet dealing chiefly with the doctrine and practice of the various Lutheran bodies in the United States;

- 5) Likewise assign to Professor Schaefer the preparation of a card-file index of the works currently in our seminary library, cross-referenced according to subject, title and author.
- 6) Authorize Associate Professor Mensing to initiate historical archives for the Concordia Lutheran Conference, giving first priority to the source material which specifically documents the recently completed popular history of our body, and to devise a system whereby these materials can be made available in copy form to others upon request. Necessary funds for the implementation of this assignment are to be defrayed out of the Conference General Fund. In this project, Professor Schaefer is asked to render consultative assistance as needed.

BE IT FURTHER RESOLVED that the Committee on Theological Education continue to develop still other contingency plans, should the lack of students in our seminary persist beyond this coming academic year, in order still to preserve the institution of our Conference seminary for future ministerial preparation, and that the committee continue in the meantime actively to encourage young men to prepare for the Holy Ministry in our midst.

Resolution #2:

WHEREAS our Conference in this convention assembled has accepted and adopted a "Popular History of the Concordia Lutheran Conference"; and

WHEREAS this cannot be readily furnished to our own and to other people who request it if it is merely printed in our Proceedings or serialized in several issues of the Concordia Lutheran;

THEREFORE BE IT RESOLVED that this history, when in final form, be printed also as a pamphlet for ready and simple distribution, and that this printing be defrayed in cost from the General Fund of the Conference.

Resolutions of Thanks

Resolution #3:

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 Pastor P.R. Bloedel, were found to be especially edifying to the delegates, guests, and visitors in attendance; and

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

WHEREAS we were particularly edified by the special essay presented during this convention, namely, "A Popular History of the Concordia Lutheran Conference";

THEREFORE BE IT RESOLVED that the convention thank Pastors M. L. Watterer and P. R. Bloedel for their edifying messages, and Pastor H. David Mensing for his thorough Essay, and that we express our gratitude also to those pastors who conducted the various devotions at the convention.

Resolution #4:

WHEREAS our Concordia Theological Seminary has continued to enjoy the use of the physical facilities of Peace Ev. Lutheran Church, Tinley Park, Illinois during the past fiscal year; and

WHEREAS Peace Congregation has continued to provide these quarters for our classroom instruction, library facilities and chapel for a token maintenance cost of \$100.00 per year, thus aiding our Conference in keeping to a bare minimum its expenses for the physical aspects of its seminary program;

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

Resolution #5:

WHEREAS the 1979 convention delegated to the congregation of which the Conference Treasurer is a member the responsibility for auditing the official Conference financial record and providing a special report to the convention assembled at this present meeting;

THEREFORE BE IT RESOLVED that we heartily thank Peace Ev. Lutheran Church of Tinley Park Illinois for its careful and exacting work in auditing the books of the Conference Treasurer, and for its subsequent report to this convention.

Resolution #6:

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

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

Resolution # 7:

WHEREAS St. Stephen's Ev. Lutheran Church of Wilmot, South Dakota, has shown itself to be a most gracious host to the 30th Annual Convention of our beloved Conference by extending to delegates and guests loving, Christian hospitality, in its church building and in the homes of its members; and

WHEREAS the devotions and divine services conducted during this convention were beautified by special organ and choral music to the praise of our Lord and Savior, the Head of His Church; and

WHEREAS we were privileged to enjoy not only nourishment for our bodies through the dedicated service of both the ladies and the men of the congregation, but received also in rich abundance, nourishment for our souls in the Bread of Life, God's precious Word, and in the Sacrament of Christ's body and blood as guests of this Christian congregation;

THEREFORE BE IT RESOLVED that the Concordia Lutheran Conference express its wholehearted gratitude to the pastor and members of this congregation for their

most loving and liberal hospitality and Christian fellowship which contributed to the general success of the convention, to our spiritual edification, and to our physical comfort; and

BE IT FURTHER RESOLVED that we likewise express our hearty thanks to the choir of St. Stephen's Lutheran Church for their beautiful music which adorned the Sunday Divine Service, to Mrs. James Luedtke who served as organist at the convention services, and to Mr. Stephen Bloodel, who served as organist for all the daily devotions.

