

TABLE OF CONTENTS

Opening Sermon.....	PAGE 1
Sunday Morning Sermon.....	PAGE 4
Convention Essay.....	PAGE 8
President's Report.....	PAGE 19
Report of the Committee to Review the President's Report.....	PAGE 22
Report of the Committee on Registration & Excuses.....	PAGE 23
Report of the Editorial Committee.....	PAGE 24
Report of Scriptural Publications.....	PAGE 25
Scriptural Publications Financial Report.....	PAGE 26
Report of the Committee on Theological Education.....	PAGE 27
Report of the Committee on Missions.....	PAGE 29
Interest Report of the Missionary-at-Large.....	PAGE 31
Report of the Committee on Lutheran Union.....	PAGE 32
Statistical Report.....	PAGE 33
Financial Report.....	PAGE 35
Auditing Committee Reports.....	PAGE 36
Budget for 1986/87.....	PAGE 37
Minutes of the Convention.....	PAGE 38
Resolutions.....	PAGE 48

OPENING SERMON

President H. David Mensing

35th Annual Convention

June 20, 1986

Psalm 50:15**"Call upon Me in the day of trouble; I will deliver thee, and thou shalt glorify Me."**

In the Name of Jesus, our only Savior, beloved brethren in Christ and His Word:

The special focus of our present convention is on Christian Prayer. Our motto this year, chosen by the Board of Directors, is **"Pray Without Ceasing."** (I Thess. 5:17)

Now, Christian prayer is not a means of grace, such as the Word and Sacraments, but the means of applying to God for His gracious blessings and of thanking Him for grace already received. It is an inseparable part of the Christian's life of sanctification. As soon as a person has been justified by faith and has thus become a Christian, a child of God, he begins to commune with God. And this personal communion with God is prayer, whether it be the mere desire of the heart toward God or whether that desire also be clothed with words of the mouth and lips. (Ps. 10:17) It is a fruit of the believer's faith in the gracious forgiveness of his sins for Christ's sake.

If we Christians had only the new man of faith within us, we would already be praying constantly, so that there would be no need of commanding and exhorting us, **"Pray without ceasing."** But regrettably, we Christians also still have within us that old evil flesh, in which dwelleth no good thing, (Rom. 7:18) and which hinders us from doing the Lord's will with perfection. Therefore even true believers sometimes become very lax as to their communing with God in prayer.

How is this in your own Christian life, my brethren? As you let your dear heavenly Father speak to you freely in His Word, do you also, as dear children, freely speak to Him in prayer? Do you pray seldom or often? Do you pray perhaps only in church, or also at home, in private and with your family? Do you pray at table, at night before you go to sleep, in the morning when you awaken, and also many times during the day, yes, especially when the cares and trials of life seek to overwhelm you? Do you earnestly strive as Christians to pray in your heart without ceasing?

In order that we may never grow lax or weary in this Christian virtue, our dear Lord gives us in the text before us

Four Reasons Why We Should Be Diligent In Prayer.

I.

The first reason, as mentioned in the text, is that our God has commanded us to pray. **"Call upon me"** is God's command to us just like all His other commandments. In His second commandment, you know, He says: **"Thou shalt not take the name of the Lord, thy God, in vain."** And what does this mean? Luther answers this Scripturally and rightly both in the negative and positive, saying in our Catechism: "We should fear and love God, that we may not curse, swear, use witchcraft, lie or deceive by His name, but call upon it in every trouble, pray, praise, and give thanks."

This express will and command that His people should pray is also repeated over and over in Holy Scripture. Jesus tells us in the words He used to answer one of the devil's temptations, **"Thou shalt worship the Lord, thy God, and Him only shalt thou serve,"** (and prayer is a form of

worship.) (Matt. 4:10) Likewise, He plainly tells us, "**Ask...seek...knock**" on the door of My mercy. (Matt. 4:10) He even instructs us concerning our enemies, "**Pray for them which despitefully use you and persecute you.**" (Matt. 5:44) He also teaches us through His Apostle, "**Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God.**" (Phil. 4:6) And His Apostle even teaches us, as in our convention motto, "**Pray without ceasing.**" (I Thess. 5:17)

So then here we have God's command that we should pray. And as Christians, though we still need the law for its three divine purposes including a curb to our flesh, our chief motivation to diligence in prayer is the wondrous love of the Lord, our Savior, and ours for Him in return, even as He reminds us, "**If ye love Me, keep My commandments.**" (John 14:15)

II.

The second reason why we Christians should be diligent in prayer is the fact that we need to pray because of our many troubles, as the dear Lord bids us particularly in the text: "**Call upon me in the day of trouble.**"

When we are by grace in heaven, we won't have any troubles at all, for there is fulness of joy and pleasures at the right hand of God forevermore. (Ps. 16:11) But, brethren, we are not yet in heaven. We are still in this world, where, as the result of sin, there is an abundance of trouble; even as the Word of God reminds us, "**We must through much tribulation enter into the kingdom of God.**" (Acts 14:22)

Is this not also our very own experience? Have you never suffered from any illness? Does not death itself at sometime enter into every family? Are there not troubles and problems also in the Christian home, - perhaps even now a loved one who is in some particular physical or spiritual danger? Are there not very grave troubles confronting our beloved country? And how about our own beloved congregations and our Conference in these last days of sore distress and widespread apostasy?

If all these and still others are not enough, then what about our sins, the greatest trouble of all? For our sins, which Christians do against their will, are still recorded in our conscience as guilt which merits eternal damnation. These the devil would hold up to us to drive us to despair of God's grace. Therefore, the day of trouble is really every day of our earthly life, which makes it necessary for us constantly to pray in faith, as in the Fifth Petition of the Lord's Prayer: "Oh, dear heavenly Father, for Jesus' sake, His perfect righteousness and His bitter suffering and death in the place of poor sinners, forgive me all my sins and transgressions."

Indeed, my brethren, our many grave troubles, our tribulations or grinding troubles should surely apprise us of our need to pray earnestly, diligently, and without ceasing.

III.

The third reason of our text why we should be diligent in prayer is the Lord's promise to hear and answer our prayer. "**Call upon Me in the day of trouble,**" saith the Lord, "**I will deliver thee.**" Oh, what a wonderful assurance this is! What a sure and perfect promise!

In the account of Balaam and Balak, Numbers 23, the Prophet Moses reminds us that God is not a man, that He should lie. What He says, that He also does. And therefore when He says, "**I will deliver thee,**" He means really and beyond any doubt that He will deliver us. He will hear our prayer and give us what we ask of Him. Yet we must remember that this promise is made to Christians, of whom the Lord requires and expects proper Christian prayers that conform to His Word and Will.

We must therefore pray in Jesus' name, as Jesus Himself teaches us, "**Whatsoever ye shall ask**

1986 CONVENTION PROCEEDINGS

OPENING SERMON

the Father in My name, He will give it you." (John 16:23) This means of course that we do not merely mention the name of Jesus when we pray, but rather that we approach our heavenly Father through Jesus our Savior, with faith in Him, yes, with the confidence that through His righteousness and His innocent suffering and death we are reconciled to God and are His dear children. Moreover, to pray in Jesus' name also that we follow the holy example of our Savior as He prayed in the Garden of Gethsemane, in deep humility and yet with perfect confidence, to His heavenly Father, **"Not my will, but Thine be done."**

If then we commit to Him in prayer all things according to His will as revealed in Scripture and all our other earthly concerns and petitions to His unrevealed will still hidden to our eyes; oh, then what a perfect assurance we have of His hearing and answering our prayers in the words of John's First Epistle: **"This is the confidence that we have in Him, that, if we ask anything according to His will He heareth us!"** (I John 5:14)

IV.

Is not all this already enough reason for us Christians diligently to pray? Yes, beloved brethren. It is not only enough reason for us to pray, that is, to petition or supplicate our Lord for His blessings, but also to thank, praise, and glorify Him. This He shows us by the last words of the text: **"And thou shalt glorify Me."** This is really the fourth reason why we should pray.

All too often Christians pray to the Lord, especially in the day of trouble, but then neglect or forget to thank, praise, and glorify Him. Therefore, when you pray, dear brother, don't forget that you confess with Luther, even for only the Lord's temporal blessings, "And all this purely out of fatherly, divine goodness and mercy, without any merit or worthiness in me; for all which it is my duty to thank and praise, to serve and obey Him. This is most certainly true." In this humble but confident faith, may we take to heart these encouraging, comforting words of our text as a unit: **"Call upon Me in the day of trouble; I will deliver thee, and thou shalt glorify Me."** This grant us, dear Lord, for Jesus', our beloved Savior's sake!

AMEN.

SERMON DELIVERED AT THE SUNDAY DIVINE SERVICE

by the Rev. Erick E. Erickson,
Missionary-at-Large

I Thessalonians 5:17
"Pray Without Ceasing"

Dear Friends in Christ Jesus,

By choosing the words of our text for the theme of this convention, we have not joined the ranks of those false churches and teachers who have substituted prayer for the divinely appointed Means of Grace, the Word and Sacraments. Rather, we have chosen the subject of prayer for this convention because it is a doctrine clearly taught in Holy Scripture. It is a doctrine which Scripturally belongs in the sphere of sanctification, for it is to Christians, those who by the working of the Holy Spirit have through faith in Christ, entered into the blessed fellowship and family of the only true God, the Father, Son, and Holy Ghost, to whom the words of our text are addressed, as the very first verse and the last two verses of this epistle indicate. The activity of praying is, therefore, a fruit of faith, never preceding it but following it.

Our Catechism correctly defines prayer as that activity which "is an act of worship wherein we bring our petitions before God with our heart and lips and offer praise and thanksgiving to Him." But is it an activity required of us by God? How do we know that our prayers are heard and answered by God? Do we know for what we should pray? How much of our daily Christian life should be spent in praying? Do we not often indicate that we don't know the answers to such questions, or, if we have learned them, we have forgotten them, and must confess humbly that this activity of praying has been sorely neglected and abused in our daily walk as children of God?

That we may truly value prayer as God values it and that it would resume or continue to be a more meaningful and beneficial activity in our daily life, may we, by the gracious guidance of the Holy Spirit, through His Word, consider as our theme the words of our text:

"Pray Without Ceasing"

considering the reasons for doing so, namely,

1. God's command and promise and,
2. Our own and our neighbor's needs.

I.

Has God actually commanded us to pray? There can be no doubt about that. In the Second Commandment God requires us to do so. **"Thou shalt not take the name of the Lord, thy God, in vain."** Luther correctly explains this commandment thus: "We should fear and love God that we may not curse, swear, use witchcraft, lie, or deceive by His name, but call upon it in every trouble, pray, praise and give thanks." Elsewhere the Law says, as e.g., in I Chronicles 16:11: **"Seek the Lord and His strength, seek His face continually."** The command in Psalm 50:5 is familiar to us: **"Call upon Me in the day of trouble."** So is the one in Philippians 4:6: **"In everything by prayer and supplication, with thanksgiving, let your requests be made known unto God."** Now, these and other similar passages are commands of God to pray.

Does it matter, then, if we pray or not? Is it left to our choice? Luther says about this matter in his Large Catechism: "This He (God) requires of us, and has not left it to our choice. But it is our duty and obligation to pray...as much as it is our duty and obligation to obey our parents and the government...It is not left to my will to do it or leave it undone, but prayer shall and must be offered at the risk of God's wrath and displeasure." Trig. p. 699.

Must we not confess that while we as orthodox Lutherans constantly preach and teach that we must be faithful to all of God's Word, we have been disobedient to God by our own neglect and abuse of speaking to Him in prayer, being a poor example to others by not doing so and by our failure to urge others to pray? For this disobedience, too, we must repent; and only because of Christ's fulfilling of also this commandment and His suffering our penalty for having been disobedient to this commandment, are we forgiven by God.

But what should be our chief motive for praying to God? Referring to the repeated commands of God to pray, Luther wrote that God would not give such a command if He did not intend to answer our prayers. How gracious and loving God is toward His children when He has revealed this intention in His repeated promises to not only hear but also to answer our prayers, and this in order to urge and incite us even more to pray. Let us look at some of these promises. In Psalm 91:15,16 He says of every child of God: **"He shall call upon Me, and I will answer him; I will be with him in trouble; I will deliver him and honor him."** Christ, our God-man Savior said: **Verily, verily, I say unto you, whatsoever ye shall ask the Father in My name, He will give it you.**" (John 16:23). Again, in James 5:16 God assures us that **"the effectual fervent prayer of a righteous man availeth much."** And we could quote many other such promises from His Word. All these promises, marvelous in character and scope, have as their Guarantor Him of whom Paul writes in v. 24 of this same chapter from which our text is taken: **"Faithful is He that calleth you."** In Hebrews 10:23 we read words that are similar: **"He is faithful that promised."**

Is He faithful in keeping His promises to hear and answer our prayers? Has He ever been unfaithful? Did He not keep His greatest promise which He made after the Fall of man, when He promised to send the Savior to redeem us all from sin, Satan, and eternal death? He did, for as we read in Galatians 4:4: **"When the fulness of the time was come, God sent forth His Son, made of a woman, made under the Law, to redeem them that were under the Law, that we might receive the adoption of sons."** His Gospel is the good news that God has been faithful in keeping His promise to solve our greatest problem, namely, the sin problem. In the midst of the wonderful promises of God to hear and answer our prayers, Paul placed the redemptive work of Christ as the supreme guarantee, as e.g., when he writes in Rom. 8:32: **"He that spared not His own Son but delivered Him up for us all, how shall He not with Him also freely give us all things?"** Indeed, He has already given His greatest gift to us, His Son, and in Him forgiveness of all our sins and the hope of heaven. All that we have a right to expect on the basis of His promises for this life and that which is to come, is small in comparison with what we have already received. Can God do more to reassure us, to guarantee His answering all proper prayers which issue forth from the hearts and lips of His beloved children? But how often we have failed to pray because we have either forgotten His promises or have doubted whether those promises apply to us. For this, too, we need to repent, and believe all the more His promises in the Gospel, first and mainly the greatest promise regarding our salvation which He has already kept and, therefore, also the promises to hear and answer our prayers.

II.

But for what should we pray? Often we must confess with the Apostle Paul: **"We know not what we should pray for as we ought."** Rom. 8:26. But in the same connection Paul states the comforting fact that the Holy Spirit **"helpeth our infirmities...maketh intercession for the saints according to the will of God."** The same Holy Spirit who knows of and helps us in our needs, and makes intercession for us when we know not what to pray for and how to pray, directs us to the will of God. It is God's revealed will which we must seek also in the matter of prayer. The Holy Word of God states what His will is toward us and answers the questions: What would God have us pray for? What matters must be given the highest priority? In I John 5:14 we read: **"This is the confidence that we have in Him, that if we ask anything according to His will, He heareth us."**

What, then, according to God's revealed will, are our greatest needs? Jesus makes it plain in Matthew 6:33: **"Seek ye first the kingdom of God and His righteousness; and all these things**

shall be added unto you." God's will, then, is that we first see to it that we belong to and remain in His kingdom, being clothed in Christ's righteousness, all the days of our earthly life. Everything that is essential to this gracious will of God, continuance in faith, strengthening of faith, strength to fight and overcome those enemies which would deprive us of our heavenly goal, such will be granted without reservation. When the thief on the cross was converted, there was only one concern that he had, and he expressed it in his prayer to the Lord, saying: **"Lord, remember me when Thou comest into Thy kingdom."** Luke 23:42. And it was answered. Is that not our main concern, too, that the Lord would keep us in faith, help us fight victoriously against the devil, the world, and our sinful flesh, so that we would safely arrive in our heavenly home? Such is our heavenly Father's will, and therefore we can be assured that all our prayers invoking His help in this most important matter, He will hear and answer unconditionally, but not in some mystical and unknown manner. Through His appointed Means of Grace, the Word and Sacraments, He offers and grants to us these most important blessings. That is why He repeatedly urges us to make constant use of the Word and Sacraments.

And what about the needs of our neighbors, the members of our family, other relatives, and friends, yes, even our enemies? Does not God exhort us to remember all of them and their needs before the throne of grace? In I Timothy 2:1 He says through Paul: **"I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks be made for all men."** It is plain, the scope of our prayers for blessings must extend beyond ourselves to all those around us.

But besides the most important blessings which are intended for our own and our neighbors' eternal welfare, there are those which are incidental to our spiritual needs, such as food, clothing, health, freedom from distressing circumstances. Such needs which contribute nothing to our spiritual and eternal welfare are like bonus commodities, the granting of which we leave to the wisdom of God from whom also these blessings flow. It is true that often we may experience exactly that which we hoped to ward off through prayer, such as sickness, bereavement, loss of income, trying personal and family problems. And the question which then besets us is: "Why does the Lord thus deal with us?" And often the hidden work-righteousness of our Old Adam peers through and says: "We have deserved better treatment." But we learn from God's Word that even by such experiences the Lord is showing His love toward us and His chastening hand is trying to draw us closer to Himself so that we would place a higher value on His spiritual blessings which are absolutely necessary for our sojourn safely to our homeland. Understanding these experiences in this light we will exclaim with Paul: **"We know that all things work together for good to them that love God, to them who are called according to His purpose."** Rom. 8:28. Was this not the lesson which Paul himself learned when instead of receiving a promise to have the thorn removed from his flesh, he was told by the Lord: **"My grace is sufficient for thee, for My strength is made perfect in weakness."** II Cor. 12:9. As we learn this lesson well, value our soul's welfare more, and make more prayerful use of the Means of Grace, what will result is a stronger faith in Christ as our everpresent Savior and Helper and an augmented zeal to serve Him. What a lesson there is here to teach our neighbor who may be experiencing great hardships of life. What a golden opportunity to witness to him of the grace of God in Christ.

So then, plainly, it is our own and our neighbors' spiritual and material needs, too, which should cause us to focus our thoughts from ourselves to God and to say with the Psalmist: **"Unto Thee, O Lord, do I lift up my soul."** Indeed, prayer, speaking to our heavenly Father of all our problems, is a blessed privilege and right of all His children. It is a privilege and right earned for us by Christ, our Redeemer. Should we not make use of this privilege and right regularly? Our text says: **"Pray without ceasing."** Does that mean that no other activity should occupy the Christian's life? No. It means that he has that temper of mind and state of heart whereby, by grace, he turns to God in prayer as often as the need constrains and the opportunity offers. Such needs and opportunities arise in our daily life as long as we sojourn through this vale of tears.

Ever thankful to our gracious God for having heard and answered our many prayers, even when

1986 CONVENTION PROCEEDINGS

SUNDAY SERMON

it seemed that He was far from us and not listening, may we, as Peter exhorts us in his first epistle 5:7, continue to cast all our cares upon our gracious and loving God who has redeemed us by the blood of His Son, brought us into His family of forgiven children, and made us heirs of eternal life, for He still cares for us and will care for us until we shall with all His family be there where **"God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."** Rev. 21:4. May He grant it for Jesus' sake. Amen.

PRAYER: THE TRULY CHRISTIAN, SCRIPTURAL DOCTRINE AND PRACTICEIntroduction

That prayer is a truly Christian, Scriptural practice is shown us by the fact that in both the Old and New Testaments our Triune God, Father, Son, and Holy Ghost, has commanded and instructed His people to pray. In those well-known words of Psalm 50:15 God says, **"And call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me."** Then in the New Testament our Lord Jesus graciously commands us to pray by saying, **"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."** (Luke 11:9) And in the same context, when the disciples came to Jesus to ask Him to teach them to pray, our Saviour did not turn them away, but taught them the greatest of all prayers, The Lord's Prayer.

Moreover, prayer is a truly Christian, Scriptural practice in that our Lord Jesus, our Substitute before the Father, our Brother in the flesh, lived a life of prayer to the heavenly Father. As such, the life of prayer by our Saviour serves as an example for all believers in their life of sanctification. Indeed, it is significant how prevalent and prominent prayer was in the life and public ministry of our Saviour. No sooner had Jesus been baptized of John the Baptist in the river Jordan than our Lord was **"led up of the Spirit into the wilderness to be tempted of the devil."** (Matt. 4:1) During those forty days and nights of being tempted by the devil, our Saviour fasted in prayer. Also, before calling His twelve apostles, Jesus spent the entire previous night in prayer to God. The Bible says, **"And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. And when it was day, he called unto him his disciples..."** (Luke 6:12-13) On another occasion, after reminding His disciples that they should not rejoice over being able to cast out devils, but over having their names written in heaven, Jesus then rejoiced in spirit and prayed, **"I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes."** (Luke 10:21) Then, just before He called Lazarus from the dead, Jesus lifted up His eyes, and said, **"Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me."** (John 11:41-42) Also, having completed His last instruction with His disciples before going off to die on the cross, Jesus, in the presence of His disciples, offered up to His heavenly Father that great High Priestly prayer recorded in John 17. In this prayer He prayed such memorable words as, **"I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil (one)."** And, **"Sanctify them through thy truth, thy Word is truth."** And again, **"Neither pray I for these alone, but for them also which shall believe on me through their word."** Finally, who of us can forget that solemn scene in the Garden of Gethsemane on the night in which Jesus was betrayed, and was faced with having to drink that bitter cup of suffering for you and me? Having instructed His disciples to watch with Him one hour, Jesus went off to pray. With His sweat being as it were great drops of blood falling down to the ground, our Lord Jesus prayed, **"Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine be done."** (Luke 22:42) From just these few but prominent instances of prayer in the life of Jesus, it is manifest that our Saviour's life and ministry on earth were couched in prayer.

Furthermore, the Scriptures record for us the vital role of prayer in the lives of the saints before us as they trusted in and obeyed God's Word. We see Abraham interceding for the city of Sodom. We see Daniel, even under threat of being sentenced to the lions, continuing instant in prayer. We see Jonah praying from the belly of the great fish. Then in the New Testament we see the disciples and the women assembled for prayer when Peter was imprisoned. We see Paul in prayer while on a ship, while imprisoned, and before partaking of daily bread.

This constancy and fervency in prayer on the part of God's people is due to the fact that prayer is an inevitable fruit of saving faith in Christ. This prompted Luther to say, "What the pulse is to the physical life, that prayer is to the spiritual life; to cease to pray means to cease to be a Christian." Similarly, Dr. Walther, wrote: "To be a Christian and to pray are so inseparably united that a person cannot think of one without the other. As crying is the first

sign of life in a newly born child, so prayer is the first sign of life in a reborn Christian."

However, despite our familiarity with prayer, and despite the fact that prayer is inseparably linked with saving faith in Christ, there is still need for periodic, if not regular, Scriptural instruction on prayer. Since prayer belongs to our sanctification which never reaches perfection in this earthly life, we ever stand in need of learning about prayer, especially in learning better to put it into practice in the everyday situations of life. In addition, in these last days of increasing and expanding apostasy, we are surrounded and inundated by the unscriptural theology of prayer as espoused by Charismatics, by heathen religions, and by unionistic, heterodox communions. Indeed, because of the false notion that prayer is a means of grace, this essay will give special attention to this error in doctrine. Therefore, the purpose of this essay will be to set forth the correct doctrine and practice of prayer under the topic: **PRAYER: THE TRULY CHRISTIAN, SCRIPTURAL DOCTRINE AND PRACTICE.**

This essay will be divided into two major sections: 1) **The theology or doctrine of prayer; and, 2) the practice of prayer and its efficacy and benefits.** May the Lord bless this presentation to His glory and for our spiritual profit.

I. The Doctrine or Theology of Prayer

In treating the doctrine and theology of prayer, it is good to begin with a Scriptural definition of prayer. We have such a definition in our Catechism. Question #201 of the Synodical Catechism asks, "What is prayer?" The answer states, "Prayer is an act of worship wherein we bring our petitions before God with our hearts and lips and offer up praise and thanksgiving to Him." From this definition we learn that prayer is an act of worship. It is the communion of a believing heart with God. Thus, while it may be exercised with outward expressions of the lips, folded hands and closed eyes, it must of necessity involve the heart. For this reason our Catechism correctly quotes Psalm 19:14, "**Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my Strength, and my Redeemer.**" Thus, just mere speaking or verbalizing to God in a mechanical, perfunctory manner is not prayer. In this regard Christ warns, "**When ye pray, use not vain repetitions, as the heathen do; for they think they shall be heard for their much speaking.**" (Matt. 6:7) These words of our Saviour make us think of how the Church of Rome still teaches its people to repeat in parrot-like fashion the "Hail Mary," and, sadly, even the Lord's Prayer is prayed over and over again in the very way in which our Lord condemns, namely, vain repetitions. Here, of course, even we ourselves must guard against a mechanical praying of the Lord's Prayer in our church services. How easily we can simply mouth the words without concentrating on the meaning of each of its petitions. Because prayer is an act of worship to our Lord, it must ever retain the meditation of the heart no matter what outward form we use.

From the definition of prayer as an act of worship which must involve the heart, we take up the first important point of doctrine concerning prayer, namely, prayer is not a means of grace. As we all have been taught, the means of grace are God's Word and the Sacraments. It is through these means, or instruments, that God confers His grace to us and the faith to accept His grace. Scripture abounds in proof texts on this point. For example, Romans 10:17 says, "**Faith cometh by hearing and hearing by the Word of God.**" The Apostle Peter tells us, "**Baptism doth also now save us.**" (I Peter 3:21) Concerning the Lord's Supper our Saviour says, "**Given and shed for you for the remission of sins.**" Paul says, "**For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.**" (Rom. 1:16) As means of grace, the Word and the Sacraments are objective, that is, something outside of us and apart from us.

Since prayer is not a means of grace, God's grace is not offered, given, and sealed unto us by prayer. In fact, God's grace must first come to us through His means of grace, the Word and

the Sacraments, before prayer can be possible. Before Paul prayed, **"Lord, what wilt Thou have me to do?"** (Acts 9:6), Christ had first come to Paul and converted him by the power of the Word. Grace begins with God and comes from God through His Word and Sacrament. Prayer, therefore, is the response and confession of the believing heart which has been converted through the means of grace. As Paul says, **"For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."** (Romans 10:10) In summary, prayer is produced by the Holy Spirit as a result of His having worked faith in the heart by the Gospel. The Bible says, **"And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father."** (Gal. 4:6) The prayer, **"Abba, Father,"** is produced in the heart by the Holy Spirit through the means of grace.

However, even though prayer is itself not a means of grace, it cannot be divorced from the means of grace. As just stated, no prayer can exist where the means of grace have not first produced faith. When the means of grace have worked faith, then prayer begins. Also, true Christian prayer is based upon the Word. We pray in accord with the instruction and promises of the Word. For example, in His Word God both commands and gives promises concerning prayer. God says, **"Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me."** (Psalm 50:15) Thus, it is upon such commands and promises that we are moved to pray. Furthermore, our prayers are kept true, God-pleasing prayers when they are fashioned by the teachings of the Scriptures, and not by our emotions and mere subjective feelings. Prayers which are based on our feelings and emotions are prayers devoid of the assurance of God's Word. Prayers of mere emotion apart from faith in the Word of God are what James rebukes in the first chapter of his epistle where he says, **"But let a man ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think he shall receive anything of the Lord. A double minded man is unstable in all his ways."** (James 1:6-8) In fact, it should be pointed out that we are actually praying as we read and meditate upon the Scriptures. Indeed, our prayers become more mature and are prayed with greater certainty the more our hearts are filled with the Word. Therefore, when the Scriptures tell us that **"Mary kept all these things, and pondered them in her heart"** (Luke 2:19), she was actually exercising prayer. Her pondering over the message of God conveyed by the shepherds was a prayerful pondering. In brief, as we keep our prayers closely bound to the Word, we avoid the subjectivism and emotionalism which abounds in Charismatic and Reformed theology. In fact, it is as we keep our prayers based on the Word that we also avoid thinking of prayer as a means of grace.

Prayer which is based on the Word and cultivated by the Word helps prevent prayers of pride and self-righteousness. In Reformed churches much emphasis is placed upon the person praying, more than on God and His promises. He who is able to stand in a prayer meeting and put forth a long, pious sounding prayer is deemed more spiritual. So much of this smacks of the "I thank Thee's" of the Pharisee in the temple, rather than the "God be merciful to me" of the publican. In this regard, too, the Reformed think of prayer as a means of witnessing. While the prayers and hymns of Paul and Silas in prison were a powerful witness to the Philippian jailor, Paul and Silas did not premeditate their evening devotions with the object that this would be a witness, but rather they poured out their hearts to God for His help and to praise His holy name. However, the Reformed defend their unionistic prayers in public gatherings on the premise that this is a way of witnessing their faith.

In concluding this section on the point that prayer is not a means of grace, it should be pointed out that prayer cannot bring about conversion. It is typical among the Reformed churches for people to stand and give testimonies of how they came to faith. We hear testimonies which go something like this: "On February 16, 1948 at 7:15 P.M. I asked Christ to come into my heart. At that moment I was born again." Actually, even though persons who give such testimonies may be sincere in what they are saying, they are actually by way of self-deception speaking an untruth. Never in the history of the Christian Church has a true believer become a believer by asking Christ to come into his heart. Christ does not come into our heart by our asking; rather, by the power of the Holy Spirit we are converted by the Word without our asking and without the cooperation of our own will. As the Bible says, **"No man can**

say that Jesus is the Lord, but by the Holy Ghost." (I Cor. 12:3) Or, as Luther wrote so eloquently under the Third Article, "I believe that I cannot by my own reason or strength believe in Jesus Christ, my Lord, or come to Him; but the Holy Ghost has called me by the Gospel, enlightened me with His gifts, sanctified and kept me in the true faith." In fact, when a person has the desire for Christ to come into his heart, this means that the Holy Ghost has already worked conversion by the means of grace. The desire for Christ and the occurrence of conversion are simultaneous. Prayer never precedes conversion, but can only follow conversion.

This brings us to the second doctrinal point of prayer. Since prayer is a fruit of faith in Christ as produced by the Holy Ghost through the Word and Sacrament, true Christian, Scriptural prayer can be prayed only by Christians. The prayers of the heathen, that is, prayers by unbelievers, are not heard by God. Such prayers by the heathen, although they may be called prayers, are not true Christian, Scriptural prayers. They avail nothing. They are a waste of time and energy. They deceive the heart. They belong with all the lies of the devil who blinds the minds of the unbelievers. This is the position of the clear Word of God. Christ our Lord says, **"I am the way, the truth, and the life: no man cometh unto the Father, but by me."** (John 14:6) No person goes to the Father, either by prayer in this life, nor by body and soul in the after-life except through faith in Christ the Way, the Truth, and the Life. Psalm 34:15-16 says, **"The eyes of the Lord are over the righteous, and his ears are open unto their cry. The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth."** Notice, the ears of the Lord are open only unto the cry of the righteous, that is, those declared righteous through faith in Christ. In contrast, the face of the Lord is against those who do evil, that is, those who reside in the unbelief of rejecting Christ.

A few years ago Dr. Bailey Smith, while still the president of the Southern Baptist Convention, said, "God Almighty does not hear the prayer of a Jew." He made this statement at a public gathering in Dallas, Texas. Virtually before the sun set that day, a whirlwind of anger and cries for retraction swept across the entire nation. The comments by this Baptist clergyman were denounced with such venom that one would have thought he had spoken blasphemy. Under tremendous pressure not only from outside, but also from within his own denomination, Smith modified his statement in view of the false doctrine of the Millenium wherein allegedly all Jews are supposed to be converted. Was Smith's modification correct? Absolutely not! Any Jew who still espouses the false, anti-Trinitarian, Christ-denying religion of Judaism is still a heathen. Hence, the prayer of a Jew is not heard by the Almighty God.

The same must be said of the prayers of all the other non-Christian religions, sects, cults, and lodges. Not only the prayers of Jews, but also of the Mormons, Jehovah's Witnesses, Christian Scientists, Buddhists, Hindus, and the Moslems, are not heard by God. These prayers are not heard by God, not because they lack sincerity (indeed unbelief can be sincere), but because they are prayed to a false god. Likewise, prayers to the Virgin Mary and to the so-called saints of the Roman Catholic Church are not heard by God. The Word of God says, **"For there is one God, and one Mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time."** (I Timothy 2:5-6)

The futility and vanity of prayers to false gods needs emphasis today simply because we live in such an ecumenical, unionistic climate. The ecumenical spirit of our day intimidates people into thinking that it is unloving and un-Christian to condemn the prayers of the heathen, non-Christian religions. Yet God Himself has made it so clear in His Word that He does not hear or accept the prayers of unbelievers, that is, of those who do not accept the Triune God through faith in Jesus Christ. Besides the Scriptures quoted above, we do well to hear of other clear testimony from the Word of God which makes it a plain and certainly a most obvious fact which cannot be denied, that prayers, yes even sincere prayers, to false gods are just that, false prayers. In Isaiah 45:20 the prophet says, **"Assemble yourselves and come; draw near together, ye that are escaped of the nations: they have no knowledge that set up the wood of their graven image, and pray unto a god that cannot save."** Similarly, Psalm 115:3-9 says, **"Their gods are silver and gold, the work of men's hands. They have mouths, but they speak not: eyes have they, but they see not: they have ears, but they hear not: noses have they, but they smell not: they**

have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat. They that make them are like unto them; so is every one that trusteth in them."

Then we have the well-known lesson of Elijah the prophet challenging the prophets of the false god, Baal. You know the story well. When the prophets of Baal called on the name of Baal from morning even unto noon, saying, **"O Baal, hear us,"** there was no voice, nor any that answered. The Scripture says, **"And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked. And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them."** (I Kings 18:27-28) Without question those prophets of Baal were sincere, so much so that when Baal failed to answer, they began to slash themselves. However, when Elijah had an altar built to the true God, the Triune God, and then prayed unto Him, there was an answer - a most powerful answer. We are told, **"Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces: and they said, The Lord, he is the God; the Lord, he is the God."** (I Kings 18:38-39)

True Christian, Scriptural prayer therefore must be prayed in the Name of Jesus. Jesus Himself says, **"Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full."** (John 16:23-24) Here it is very important to understand correctly what Jesus means when he teaches us to pray in His Name. To pray in the name of Jesus does not mean that we must always without exception close every prayer with the words, "In Jesus' Name," although this is not a bad practice; but rather to pray in Jesus' name means to pray with faith in Him as our Redeemer. The Name of Jesus stands for all that Jesus has done for us as our Lord and Saviour. To pray in Jesus' Name means to pray in and with faith in Christ as the perfect Fulfiller of the Law of God in our stead, and as the perfect Sacrifice for our sins on the cross. Therefore, before a person can pray in Jesus' Name, he first must be convicted by the Law of God that he is a sinner and under the wrath and punishment of God. He must understand that all of his alleged righteousnesses are nothing but filthy rags. But, by the power of the Holy Ghost, working through the Law and the Gospel, this sinner repents of his sins, and understands and accepts the substitutionary work of Christ for the whole world. By faith he knows and believes that he is included in the blessed words of Scripture: **"To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them."** (II Cor. 5:19) He believes that the blood of Jesus Christ, God's Son, cleanseth us from all sin. (I John 1:7) He who prays with this faith truly prays in Jesus' Name.

II. The Practice of Prayer with Its Efficacy and Benefits.

While we never want to conclude that the exercise of prayer itself is some kind of meritorious work which earns God's favor, neither do we want to conclude that prayer is some optional practice in the sense of an adiaphoron. Indeed, as we learn from our Catechism, there are five Scriptural reasons which should move us to pray. Let us consider them one at a time.

The first reason we should pray is that God commands us to pray. God does say, **"Call upon me in the day of trouble."** (Psalm 50:15) Jesus says, **"Ask...Seek...Knock."** As these are commands of God, we sin if we neglect or refuse to pray. Indeed, as we do pray in faith we obey the Second Commandment. Yet, it is our gracious Father God who is reconciled to us in Christ who commands us to pray. As Jesus says, **"If a son shall ask bread of any of you that is a father, will he give him a stone? Or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit unto them that ask him?"** (Luke 11:11-13) Yes, it is God our heavenly Father who commands us to pray. This is why Jesus taught us to pray, **"Our FATHER which art in heaven..."** As Luther says, "God would by these words tenderly invite us to believe that He is our true Father, and

that we are His true children, so that we may with all boldness and confidence ask Him as dear children ask their dear father."

The second reason for which we should be moved to pray is God's promise. It is amazing how often God's Word connects promises to God's commands and instruction that we pray. After God says, **"Call upon me in the day of trouble,"** He then adds, **"I will deliver thee, and thou shalt glorify me."** God promises, in accord with our prayers, to deliver us in the day of trouble. He even knows that we shall so see His deliverance that we shall end up glorifying Him. When Jesus says, **"Ask,"** He then says, **"and it shall be given you."** After He says, **"Seek,"** He then adds, **"and ye shall find."** After He says, **"Knock,"** He then adds, **"and it shall be opened unto you."** Here we must remember the simplest of truths. God does not lie. Jesus says, **"Thy Word is truth."** (John 17:17) Thus, God's promises with respect to our proper prayers are reliable. The Bible says, **"The effectual fervent prayer of a righteous man availeth much."** (James 5:16) In mentioning this promise, the Apostle James proceeds to give us a glowing example. **"Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit."** (James 5:17-18) Here we must understand that we do not rip such an example from its context. Elijah prayed in accord with his calling as a prophet and in accord with the direction and will of God. We are not to foolishly go out to pray for rain without first saying, "If it be Thy will." However, as we proceed in accord with our calling as Christians and follow in the ways of God's Word, God promises to answer our prayers in His own way and in His time. Whether or not this may differ from what we expected is not an abridgement on God's part concerning His promise, but rather He is still fulfilling His promise according to His perfect will and wisdom.

The third reason for which we should be moved to pray is our own need. He who thinks he does not need to pray is blind to the tremendous need he has for prayer. Even if we could not immediately think of anything we need to pray for, can we ignore or forget our daily need for the forgiveness of sins? The Bible says, **"If thou Lord, shouldest mark iniquities, O Lord, who shall stand? But there is forgiveness with thee that thou mayest be feared."** (Psalm 130:3-4) Again the Bible says, **"It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness."** (Lamentations 3:22-23) And just in case we still may not be very cognizant of our sins, remember the Scripture which says, **"Who can understand his errors? cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression."** (Psalm 19:12-13) And again, the Bible says, **"If we say that we have no sin, we deceive ourselves, and the truth is not in us."** (I John 1:8) In fact, each day we have need to repent of and confess our sins, and to ask God's forgiveness for Jesus' sake. Hence, we pray in Luther's Evening Prayer: "I thank Thee, my heavenly Father, through Jesus Christ, Thy dear Son, that Thou hast graciously kept me this day; and I pray Thee that Thou wouldst forgive me all my sins where I have done wrong..." And with much comfort and assurance we pray this prayer for forgiveness because the Bible says, **"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."** (I John 1:9).

In the fourth place, we should be moved to pray because of our neighbor's need. Here we must remember that our neighbor is every human being, including our enemies! In this regard we regularly include in our General Prayers in the church service petitions and intercessions for those who are the enemies of the Gospel that they would turn from their enmity and unbelief. Also, we include in our prayers those who are in authority such as our President, the Congress, and all magistrates. This is the clear teaching of Scripture where Paul says, **"I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved and come unto the knowledge of the truth."** (I Tim. 2:1-4) Notice that by our prayers for those in authority, we are also thereby praying for a quiet and peaceful life in all godliness and honesty. Our prayers for those in authority are

for the temporal and spiritual gain of all people. Not only will we be able, under God's providence, to have peaceful conditions for a quiet life, but also for the exercise of a godly life among men. We actually have better conditions under which to live our faith, and to **"let our light so shine before men."** We have better conditions under which to worship and to spread the Gospel. In this respect, how good God has been to us in our land!

In connection with this, too, should we think we have nothing for which to pray concerning our neighbor, surely we can and should pray for the conversion and salvation of our lost neighbors, friends, and enemies. As Paul also says in I Timothy 2:4, **"(God) will have all men to be saved, and to come unto the knowledge of the truth."** Certainly this is what Jesus has in mind as He instructs us to **"Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven."** (Matt. 5:44-45a.) The only time we should not pray for our neighbor is after he has died. Once he has died, he is already in heaven or hell. The Bible says, **"For it is appointed unto men once to die, but after this the judgment."** (Heb. 9:27)

Finally, when all is said and done about what we can and should pray for, there remains what is probably the least remembered reason to pray, namely, to praise and thank God. Is it not true that we all are so often like the nine lepers who forgot to return to give glory to God? Even on those days which we might estimate to be our so-called "worst days," we still have much for which to be thankful. As God's Word says, **"In everything give thanks: for this is the will of God in Christ Jesus concerning you."** (I Thess. 5:18) It is here that our flesh rebels. We think to ourselves: "How can I possibly be thankful to the Lord when He lets me suffer trial or loss?" The answer is found in Scripture. Hebrews 12:5-6 says, **"And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth and scourgeth every son whom he receiveth."** In short, we should give thanks to God even under chastening and trial because of God's love. In love God permits and sends chastening. Out of His love He uses the trial and chastening for our spiritual good and profit. As the Scriptures say, **"Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruits of righteousness unto them which are exercised thereby."** (Heb. 12:11) Also, in the midst of even the worst of trials, we still have the most important possession of all, namely, God's grace and forgiveness in Christ. This is why Paul could say even from prison, **"Rejoice in the Lord alway: and again I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."** (Phil. 4:4-7) In this connection also, Paul says, **"Who shall separate us from the love of Christ? shall tribulations, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us."** (Romans 8:35-37) Yes, there is always reason to give thanks to God. As we sing in our Communion liturgy, "It is truly meet, right, and salutary that we should at all times and in all places give thanks unto Thee, O Lord, holy Father, almighty, everlasting God."

Whenever the subject of prayer is discussed, it is important to consider the fact that there are some prayers which God has not promised to answer. Which are they? Our Catechism lists three kinds. First, according to Scripture, God does not promise to answer prayers which are not offered in faith and confidence. As we quoted earlier, **"Let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think he shall receive anything of the Lord."** (James 1:6-7) It is true, that our faith is not always strong and bold, yet in mercy God still hears and answers our prayers which are prayed even out of a weak faith. Scripture says, **"A bruised reed shall he not break, and the smoking flax shall he not quench."** (Isaiah 42:3) And how often we must say, **"Lord, I believe, help thou mine unbelief."** (Mark 9:24) Yet, if a person prays without faith and hope at all, or if he actually doubts his prayers do any good, then we must apply the words of James,

"But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord. A double minded man is unstable in all his ways." (James 1:6-8) The point is: Stop doubting! Take God's Word to heart. Believe His gracious promises concerning prayer.

Secondly, according to Scripture, God does not promise to answer prayers which ask for foolish and hurtful things. Properly our Catechism cites as an example the mother of Zebedee's children. (Matt. 20:20-22) Foolishly and out of sinful pride, she said to Jesus, **"Grant that these my two sons may sit, one on thy right hand, and the other on the left, in thy kingdom."** Jesus rebuked this woman for her foolish prayer. He said, **"Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism I am baptized with?"** We shall not be tempted to ask such foolish, proud petitions if we grow in the grace and in the knowledge of the Lord and Saviour, Jesus Christ. As was pointed out earlier, our prayers will be godly prayers as we ground them in the instruction of the Word of God. It is the Word which keeps our prayers in tune with God's good and gracious will.

Thirdly, as our Catechism brings out, God has not promised to answer prayers in which we prescribe to Him the time when He should help and the manner in which He should help. We are not to pray as if we have a doctor/pharmacist relationship with God whereby we make out the prescription, and He is duty-bound to fill our prescription just as we dictate. Our Almighty, All-wise God knows what is best. Scripture says, **"For who hath known the mind of the Lord? or who hath been his counselor? or who hath first given to him, and it shall be recompensed unto him again?"** (Romans 11:34-35) We are to leave all things to God's direction. Scripture says, **"Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths."** (Prov. 3:5-6)

Thus, aside from these kinds of prayers which God does not promise to answer, there is no limit upon that for which we may ask. Jesus says, **"Whatsoever ye shall ask the Father in my name, he will give it you."** (John 16:23) We are to pray for anything which pertains to either our temporal or spiritual needs and concerns. Indeed, it should be made clear that it is not sinful or foolish to pray for our temporal welfare. The crowning proof is the Fourth Petition of the Lord's Prayer: **"Give us this day our daily bread."** (Matt. 6:11) If the Lord Jesus were not interested in our temporal welfare, He would not have included the Fourth Petition in the Lord's Prayer. Thus we also read in Mark 8 prior to Jesus' feeding of the "Four Thousand," that Jesus clearly says, **"I have compassion on the multitude, because they have now been with me three days, and have nothing to eat: and if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far."** (Mark 8:2-3)

Moreover, because of a false fear that we are not to pray for temporal things, we actually deprive ourselves the comfort of praying for these things, and induce much worry over these things. As the Bible says, **"Yet ye have not, because ye ask not."** (James 4:2) We can and should pray for God's help and blessing upon our work, our studies at school, for safety in travel, for safety in child-bearing, etc. Yes, a Christian young person does well to pray for God's guidance in finding a good Christian mate. Likewise, as our youth begin to contemplate their future occupation, they should take it to the Lord in prayer. God does hear and respond to such prayers with delight.

This brings us to the fact that we do make a distinction in our prayers. In temporal matters, especially in those things where God's will is not revealed in His Word, we are to pray conditionally. We are to say, "If it be Thy will." For example, the leper in Matthew 8:2 prayed, **"Lord if thou wilt, thou canst make me clean."** Sometimes people misunderstand this condition: "If it be Thy will," or "Thy will be done." To pray, "if it be Thy will," does not imply that God is less likely to answer our petition, for indeed God answers every proper prayer of the Christian. However, since we do not always know what His will is, we are simply asking that God would answer our prayer in full accord with His will. We should pray, "Thy will be done," with full confidence because the will of God is always best. God's Word reveals that His will is good and perfect. Romans 12:2 says, **"that good, and acceptable, and perfect, will of**

God." Since God's will is **"good, and acceptable, and perfect,"** we would not want God to answer our prayers in any way but in accord with His holy, perfect will. Anything contrary to His will is evil and harmful, and God will not harm us. Scripture says, **"God cannot be tempted with evil, neither tempteth he any man,"** (James 1:13) And again the Scripture says, **"If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?"** (Matt. 7:11)

A good example of this point is given in Scripture. When the Apostle Paul became afflicted with a thorn in the flesh, we are told that he prayed three times unto the Lord that this thorn might depart. The answer of Christ was not what Paul asked for. Jesus said to Paul: **"My grace is sufficient for thee: for my strength is made perfect in weakness."** (II Cor. 12:9) What do these words of Jesus mean? Jesus is telling Paul that he must bear with the thorn in the flesh, and that he will be given the sufficient grace of God to bear up under this cross. Thus, Jesus did answer, but His answer was different from what Paul asked. Yet, Jesus' answer was the right, the good, and the perfect will of God. Jesus' answer was truly best for Paul's soul. Had Jesus removed the thorn in the flesh, Paul would have been exalted above measure by the abundance of the revelations he had been given. What is always most important is the welfare of our soul. Christ was concerned for Paul's soul. So also with us, when God sees fit to answer our request differently than what we asked, this does not mean we have asked amiss sinfully, or that our prayer was not answered at all. Rather it means that God answered in accord with His will which is good and perfect, whereas what we thought would be good was not what would be best for our souls. Thus, when we ask for a temporal matter which is in itself not sinful, but God answers differently, we have not sinned. We simply did not know what was best, and for this reason we preface or conclude such prayers with the words, "If it be Thy will."

On the other hand, when praying for spiritual matters necessary for our salvation, we do not pray conditionally, that is, we do not say, "If it be Thy will." Why is this so? With respect to spiritual matters, that is, those things which pertain to our spiritual life and salvation, God's will is clearly revealed. For example, we are not to pray, "If it be Thy will, forgive me all my sins of this day." From Scripture we know that it is God's will for Jesus' sake to forgive us our sins. The Bible says, **"But there is forgiveness with thee, that thou mayest be feared."** (Psalm 130:4) Again Scripture says, **"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."** (I John 1:9) When praying for the conversion of an unbeliever, we do not need to say, "If it be Thy will, bless my witness to my unbelieving neighbor." Rather, God's Word has already said, He **"will have all men to be saved, and to come unto the knowledge of the truth."** Again, the Bible says **"(God) is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance."** (II Peter 3:9)

It is at this point that we might ask, "But what about those times when it seems as if God really has not heard or answered my prayers?" The answer of our Catechism is a good one. It says, "Christians sometimes feel that their proper prayers are not answered because in the hour of trial they do not at once observe the helping hand of God." Our trials and crosses can so overwhelm us that we are tempted to conclude that God has truly forsaken us. We think of the Psalmist David as he prayed, **"How long wilt thou forget me, O Lord? forever? how long wilt thou hide thy face from me? How long shall I take counsel in my soul, having sorrow in my heart daily? how long shall mine enemy be exalted over me?"** (Psalm 13:1-2) In times such as these, we must remember that God is testing our faith. It is a testing, not to destroy our faith, but to strengthen our faith and to draw it out as when Jesus did not immediately answer the prayer of the Canaanite woman, but put her off. Here we apply James 1:2-5, **"My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wisdom, let him ask of God, who giveth to all men liberally, and unbraideth not; and it shall be given him."**

At the same time, however, we must not overlook the fact that Scripture does teach that we can create our own hindrance to prayer. For example, if a husband mistreats his wife and does

not honor her as the weaker vessel, his prayers shall be hindered. The Apostle Peter says, **"Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered."** (I Peter 3:7) Furthermore, when a Christian begins to take the Lord's Supper carelessly such that he fails to examine his heart, God will chasten him. As Paul says, **"For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world."** (I Cor. 11:30-32) Indeed, any Christian who permits himself to wallow in lukewarmness will find his prayers to be exercises of uncertainty. As Jesus says in Revelation 3:19, **"As many as I love, I rebuke and chasten: be zealous therefore, and repent."** As we repent of our sinful ways and trust in our Lord Jesus' forgiveness, we find our prayers will flow from a heart at peace. It is in this context, then, that God says through Isaiah, **"For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord, thy Redeemer."** In His mercy the Lord will hide His face but for a moment.

Although it may seem a simple matter, when it comes to the practice of prayer, it is pertinent to consider the question of where we should pray. Actually, this is a more important matter than we may realize. We are sadly neglecting prayer if the only time we give thought to prayer is at church. What does the Bible say? Paul says, **"I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting."** (I Timothy 2:8) There is no place where we cannot or should not pray. First, we can and should pray in private. Indeed, in these days of constant entertainment where even our after-work hours are taken up with almost a devotional watching of T.V., we have lost the ability to be in private so as just to meditate and reflect seriously on anything. Yet it is helpful to our prayer-life to be able to have time alone to read the Scriptures and to pray. Yes, having private devotions is a very spiritually enriching practice. There is benefit in being left alone, undistracted, and unhurried as we commune with the Lord in prayer on the basis of God's Word. As was mentioned before, Jesus Himself saw fit to be alone in prayer.

In addition to private prayer, there is the time-honored practice of family devotions where the head of the house reads a portion of Scripture, and then leads the family in prayers. This is especially beneficial in the bringing up of our children in the nurture and admonition of the Lord. Family devotion time provides a fine opportunity to teach the children to pray. Family devotions help to knit the family together in the faith. This is part of letting the Lord build the house. (Psalm 127:1) Indeed, there is truth in the old saying, "The family that prays together stays together." Having family devotions is just another way of letting **"the Word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."** (Colossians 3:16)

Then, of course, there are the prayers we pray in church. Here it is important that we make sure that we do participate in such prayers. While the pastor leads the congregation in prayer, the people are to be praying with him. It is easy just to let the pastor pray while we just tolerate the time. Here pastors might consider varying their prayers from time to time. While the General Prayer in the hymnal is a fine prayer, if we never use any other prayer, we might be contributing to a mechanical, perfunctory praying by the people. Once in a while it might even be wise for pastors to compose their own General Prayer. As with all the worship service, so also with the prayers in the service, we should be prepared to pay diligent attention and to participate with all our heart and mind. It is significant that our word, liturgy, comes from the Greek word, "leitourgia," which means, service. Thus, it is good practice to get our hearts and minds ready for service as we come to worship the Lord.

Finally, when it comes to the practice of prayer, it sometimes is asked, "When should we pray?" Here the theme of our Convention provides the answer: **"Pray without ceasing."** (I Thess. 5:17) Prayer is ever and always appropriate. We are to live our lives with a prayerful attitude in our hearts. We should approach all of life's activities with prayerful devotion.

As the Bible says, **"And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him."** (Colossians 3:17)

With respect to the Scripture verse, **"Pray without ceasing,"** (I Thess. 5:17), there is a way in which every Christian does this very thing without consciously thinking about it. When we were baptized into the name of the Father, and of the Son, and of the Holy Ghost, it was then that the Holy Ghost entered our hearts. Scripture says, **"And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father."** (Gal. 4:6) That the Holy Spirit comes into our hearts and makes intercession for us with the Father means that by the Spirit we too are ever praying, **"Abba, Father."** The Holy Spirit keeps the new man in us in an unceasing spirit of prayer. This being true, when in the weakness of our flesh we feel feeble in prayer, Scripture teaches us that the Holy Ghost helps us in our infirmities. Romans 8:26-27 says, **"Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God."** It is therefore only because of our weak flesh that we need the reminder of the Scripture, **"Pray without ceasing."** This reminder to pray without ceasing is part and parcel of what the Scripture means when it says, **"And that ye put on the new man, which after God is created in righteousness and true holiness."** (Ephesians 4:24)

As we view the role of prayer in the life of a Christian, we should not overlook the fact that Christ teaches us to pray with special earnestness as we live in these last times of trial and tribulation before our Saviour comes back. These last days will be as they are even now, days of great temptation and trial. Satan is pulling out all stops to seek to convert Christians back into his camp. Therefore Jesus gives us these words of warning: **"And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."** (Luke 21:34-36) Thus, just as He said to His disciples before going off to pray, Jesus also says to us, **"Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak."** (Matt. 26:41)

Because these last days will be so perplexing and trying that we may grow weary and faint and thereby want to give up on praying, we close our essay with the blessed text in which Jesus teaches us to be importunate or persistent in prayer. This blessed passage says, **"And he spake a parable unto them to this end, that men ought always to pray, and not to faint; saying, There was in a city a judge, which feared not God, neither regarded man: and there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. And the Lord said, Hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily."** (Luke 18:1-8a.) In Jesus' Name. Amen.

(Delivered to the 35th Annual Convention of the Concordia Lutheran Conference, June 20-22, 1986, at St. John's Lutheran Church, Lebanon, Oregon, by Rev. E. R. Stallings, Jr., Pastor of Holy Scripture Ev. Lutheran Church, San Antonio, Texas.)

1986 CONVENTION PROCEEDINGS

PRESIDENT'S REPORT

PRESIDENT'S REPORT

Dear Brethren:

One of your President's duties, specified in our Constitution, Article VIII, 1h, is "to report...especially at the regular conventions, the administration of his office." This I now endeavor to do as briefly as possible, and yet with sufficient detail in some matters to provide you with a proper understanding of what transpired during the convention year, so that we may continue in the Lord, guided by His Word, to pursue the stated objects of our Conference.

Besides the Conference work to come before us through the regular Committee Reports, your President spent much time and effort, both through letters and telephone, in consultation with the brethren, to guard the confessional position of the Conference and to stem public offense, a major duty of the President (Article VIII, 1b), and, in connection with this, to make official notices of the Conference in its name (VIII,1c), and to fill several vacancies on the committees and Board of Directors (VIII, 1f). Any matters that may have been adverse to our well-being and progress have been worked together for our good by our gracious Lord, according to His promise (Rom. 8:28), so that He both preserved and strengthened among us **"the unity of the Spirit in the bond of peace."** (Eph. 4:3)

A major object of the Conference is the cooperative work of our congregations in the field of Christian missions. This will be laid before you both by the report of the Missions Committee chairman and by the supplementary report of our Missionary-at-Large. You will recall from the 1985 Proceedings, page 58, that a motion was unanimously carried to call from our fellowship "a full-time missionary-at-large." Right after the convention the call was first issued to the Rev. David T. Mensing. After prayerful consideration of it, he was compelled to return it because he could find no possibility of supporting himself and his growing family on the stated salary, that is, of having his living and providing for his household from the Gospel (I Cor. 9:14; I Tim. 5:8). He returned the call on July 21. Pastor Erick E. Erickson of Midland, Michigan was then sent the call. On September 25, he notified your President that he had accepted the call, and upon his request, was commissioned by me, in recognition of the call, at Peace Congregation, Tinley Park, on October 13.

Upon acceptance of the call, Pastor Erickson, as a matter of course, resigned his chairmanship of the Committee on Missions. Your President then filled this vacancy by appointing the Rev. David T. Mensing, the pastor of the Zion Congregation in Brisbane. He made this choice instead of Rev. Dierking, second pastoral member of the Committee, simply because of Pastor Dierking's health, and the fact that he already held a major office in our Conference, namely that of Secretary. This appointment was not altered when, at the end of 1985, the congregation in Brisbane was dissolved, and Pastor Mensing was peacefully released from his call. Your President simply followed the recommendation of the Board regarding the term "Pastor" adopted by the 1984 convention, (Cp. 1984 Proceedings, page 42) as he believed the words of point 2 clearly to read. Since then it appears that there is a different understanding of the recommendation, point 2, on the part of some. Therefore your President suggests that the recommendation referred to be committed to our present Resolutions Committee for review and possible clarification, so that there may be no further difference of understanding of it in the future.

Missionary Erickson has not only cooperated with your Committee but has also regularly informed me and consulted with me regarding his work throughout the year. Therefore, from what I know, I can and must highly commend him, under the Lord, for his faithful and diligent work in the many mission contacts he has made.

In contrast to this forward-looking work of our Conference and the faithfulness of our Missionary-at-Large was the unhappy development in November, 1985 regarding Rev. O. W. Schaefer, the former Professor and President of our Seminary. As our people have been aware for some time now through our official notices and articles in the Concordia Lutheran, Rev. Schaefer sinfully

1986 CONVENTION PROCEEDINGS

PRESIDENT'S REPORT

left our fellowship by suddenly and without any previous indication resigning his membership in our sister congregation at Tinley Park. This he did without stating any command of God, as the facts of record clearly show.

Rev. Schaefer himself recognized, over his signature and unanimously with our voters, that, for a congregation of our size whose Pastor was no longer teaching in the Seminary, "an assistant pastor is of course no longer needed." He also stated in a letter to the pastors and churches of the Conference (Feb. 21, 1986) that Peace Congregation "had the right to terminate (his) call." Although he expressed the personal preference that this auxiliary office be continued at least until the 1986 convention, he was not able to show any Scriptural reason why the Congregation should be bound to accept his suggestion. And therefore, as stated in the Official Notice, he left the Congregation without having admonished it for any sin.

There was in this matter no personal quarrel or animosity or prejudice as far as we ourselves could determine, because Rev. Schaefer received and helped administer Holy Communion with us on the Sunday before his defection and held the altar service on the very day on which he resigned. If he truly held, as he later claimed, that we dealt with him in a precipitous, arbitrary, and unloving manner, he could not have, in good conscience, participated with us in these public acts of Christian fellowship. When he suddenly delivered his letter of resignation to the Pastor after that service on November 10 for presentation to the Voters' Meeting that afternoon, our Congregation had no choice but to recognize his action for what it was, namely sinful separation, contrary to the Word of God; and to have given him opportunity at that meeting to propagandize his error, would have been irresponsible on my part as Pastor, in view of I Peter 4:11; Titus 1:9-13; I Timothy 5:20; and Galatians 2:11.

The reason that I bring you these details of fact, brethren, is that recently (on April 2) Rev. Schaefer, by letter to Rev. Natterer, demanded that our Editorial Staff publish a retraction of and apology for our Official Notice as being slanderous and libelous. This notice was not written with the intent to besmirch the reputation of Rev. Schaefer, but merely to report the facts according to Scripture and the established record. Not to have given this notice or to have waited until the time of this present convention to announce Rev. Schaefer's defection would have been dereliction of my duties as President (Constitution, Article VIII, b and c). If the cause of the truth is to be served, this demand of Rev. Schaefer cannot be honored.

In spite of this shocking and discouraging development, the training of a future ministry in our Conference remains a high priority in our objects. And our Committee on Theological Education, in its report, will help you explore ways and means of going forward in this work.

As to our joint effort toward God-pleasing union with other Lutherans, a full report will be laid before you by our chairman of the Committee on Lutheran Union, the Rev. M. L. Natterer. Let me also in my report present to you two matters that have recently come to my attention.

A young man who was a senior student at the Fort Wayne Seminary, LCMS, and who resigned from the Missouri Synod and the seminary just prior to graduation, has been in contact with your President by correspondence through a contact by Rev. Erickson. At my request he sent me an autobiography and a statement regarding his doctrinal and confessional position. In his last letter he plainly states: "The reason why my family and I are no longer members of the LCMS is because we firmly believe that it is now heterodox." He then lists five of its aberrations, with Scripture. He also states: "After reading the "Constitution of the Concordia Lutheran Conference", "A Popular History of the Concordia Lutheran Conference", "This Scriptural Position We Still Hold", and two issues of the "Concordia Lutheran" my family and I are agreed that Concordia Lutheran Conference is true to the doctrine of Scripture and the Lutheran Confessions. This is why I am requesting that the necessary steps be taken for me to enter the ministry of the Concordia Lutheran Conference by colloquy." I explained that, because of the imminence of our Convention, a colloquy could not be arranged immediately, but that I as the outgoing President would steer him into contact with the new President after the Convention. I also

1986 CONVENTION PROCEEDINGS

PRESIDENT'S REPORT

suggested that, before a formal colloquy, he try to meet with some of us shortly after convention time in order for us first to become mutually acquainted. This matter is therefore currently pending.

On May 19, I had a phone call from the Rev. Paul Koch, Administrator of the Lutheran Churches of the Reformation. He expressed the wish to extend an invitation to our Committee on Lutheran Union to resume doctrinal discussions with the hope of finding ourselves in doctrinal agreement and confessional fellowship. I thanked him and assured him that I would include this in my Presidential report. We both agreed that in such a further meeting the matter of Midland, Michigan would have to be first on the agenda.

Last but by no means least in our joint work for the Lord is the matter of the printed Word, chiefly the publication of our official periodical, and the production of Sunday School materials and tracts. On this work, its successes, its difficulties, and its needs, you will hear a report by the Editor, the Rev. M.L. Natterer, another by the Chairman of our publishing house, the Rev. P. R. Bloedel, and one or more financial reports by the Treasurer, Mr. Victor Bloedel.

Beloved brethren in the Lord and His Word, our God has been very good and gracious to us for another Conference-year. Even the crosses and chastisements which He laid upon us were for our good and blessing, signs and proofs of His love for us in Christ Jesus, according to His promises. Therefore, as we think of our Convention Motto this year, "Pray without ceasing," let us not only beseech the Lord for His continued gracious help and blessing, but let us also thank and praise Him for all His benefits toward us. In your hearts then, pray and glorify Him with me, as we sing:

All praise to God, who reigns above,
The God of all creation,
The God of wonders, power, and love,
The God of our salvation!
With healing balm my soul He fills,
The God who every sorrow stills,
To God all praise and glory!

The Lord forsaketh not His flock,
His chosen generation;
He is their Refuge and their Rock,
Their peace and their Salvation,
As with a mother's tender hand
He leads His own, His chosen band,
To God all praise and glory!

Then come before His presence now
And banish fear and sadness;
To your Redeemer pay your vow
And sing with joy and gladness:
Though great distress my soul befell,
The Lord, my God, did all things well -
To God all praise and glory!

(TLH, 19)

Respectfully submitted,

Rev H. David Mensing, President

Report of the Committee to Review

THE PRESIDENT'S REPORT

Having reviewed the Annual Report of our Conference President, we have found this report to be very thorough, factual, and most encouraging.

In view of the great demands upon our Conference President, not only those inherent in his constituted duties, but also those which came about as a result of the fiery trials and tribulations stirred up by Satan and false brethren, we commend our Conference President who, by God's grace, remained steadfast, patient, longsuffering, and most faithful to God's Word and our confessional position, in carrying out the duties of his office.

Therefore we give praise and thanks to our gracious Triune God for sustaining and upholding President Mensing during this past Conference year.

In making this review of our President's Report, we also wish to take this opportunity to point out the advisability that our Conference in convention be on record as approving the President's Official Notice in the November-December 1985 issue of the "Concordia Lutheran" of former Professor Schaefer's sinful separation from our Conference. We wish to refer this matter to the Resolutions Committee for appropriate and proper wording.

Respectfully submitted,

Rev. E. R. Stallings, Jr.
Rev. Erick E. Erickson

INITIAL REPORT OF THE COMMITTEE ON REGISTRATION AND EXCUSES

<u>CONGREGATION</u>	<u>PASTORAL DELEGATE</u>	<u>LAY DELEGATE</u>	<u>ALTERNATE</u>	<u># OF VOTES</u>
Peace	David T. Mensing	Lloyd D. Martin Phillip R. Martin	None	3
St. John's	M. L. Natterer	Henry Fischer Ron Lake	F. Williams Ted Fitzwater	3
Holy Scripture	E. R. Stallings, Jr.	None None	None None	2
St. Stephen's	Mark W. Dierking	Alan Reyelts None	None None	3
St. Luke's	Paul R. Bloedel	V. K. Bloedel Robert Bloedel	Stephen Bloedel Raymond Kusumi	3
Concordia	Erick E. Erickson	None None	None None	2
No. of Delegates	6	7	4	16

These named delegates are to be seated at this convention of the Concordia Lutheran Conference and represent a total of 16 votes.

There are approximately 60 registered visitors. It is apparent that not everyone has registered at this time. Our committee encourages all visitors please to register so all will be accounted for in our final report on Sunday afternoon.

Respectfully submitted,

Rev. Paul R. Bloedel
Mr. Alan Reyelts

THE FINAL REPORT OF THE COMMITTEE ON REGISTRATION AND EXCUSES

Registered Delegates in Attendance at the 35th Annual Convention of the Concordia Lutheran Conference:

6 Pastoral Delegates
7 Lay Delegates
4 Alternate Delegates

Visitors in Attendance at the Divine Service and at the Convention were approximately 150. Fifty-two communed at the Lord's Table, 37 as guests of St. John's Lutheran Church.

Respectfully submitted,

Rev. Paul R. Bloedel
Mr. Alan Reyelts

1986 CONVENTION PROCEEDINGS

EDITORIAL COMMITTEE

REPORT OF THE EDITORIAL COMMITTEE

Dear Brethren:

Following the unScriptural resignation of Rev. O.W. Schaefer (November 10, 1985) as a member in Peace Ev. Lutheran Church, Tinley Park, Illinois, it obviously meant that he could no longer serve as the Editor of our **Concordia Lutheran**, since our Conference does not recognize individual voting membership but only in and through the local member Christian congregation. Subsequently, I was requested by President H. David Mensing to fill the vacancy as Editor of our periodical and Pastor Paul R. Bloedel as Assistant Editor until this Convention.

After consultation with the Assistant Editor I then proceeded to line up a series of articles which should appear in the three issues of the **Concordia Lutheran** prior to this Convention.

The January/February issue naturally included an article commemorating the death of Martin Luther, February 18, 1546. It also included several articles which in previous issues of our **Concordia Lutheran** had never been so thoroughly treated, namely, "What Does the Bible Teach About Fasting?" and "Footwashing, Are We Christians Commanded to Practice It?" (John 3:1-17). The March/April issue opened with an Easter devotion by Pastor Erickson and included a lengthy but informative and interesting article on the "Song bird of the Reformation" - Paul Gerhardt, whose death on May 27, 1676 we commemorated. This last issue, May/June, fittingly contained an article by Rev. David T. Mensing on the "Doctrine of the Triune God" with particular reference to the Athanasian Creed, an article giving the Scriptural answer to the question, "Why Do We Baptize Infants?" by Pastor Stallings, and finally a very timely topic, "Is Gambling Contrary to Scriptural Principles?" by Pastor Paul R. Bloedel.

This, plus answering correspondence relating to the articles in our **CL**, has constituted the work of your present Editorial Committee. We pray that all of the members of our Conference as well as those subscribers outside of our Conference have seen in all of the articles the Lamp of Truth burning brightly which alone dispels the darkness. May the Holy Spirit strengthen our Editorial Staff always to speak the truth in love on the pages of our **Concordia Lutheran**, growing up into Him in all things, which is the Head, even Christ (Eph. 4:15).

Respectfully submitted,

Rev. M. L. Natterer
Rev. P. R. Bloedel
Mr. Lloyd E. Martin

REPORT OF SCRIPTURAL PUBLICATIONS BOARD OF CONTROL

Dear Brethren:

By God's grace, Scriptural Publications has continued to serve, at modest expense, the basic publication needs of our Conference; and we continue to solicit the prayers of the members of our Conference also in this area of the printed Word as well as in the other God-pleasing endeavors of our Conference.

Respectfully submitted,

Rev. Paul R. Bloedel, Chairman

1986 CONVENTION PROCEEDINGS

FINANCIAL REPORT/SCRIPTURAL PUBLICATIONS

FINANCIAL REPORT OF SCRIPTURAL PUBLICATIONSFINANCIAL REPORT
6/1/85 - 5/31/86

Cash Balance, June 1, 1985		\$ 922.35
<u>Add Cash Receipts:</u>		
Sunday School Lessons	\$ 532.76	
Concordia Lutheran Subscriptions	525.00	
Conference Subsidy	1000.00	
Books and Tracts	.00	
Sales of Proceedings	196.00	
Sale of Letter Press Shop (Final Payment)	50.00	
Total Receipts		2303.76
Total Cash Available		\$ 3226.11
<u>Less Disbursements:</u>		
Gas and Electricity	.00	
Rent (P. F. Luedtke Building)	600.00	
Material and Labor Costs:		
Sunday School Lessons (Material Only)	126.49	
Concordia Lutheran (Material and Labor)	1472.08	
Proceedings (Material Only)	318.31	
Mailing Costs:		
Sunday School Lessons	.00	
Concordia Lutheran	262.32	
Supplies		
Equipment Purchased (Addressograph & Graphitype)	300.00	
Property Tax	.00	
Total Expenditures		3084.55
Cash Balance, May 31, 1986		\$ 141.56

V. K. Bloedel, Business Manager

1986 CONVENTION PROCEEDINGS

COMMITTEE ON THEOLOGICAL EDUCATION

REPORT OF THE COMMITTEE ON THEOLOGICAL EDUCATION

Dear Brethren:

The past year has been a year of turmoil for the Seminary of our Conference at Tinley Park, Illinois. In a letter dated November 2, 1985, Professor O.W. Schaefer informed the members of our Committee that since his call as Assistant Pastor had been discontinued by Peace Ev. Lutheran Church, Tinley Park, Illinois, in its Voters' Meeting of October 13th, and since "the call of Assistant Pastor was contingent upon the call as Professor/President of the Seminary, according to the 1969 Plan, and both calls were to be considered as a unit", he had no alternative but to relinquish his position in the Seminary. In his letter, Professor Schaefer also requested our Committee to "arrange with the Treasurer of the Conference for my total equitable portion of the Retirement Fund to be disbursed to me as soon as possible" and that his retirement would be effective December, 1, 1986.

In response to Professor Schaefer's letter of November 2nd, your Committee, through its chairman, telephoned Professor Schaefer on November 9th to express the fact that his no longer being Assistant Pastor at Peace does not in any way jeopardize his office as Professor/President of our Seminary or force him to resign. He indicated on the phone, as he did in subsequent letters, that his being discharged as Assistant Pastor took away 90% of his work and made it impossible for him to make full proof of his ministry. He also indicated, as he did in subsequent letters, that the bond between the two calls (his call as Assistant Pastor at Peace and his call as Professor/President of our Seminary) was of such a nature that the discontinuance of one would leave him no alternative but to resign from the other. In this telephone conversation, our Committee, through its chairman, also questioned Professor Schaefer's Christian right to the Retirement Fund provided by our Conference inasmuch as we could not recognize his resignation as a bona-fide retirement. Professor Schaefer mentioned another meeting of the Voters' Assembly of Peace congregation to be held the next day, Sunday evening, November 10th, on which occasion certain things might occur which would alter the situation -- but nothing specific was divulged. Our Committee encouraged him to re-think and to re-evaluate prayerfully his resignation as our Professor/President.

Not long after this telephone conversation, we were informed by President H. David Mensing that Professor Schaefer had resigned from membership in Peace Ev. Lutheran Church with no Scriptural reason and, hearing nothing from Professor Schaefer for about a month, our Committee sent a letter to him, dated December 7, 1985. In this letter, we deplored his act of sinful separatism and informed him that our Committee did not feel that he was at all morally entitled to a portion of the Retirement Fund since, by his action, he had excluded himself also from membership and fellowship in the Concordia Lutheran Conference. We also expressed the prayer that he would earnestly reconsider what he had done in the Light of God's Word and repent -- bringing forth necessary fruits thereof--and once again continue with us in our endeavor to uphold the pure teachings of God's Word in these last evil days.

Our Committee's letter of December 7th was responded to by Professor Schaefer in a letter dated January 9, 1986, in which he defended his unScriptural action simply in the light of his own understanding of the 1969 Seminary Plan which he took to establish an inseparable bond between his call as the Professor/President of our Seminary and his call as Assistant Pastor at Peace congregation. In his letter, Professor Schaefer insisted that he is entitled to his equitable portion of the Retirement Fund and that "if I do not receive a response from you within ten days after you receive this letter, I will have to take other action. Hopefully this will not be necessary." Having consulted with President Mensing and others, our Committee, in order to avoid any litigation, informed Professor Schaefer, in a letter dated January 23rd, that his share of the Retirement Fund would be sent to him immediately upon our receipt of a signed Statement of Satisfaction -- a sample of which was enclosed with our letter. On January 30th, such a statement was signed by Rev. O.W. Schaefer and sent to us, after which Mr. V.K. Bloedel, our Conference Treasurer, was authorized to send to the Rev. Schaefer a check for \$8,156.02 as his "total equitable portion" of the Retirement Fund.

1986 CONVENTION PROCEEDINGS

COMMITTEE ON THEOLOGICAL EDUCATION

In this way our Seminary at Tinley Park became non-functional (except for the fact that the Rev. H. David Mensing, now pastor emeritus, kindly consented to continue to occupy his office as Associate Professor until this present convention of our Conference). It therefore behooves our Conference at this convention assembled to go forward in our joint congregational efforts in providing for a future ministry -- and, to this end, our Committee, after gathering information from our Committee members and from the other pastors of our Conference, submits the following proposals for as prompt and positive action possible:

WHEREAS, the events occurring at Tinley Park during the past months have left our Seminary virtually non-functional making it vitally necessary for an alternative plan for providing for a future ministry to be carefully considered, and

WHEREAS, our Seminary training must be the very best which we are able, under God's gracious blessing, to provide with our limited academic and financial resources - knowing that the future of our Conference congregations and their continuance in the pure teachings of God's Word greatly depends upon it,

BE IT THEREFORE RESOLVED, that the pre-seminary preparation be assumed by the prospective student's local pastor according to the stipulations outlined in the "Worksheet Planning for the Training of a Future Ministry."

BE IT ALSO RESOLVED that our Conference provide for a future ministry through a Peripatetic Seminary Training System with the first 2 years of seminary training to be completed at Peace congregation in Tinley Park with the Rev. H. David Mensing, pastor emeritus, serving as chief instructor and Pastor David T. Mensing as peripatetic instructor.

BE IT FURTHER RESOLVED that the chief instructor at Tinley Park and the various peripatetic instructors be paid for their work at the rate of \$12.50 per hour taught, and that the curriculum remain as much as possible the same as in our present catalog with perhaps some modifications.

BE IT FURTHER RESOLVED that this training system be under the control and supervision of the Committee on Theological Education as outlined on page four (top) of "Worksheet", and that the student may enter this program at any time during the year as soon as his entrance requirements are adequately fulfilled.

BE IT FURTHER RESOLVED that our congregations recognize that such a training system must require full cooperation especially on the part of the congregation whose pastor has been selected as a peripatetic instructor, and that this cooperation involve in particular the provision of free room and board for an unmarried student - with, if necessary, financial aid from the Conference. Other cooperative efforts in the area of practical ministerial training as outlined in the "Worksheet", should be decided by the local congregation in consultation with the Committee on Theological Education.

BE IT FURTHER RESOLVED that our Conference be whole heartedly determined to make it possible for each student to be trained for our future ministry without having to provide for his own financial support or in any way be hindered from preparing adequately for his full-time studies and from his practical ministerial training.

Respectfully submitted,

Paul R. Bloedel, Chairman
E. R. Stallings, Pastoral member
Robert G. Bloedel
Phillip R. Martin

1986 CONVENTION PROCEEDINGS

COMMITTEE ON MISSIONS

REPORT OF THE COMMITTEE ON MISSIONS

Dear Brethren in Christ:

"Ye shall be witnesses unto Me!" With this mission command of our Savior as the theme of last year's convention, our beloved Conference launched a new and far-reaching project in mission work. For the first time in our history, the Concordia Lutheran Conference authorized the calling of a full-time Missionary-at-Large to serve our collective congregations in areas where they individually would be unlikely to work. The basic responsibilities and tasks of the new missionary were spelled out by the Convention in its adoption of the Report of the Committee on Missions, and the magnitude of his projected workload was immediately apparent.

Just after the close of the convention, the Committee on Missions delivered the call of our congregations to the undersigned, who was then pastor of Zion Congregation in Brisbane, Australia. I was of course overjoyed in the Lord at the prospect of serving in this challenging auxiliary office and prayerfully deliberated on this call in the fear of God. After several weeks of careful study and consideration, however, I was compelled reluctantly to return the call since I would not have been able to **"provide for (my) own"** according to I Timothy 5:8 on the salary offered.

The call was then extended to the Rev. Erick E. Erickson, of Midland, Michigan, who accepted it in late September and was commissioned in the Sunday divine service at Tinley park on October 13, 1985. When the chairmanship of the Committee on Missions was thus vacated by Pastor Erickson, President Mensing appointed the undersigned to fill his unexpired term; and on November 11 our press release regarding this new mission work and the doctrinal position of our Conference in general appeared in the "Christian News". We received several letters almost immediately asking about our Conference and our mission program. Your chairman responded right away and also put these individuals in touch with Pastor Erickson.

Since those early inquiries, our Missionary-at-Large has been zealously active not only in following up on mission leads provided by our pastors but also in exploring mission leads of his own. While initial contacts were made primarily by telephone and letter, Pastor Erickson made a considerable number of personal visits to ascertain the potential agreement of inquirers with the Scriptural position of our Conference. Of these, perhaps one-third were reported to our Committee as particularly interested in our Conference with, in some cases, a declaration of fellowship anticipated.

While the 1985 Convention had authorized a travel budget for the Missionary's work of \$2500.00, this amount was exceeded by about one-half over the course of the fiscal year, owing in part to the newness of the program and the large number of persons to be contacted initially. Another factor was that no mechanisms were built into the program to permit the prior evaluation by the Committee of proposed contacts and the setting of priorities for personal visits involving costly travel. While we would not want to be overly restrictive in such assessments, the small size of our Conference and the limited funds available indicate a definite need to be judicious in expenditures for the sake of good Christian stewardship. More in-depth groundwork by correspondence and telephone is needed to determine ahead of time the likelihood of success in personal visits.

The Committee commends our Missionary-at-Large for his tireless efforts in pursuing and following through on mission opportunities as directed by the Committee and for contacting individual pastors who may potentially be in doctrinal unity with our Conference, and we pray the Lord's continued blessing upon his work.

In order to maximize our use of the Missionary-at-Large for this important work and, at the same time, to insure the wisest possible stewardship of our people's gifts which we hold in trust, the Committee recommends that the Conference in convention assembled expand the guidelines for this office to include among the missionary's duties the following:

1986 CONVENTION PROCEEDINGS

COMMITTEE ON MISSIONS

...to abide by the decisions and determinations of the Committee on Missions as the body ultimately responsible for the direction and supervision of his office;

...to submit to the chairman for approval of the entire Committee any single expenditure in excess of \$500.00 and any expenditure by which he will exceed the total amount budgeted for the operation of his office;

...to submit to the chairman pre-contact and post-contact reports of his activities, as well as follow-up reports as required, in addition to the regular bi-monthly reports already specified in the enumeration of his duties. Copies of significant correspondence should also be filed with the chairman for the information of the Committee;

...to submit to the Conference treasurer all vouchers for his expenditures through the chairman of the Committee on Missions, so that the Committee is kept aware of the needs and on-going costs of our mission program.

May the Lord of the Church graciously continue to bless our humble efforts to spread His precious Gospel and the full truth of His Word to those who are as of yet unaware of our Conference and the blessing of true unity in that Word which we enjoy by His unspeakable grace!

God's Word is our great heritage
And shall be ours forever;
To spread its light from age to age
Shall be our chief endeavor.
Through life it guides our way,
In death it is our stay.
Lord, grant, while worlds endure,
We keep its teachings pure
Throughout all generations. Amen
(TLH 283)

Respectfully submitted,

Rev. David T. Mensing, Chairman
Rev. Mark W. Dierking
Mr. Lloyd D. Martin
Mr. Daniel M. Bloedel
Mr. Edward W. Johnson, Jr.

1986 CONVENTION PROCEEDINGS

INTERSTEST REPORT/ MISSIONARY-AT-LARGE

INTEREST REPORT OF THE MISSIONARY-AT-LARGE

Dear Brethren in Christ:

Since last October 1st., when I assumed the duties of the Missionary-at-Large for the Concordia Lutheran Conference, many prayers were uttered before the Throne of Grace, invoking the Lord's blessings upon the work I was called to do, and it is obvious that those prayers have been heard by our Lord and Savior, Jesus Christ, who has promised to answer such proper prayers.

Under His blessing, the results have been beyond our expectations. The first results were responses to two articles, written by the chairman of our Committee on Missions, Pastor David T. Mensing, and yours truly, respectively, published in the "Christian News". A few contacts were made by calling various writers of letters in the "CN" who either indicated their concern with the errors being tolerated in their synod or a desire to become acquainted with an orthodox Lutheran church body. A few of our pastors submitted a few names of persons I should contact. But the greatest number of contacts were made as a result of references given by contacts themselves. By the date of April 23 when this brief report was prepared, a total of 48 contacts have been made by phone. Most of these I continue to retain on my list. Fourteen of these are seriously interested in the C.L.C. One, a student, is currently applying for a colloquy. A lay-couple is actively trying to gather groups in two cities to form mission stations. A number of these people you would have met had this convention been held in a more central location. How many more contacts will the Lord lead our way? How many will actually join our ranks? We cannot foretell; the Lord knows. How long shall we continue this work of witnessing for the entire truth of God's saving Word? Shall we continue to make it known throughout our nation that there is one church body which still, by the grace of God, is loyal to all of His Word in doctrine and practice? Only this convention can answer these questions. May the Lord of the Church, by whose grace we own such a treasure, move us to answer them in the affirmative.

Respectfully submitted,

Rev. Erick E. Erickson,
Missionary-at-Large

ADDENDUM

In an oral detail of his work this past year, Missionary Erickson gave the following information:

1. 235 Mission-related phone calls made from October 1, 1985 to May 31, 1986
2. 50 different prospects called; of these 43 interested to some degree in the CLC; 7 definitely not interested;
3. 26 visited on 14 trips; of those visited one has applied for colloquy with the CLC; at least 6 may do so within a year;
4. First service held in Tempe, Arizona on June 15 of this year for a group trying to establish a mission station.

1986 CONVENTION PROCEEDINGS

THE COMMITTEE ON LUTHERAN UNION

REPORT OF THE COMMITTEE ON LUTHERAN UNION

Dear Brethren:

During the past year there has been some correspondence and telephone calls relating to the work of your Committee on Lutheran Union. Inquiries concerning our Conference have been received from Concordia, Missouri; Canal Winchester, Ohio; Abilene, Texas. While all those desiring information concerning our Conference were promptly supplied, we regret that no further attempt has been made to contact us. However, as the Lord grants us grace, we should continue to **"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,"** (I Peter 3:15).

Although the Organizational Board of Director's Meeting after the last Convention had requested me to visit Rev. Frost of Cheyenne, Wyoming on my return trip to Oregon, unfortunately, it was not possible for me to do so since I had a member of my congregation who was in the process of having surgery. Under such circumstances I thought it necessary to return home as soon as possible. Soon after my arrival at home it was brought to my attention that Pastor Frost had previously applied for membership in the Lutheran Churches of the Reformation and subsequently joined that organization.

It might also be noted that we were privileged to have a missionary-at-large during the past year who made a significant number of contacts with pastors who gave indication that they were interested in learning more about our Conference. Our Committee on Lutheran Union appreciated the fact that he kept us informed concerning those contacts, in particular, which appeared to hold some promise.

On May 19th President H. David Mensing called to inform me that he had received a telephone call from Pastor Koch, the President of the Lutheran Churches of the Reformation, who stated that they were desirous to resume talks with our Committee on Lutheran Union toward reaching doctrinal agreement. President Mensing stated to Pastor Koch that the Midland, Michigan case had to be the first item on the agenda. Pastor Koch agreed to this, according to President Mensing.

In view of this, our Committee would therefore make the recommendation that negotiations between us and the LCR be conducted by a combined plenary Pastoral Conference and that this meeting be held in Tinley Park, Illinois, at a mutually suitable time.

Respectfully submitted,

Rev. M.L. Natterer, Chairman
Rev. Mark W. Dierking
Mr. Victor Bloedel

CONCORDIA LUTHERAN CONFERENCE STATISTICAL REPORT

6/1/85 TO 5/31/86

Number of Congregations.....	7
Ordained Pastors.....	7
Available Candidates.....	0
Baptized Members.....	377
Communicant Members.....	227
Voting Members.....	71
Children in Sunday Schools.....	105
Adults Regularly Attending the Bible Classes.....	142
Communicants Received - By Transfer.....	6
- By Confirmation or Profession.....	14
- TOTAL	20
Baptisms.....	9
Confirmations (Adult and Children).....	13
Marriages.....	2
Burials.....	1
Sunday School Teachers.....	20
Elected Church Officers.....	58
Organists.....	8
Choir Members.....	51
Congregations Owning their Church Property.....	4
Total Acreage.....	10.91
Total Valuation of Real Estate (Approximate).....	\$1,310,000.00

Respectfully submitted,

Rev. David T. Mensing, Statistician

Concordia Lutheran Conference
Statistical Report
 (by Congregations)

Fiscal Year: 1985-86

Respectfully submitted,
 Rev. David T. Mensing,
 Statistician

Membership

	CONCORDIA LUTHERAN CHURCH Midland, Michigan Rev. Erick E. Erickson, Vac. Pasto	HOLY SCRIPTURE EV. LUTHERAN CHURCH San Antonio, Texas Rev. E. R. Stallings, Jr., Pastor	PEACE EV. LUTHERAN CHURCH Tinley Park, Illinois Rev. David T. Mensing, Pastor	ST. JOHN'S LUTHERAN CHURCH Lebanon, Oregon Rev. M. L. Natterer, Pastor	ST. LUKE'S LUTHERAN CHURCH Seattle, Washington Rev. P. R. Bloedel, Pastor	ST. STEPHEN'S EV. LUTHERAN CHURCH Wilmot, South Dakota Rev. Mark W. Dierking, Pastof	TOTALS
Baptized Members	26	39	75	84	108	45	377
Communicant Members	22	27	52	58	41	27	227
Voting Members	9	11	11	14	12	14	71
Children in Sunday School	3	16	18	20	30	18	105
Adults in the Bible Class	17	8	29	25	41	12	142
Received by Transfer	0	0	4	0	2	0	6
Received by Confirmation	1	0	2	4	4	3	14
Lost by Transfer	0	2	0	0	0	0	2
Lost by other circumstance	0	1	9	8	1	3	22

Official Acts

Infant Baptisms	0	1	0	4	2	0	7
Adult Baptisms	0	0	1	1	0	0	2
Confirmations of Children	0	0	0	3	0	3	6
Confirmations of Adults	0	0	2	1	4	0	7
Marriages Solemnized	0	0	1	1	0	0	2
Funerals and/or Burials	0	0	0	0	1	0	1

Auxiliary Staff

Sunday School Teachers	1	2	5	2	7	3	20
Elected Church Officers	8	6	13	9	8	14	58
Organists	1	2	2	2	1	0	8
Choir Members	0	16	8	6	21	0	51

Property

Church Facilities Owned?	No	No	Yes	Yes	Yes	Yes	4
Church Facilities Rented?	Yes	Yes	No	No	No	No	2
Acreege (w. or w/o buildings)	---	---	7.63	.355	.667	2.25	10.9

FISCAL 1985/1986 FINANCIAL REPORT

Concordia Lutheran Conference
Financial Report
5/31/86

	-----General Fund-----			Retirement	Tuition
	Current	Year-to-Date	Budgeted	Fund	Fund
Cash Balances, As of	5/1/86	6/1/85	1985/86	5/1/86	5/1/86
	\$33794.48	\$34308.75		\$ 2186.87	\$1585.69
<u>Add Cash Receipts:</u>					
Concordia, Midland		696.88			
Holy Scripture, San Antonio		255.00			
Peace, Tinley Park	232.00	4520.00			
St. John, Lebanon	169.00	3281.00			
St. Luke, Seattle	300.00	4400.00			
St. Stephen, Wilmot		75.00			
Zion, Brisbane		326.87			
Interest Income	119.40	2939.22		8.99	
Other		165.00			
Convention Collection		326.65			
Total Receipts	820.40	16985.62		8.99	.00
Total Cash Available	\$34614.88	\$51294.37		\$ 2195.86	\$1585.69
<u>Less Disbursements:</u>					
Scriptural Publications Subsidy		1000.00	2000.00		
Telephone	200.02	1436.65	2000.00		
Convention		.00	300.00		
Travel	891.27	3870.63	4000.00		
Miscellaneous	45.50	199.74	500.00		
Professor's Salary/Housing		2000.00	4000.00		
Associate Professor's Salary	87.00	1000.00	1000.00		
Periodicals		35.50	75.00		
Books and Supplies		27.40	50.00		
Missionary-at-Large Salary/Housing	1041.67	9375.03	12500.00		
Total Expenditures	2265.46	18944.95		.00	.00
Cash Balance, May 31, 1986	\$32349.42			\$ 2195.86	\$1585.69

V. K. Bloedel, Treasurer

INITIAL AUDIT OF THE CONFERENCE TREASURER'S BOOKS

To Whom It May Concern:

We the undersigned constitute the committee which was given the responsibility by Saint Luke's Lutheran Church, in behalf of the Concordia Lutheran Conference, to conduct the initial audit of the Conference Treasurer's books.

A thorough check of the source records in reconciliation with the Cash Journal, Ledger, deposit slips and bank statements, reveals the books to be in good order and the ending cash figure to be accurate.

Respectfully submitted,

Raymond S. Kusumi
Hermann Mayrhofer

THE REPORT OF THE AUDITING COMMITTEE

A. We have examined the books of the Conference Treasurer and have found them to be in good order. We commend our Treasurer for his well-kept records and thank him for his faithful service during the past year.

B. We have also examined the books of the Business Manager of Scriptural Publications and have found them in good order. Our thanks to him for his accurate and diligent record-keeping.

Respectfully submitted,

Rev. Mark W. Dierking
Mr. Ron Lake
Mr. Phillip Martin

ADOPTED BUDGET FOR FISCAL 1986/1987

<u>Receipts and Pledges:</u>	1985-86 Receipts	1986-87 Pledges
Concordia, Midland	696.88	200.00
Holy Scripture, San Antonio	255.00	1000.00
Peace, Tinley Park	4520.00	2784.00
St. John, Lebanon	3281.00	3000.00
St. Luke, Seattle	4400.00	3600.00
St. Stephen, Wilmot	75.00	600.00
Interest	2939.22	2500.00
Other	491.87	
Convention Collection	<u>326.65</u>	<u>255.00</u>
Sub-total:	16,985.62	13,939.00
Cash Balance (5-31-86):		32,349.42
Total:		<u>46,288.42</u>

<u>On-Going Expense Items</u>	1985-86 Expenses	Suggested	Revisions
Scriptural Publication Subsidy	1000.00	2000.00	-----
Telephone Expense	1436.65	2000.00	-----
Convention Expense	.00	300.00	-----
Travel Expense	3870.63	4000.00	-----
Miscellaneous Expense	199.74	500.00	-----
Seminary Plan	3062.90	5000.00	-----
Missionary-at-Large Salary	9375.03	12,500.00	-----
-----			-----
-----			-----
	<u>18,944.95</u>	<u>26,300.00</u>	

1986 CONVENTION PROCEEDINGS

MINUTES

MINUTES OF THE 35TH ANNUAL CONVENTION

of the

CONCORDIA LUTHERAN CONFERENCE

held at

St. John's Lutheran Church
Lebanon, Oregon
June 20-22, 1986

FRIDAY

The Thirty-fifth Annual Convention of the Concordia Lutheran Conference was opened at 9:30 a.m. with a Divine Service in which the local pastor, Rev. M.L. Natterer, served as the liturgist and the President of our Conference, Rev. H. David Mensing, on the basis of Psalm 50:15, preached a very instructive sermon on prayer. The offerings received in the service will be placed into the General Fund of the Conference Treasury.

President Mensing officially opened the Convention at 11:08 a.m. in the name of the Triune God. He led us in a brief devotion based upon Hebrews 10:19-25, and closed with prayer.

The first order of business was President Mensing's appointment of convention committees. Those appointments were as follows:

AUDITING COMMITTEE: Pastor Mark W. Dierking, Mr. Phillip Martin, Mr. Ron Lake

COMMITTEE ON REGISTRATION AND EXCUSES: Pastor Paul R. Bloedel, Mr. Alan Reyelts

NOMINATING AND ELECTIONS COMMITTEE: Pastor David T. Mensing, Mr. Robert G. Bloedel, Mr. Henry Fischer

RESOLUTIONS COMMITTEE: Pastor E. R. Stallings, Jr., Mr. Victor K. Bloedel, Mr. Lloyd D. Martin

The Committee on Registration and Excuses was not prepared to give their initial report at this time. Therefore, the chair was taken by Vice-president Natterer and Pastor Emeritus H. David Mensing presented his President's Report in which he not only outlined some important events of the past year in our Conference, but also gave a brief account of his administration.

At the conclusion of the President's report, Vice-president Natterer appointed Rev. E. R. Stallings and Missionary Erick Erickson as the committee to review the President's report. The motion was made and seconded to receive the report of the President subject to the normal review. The motion carried unanimously.

It was moved and seconded to adopt the agenda as presented by the President. Motion carried unanimously.

The pastor loci reported on behalf of the Press Committee that no press release was made prior to the Convention. However, the intention was stated to announce pertinent events of the Convention through the local newspaper following the close of the Convention. The motion was made and seconded to receive the report of the Press Committee. Motion carried.

The president declared our noon recess.

LUNCH HOUR

PAGE 38

1986 CONVENTION PROCEEDINGS

MINUTES

The afternoon session was opened with a devotion led by Rev. Paul R. Bloedel. We sang hymn 463 and heard the Word of God as found in Ephesians 4:1-16. The devotion was closed with prayer, the Apostolic blessing and hymn 477.

The Rev. E. R. Stallings of our sister congregation in San Antonio then presented the first part of his essay entitled: "Prayer: The Truly Christian, Scriptural Doctrine and Practice." In this part of the essay, we heard what prayer really is and what it is not, or in other words, the Scriptural doctrine of prayer. There was a brief discussion following his presentation.

The next item on the agenda was the recommendations of the Board of Directors. There were three such recommendations in the form of resolutions.

RESOLUTION # 1, a change to our Constitution, Article V, paragraph 2 and associated necessary changes to other articles. (See "RESOLUTIONS" following minutes). It was moved and seconded to adopt this resolution. Because this involved an amendment to the Constitution and required a two-thirds majority vote for adoption, a division of the house was required and a rising vote was taken. The vote was 11 to 5 and thus the motion carried.

RESOLUTION # 2 was then presented as follows:

WHEREAS, the number of those signing the Constitution is not stipulated in Article IV, paragraph 1d,

THEREFORE BE IT RESOLVED that the words in the last two lines of paragraph 1d of Article IV, "and the latter shall acknowledge such acceptance by signing, at this time, the official Constitution kept by the Secretary," be deleted and the following words be substituted: "and the official Constitution, kept by the Secretary, shall be signed by the pastor and two lay voting members of the congregation received into membership."

Because of the time requirement on signing the Constitution as indicated by the words "at this time" and the constitutional requirement in many congregations that only certain officers can sign official documents and the problem with having those officers present to sign, the aforementioned resolution was amended to delete everything following the words "be deleted." It was moved and seconded to adopt the resolution as amended. Motion carried unanimously on a rising vote.

RESOLUTION # 3, the final recommendation from the Board of Directors, dealt with the use of the word "pastor" in our Constitution. (See "RESOLUTIONS" following minutes). It was moved and seconded to adopt this resolution. After brief discussion, the motion was carried.

The Finance Committee, as represented by its Chairman, Mr. Victor Bloedel, then presented its initial report to the Convention. Both a financial summary for the fiscal year and a proposed budget for Fiscal 1986-1987 were presented. Both were received unanimously.

The election of officers was the next item of the agenda. Only the names of those officers elected are here presented:

PRESIDENT: Rev. David T. Mensing

VICE-PRESIDENT: Rev. Paul R. Bloedel

SECRETARY: Rev. Mark W. Dierking

TREASURER: Mr. Victor Bloedel

1986 CONVENTION PROCEEDINGS

MINUTES

BOARD MEMBER-AT-LARGE (Mid-west): Mr. Lloyd D. Martin

BOARD MEMBER-AT-LARGE (Far west): Mr. Robert Bloedel

It was moved and seconded to postpone the balance of the elections as well as the report of the Committee on Missions to Saturday morning's agenda. Motion carried unanimously.

The Friday session adjourned at 5:38 p.m.

SATURDAY

The Saturday morning session was opened in the name of the Triune God. We sang hymn 39 and Pastor Mark W. Dierking read I Kings 3:5-13. After prayer, the opening devotion was closed with hymn 459 and the Apostolic Blessing.

President Mensing called the session to order at 9:28 a.m. The minutes of Friday's Convention sessions were read and approved as corrected.

It was moved and seconded that since Pastor Stallings' essay could be completed in one more reading, and since he did not want to break up the reading of the second half of his essay, that the reading of the essay be completed in the Sunday afternoon session. Motion carried.

The election of standing committees then was continued from Friday afternoon's session. The results of those nominations and elections were as follows:

EDITORIAL COMMITTEE:SLATE A

Rev. M.L. Natterer
Rev. P.R. Bloedel
Mr. Lloyd E. Martin

SLATE B

Rev. Mark W. Dierking
Rev. E.R. Stallings
Mr. Lloyd E. Martin

SLATE C

Rev. E.R. Stallings, Jr.
Rev. M.L. Natterer
Mr. Lloyd E. Martin

ELECTED: SLATE C

COMMITTEE ON THEOLOGICAL EDUCATION:SLATE A

Rev. P.R. Bloedel
Rev. E.R. Stallings, Jr.
Mr. Robert G. Bloedel
Mr. Phillip R. Martin

SLATE B

Rev. M.L. Natterer
Rev. E.R. Stallings, Jr.
Mr. Robert G. Bloedel
Mr. Phillip R. Martin

SLATE C

Rev. P.R. Bloedel
Rev. E.R. Stallings, Jr.
Mr. Phillip R. Martin
Rev. H. David Mensing

ELECTED: SLATE C

1986 CONVENTION PROCEEDINGS

MINUTES

COMMITTEE ON MISSIONS:SLATE A

Rev. M.L. Natterer
 Rev. Mark W. Dierking
 Mr. Daniel Bloedel
 Mr. Lloyd D. Martin
 Mr. Edward W. Johnson

SLATE B

Rev. E.R. Stallings, Jr.
 Rev. Mark W. Dierking
 Mr. Daniel Bloedel
 Mr. Lloyd D. Martin
 Mr. Henry Fischer

SLATE C

Rev. Mark W. Dierking
 Rev. E.R. Stallings, Jr.
 Mr. Dan Bloedel
 Mr. Lloyd D. Martin
 Mr. Henry Fischer

SLATE D

Rev. E.R. Stallings, Jr.
 Rev. Mark W. Dierking
 Mr. Edward W. Johnson
 Mr. Lloyd D. Martin
 Mr. Alan Reyelts

ELECTED: SLATE C

COMMITTEE ON LUTHERAN UNION:SLATE A

Rev. P.R. Bloedel (V. Pres.)
 Rev. Mark W. Dierking (Sec.)
 Rev. H. David Mensing (Sem)
 Mr. Victor K. Bloedel (Lay)

SLATE B

Rev. P.R. Bloedel (V. Pres.)
 Rev. Mark W. Dierking (Sec.)
 Rev. H. David Mensing (Sem)
 Rev. Erick E. Erickson (Lay)

ELECTED: SLATE B

FINANCE COMMITTEE:SLATE A

Mr. Victor K. Bloedel (Treas.)
 Mr. Rodney Reyelts
 Mr. Phillip Martin
 Mr. Albert Linton

SLATE B

Mr. Victor K. Bloedel (Treas.)
 Mr. Richard Jurgens
 Mr. Phillip Martin
 Mr. Elvin Stallings, Sr.

ELECTED: SLATE B

PUBLISHING HOUSE BOARD OF CONTROL:SLATE A

Rev. P.R. Bloedel
 Rev. M.L. Natterer
 Mr. Stephen Bloedel
 Mr. Victor Bloedel
 Mr. Herman Mayrhofer

SLATE B

Rev. P.R. Bloedel
 Rev. Mark W. Dierking
 Mr. Robert Bloedel
 Mr. Paul Luedtke
 Mr. Raymond Kusumi

ELECTED: SLATE B

Moved and seconded that all elections be declared unanimous. Motion carried.

It was moved and seconded that the Publishing House Board of Control be permitted to realign its membership this year so that the Business Manager position can be properly filled. Motion defeated.

Motion made and seconded upon the resignation of Mr. Paul Luedtke from the Publishing House

1986 CONVENTION PROCEEDINGS

MINUTES

Board of Control that Mr. Victor K. Bloedel be appointed to fill that vacant position. Carried.

Mr. Luedtke resigned from the Publishing House Board of Control due to inability to serve and President Mensing appointed V. K. Bloedel to replace him.

RECESS

The Convention was reconvened at 11:08 a.m. The chairman of the Committee on Missions, Rev. David T. Mensing, delivered the report of that Committee. It was moved and seconded to receive the report of the Committee on Missions. Motion carried.

Moved and seconded that the recommendations of the Committee on Missions for additions to the guidelines governing the Missionary-at-Large be adopted by the Conference in Convention. Motion carried.

Pastor Erick E. Erickson, our Missionary-at-Large, then gave an interest report on his work. He expanded on his written report and was urged to incorporate some of the facts and figures given in his oral report into his written report. He stated he would do this. It was moved and seconded to receive our Missionary's report.

LUNCH HOUR

The afternoon session was opened with a devotion led by Missionary Erickson. We joined together in singing hymn 656 and then heard God's Word in Revelation 7:9ff. We closed our devotion with the Apostolic blessing and verse 4 of hymn 651.

The chair called the meeting to order at 1:34 p.m. Pastor Paul R. Bloedel then presented the report of the Committee on Theological Education. In this report the following resolution (assigned the number "4") was submitted for adoption by the Conference:

RESOLUTION # 4:

WHEREAS the events occurring at Tinley Park during the past months have left our Seminary virtually non-functional making it vitally necessary for an alternative plan for providing for a future ministry to be carefully considered, and

WHEREAS our Seminary training must be the very best which we are able, under God's gracious blessing, to provide with our limited academic and financial resources - knowing that the future of our Conference congregations and their continuance in the pure teachings of God's Word greatly depends upon it,

BE IT THEREFORE RESOLVED that the pre-seminary preparation be assumed by the prospective student's local pastor according to the stipulations outlined in the "Worksheet Planning for the Training of a Future Ministry."

BE IT ALSO RESOLVED that our Conference provide for a future ministry through a Peripatetic Seminary training with at least the first two years of seminary training to be completed at Peace congregation in Tinley Park with H. David Mensing, pastor emeritus, serving as chief instructor and Pastor David T. Mensing as peripatetic instructor.

BE IT FURTHER RESOLVED that the chief instructor at Tinley Park and the various peripatetic instructors be paid for their work at the rate of \$12.50 per hour taught, and that the curriculum remain as much as possible the same as in our present catalog with perhaps some modifications.

BE IT FURTHER RESOLVED that this training system be under the control and supervision of the Committee on Theological Education as outlined on page four (top) of "Worksheet," and that the student may enter this program at any time during the year

1986 CONVENTION PROCEEDINGS

MINUTES

as soon as his entrance requirements are adequately fulfilled.

BE IT FURTHER RESOLVED that our congregations recognize that such a training system must require full cooperation especially on the part of the congregation whose pastor has been selected as a peripatetic instructor, and that this cooperation involve in particular the provision of free room and board for an unmarried student - with necessary financial aid for the Conference. Other cooperative efforts in the area of practical ministerial training as outlined in the "Worksheet," should be decided by the local congregation in consultation with the Committee on Theological Education.

BE IT FURTHER RESOLVED that our Conference be whole-heartedly determined to make it possible for each student to be trained for our future ministry without having to provide for his own basic sustenance or in any way be hindered from preparing adequately for his full-time studies and from his practical ministerial training.

It was moved and seconded to amend the first resolve (Resolution #4) to read:

BE IT THEREFORE RESOLVED that the pre-seminary preparation be assumed by the prospective student's local pastor as stipulated by the Committee on Theological Education.
Motion Carried.

It was moved and seconded that the fourth resolve (Resolution #4) be amended to read:

BE IT FURTHER RESOLVED that this training system be under the control and supervision of the Committee on Theological Education and that students may enter this program at various times during the year with the approval of the CTE and the instructor involved as soon as their entrance requirements are adequately fulfilled.
Motion Carried.

RECESS

Following the recess, the discussion of the CTE Report continued.

It was moved and seconded that the fifth resolve (Resolution #4) be amended to read:

BE IT FURTHER RESOLVED that our congregations recognize that such a training system must require full cooperation especially on the part of the congregation whose pastor has been selected as a peripatetic instructor, and that this cooperation involve in particular the provision of room and basic board at no charge to the student himself - any necessary costs involved to be reimbursed by the Conference. Other cooperative efforts in the area of practical ministerial training should be decided by the local congregation in consultation with the Committee on Theological Education.
Motion Carried unanimously.

It was moved and seconded to accept the report of the CTE with its resolution as amended (Resolution #4). The motion carried unanimously.

It was moved and seconded to turn over to the Resolutions Committee the matter of the 1969 Tinley Park Seminary Plan and its disposition. Motion Carried.

It was moved and seconded to turn the matter of the Tuition Fund over to the Resolutions Committee. Motion carried.

Rev. M.L. Natterer presented the Report of the Committee on Lutheran Union. The motion was made and seconded to receive the report but take the recommendation separately.

1986 CONVENTION PROCEEDINGS

MINUTES

The motion was made and seconded that negotiations between us and the LCR be conducted by a combined plenary pastoral conference and that this meeting be held in Tinley Park, Illinois, at a mutually suitable time, the dates, location and agenda for this meeting to be arranged by the CLU in consultation with the administrator of the LCR and the logistics to be arranged by the CLU with the pastor loci. Only if it becomes impossible to arrange this combined plenary pastoral conference shall the CLU and the doctrinal committee of the LCR meet together as committees. Motion carried.

Pastor Stallings then gave the report of the Committee to Review the President's Report. In the report, the committee recommended that the President's official notice of Rev. O.W. Schaefer's defection in the November/December '85 issue of the **Concordia Lutheran** be endorsed by the Conference in convention assembled and that the matter be turned over to the Resolutions Committee for proper wording. The motion was made and seconded to receive the report.

The motion was made and seconded that we approve the Committee's commitment of this proposal to the Resolution's Committee for proper wording. Motion carried.

The report of the Auditing Committee was postponed to Sunday's agenda.

The interim report of the Finance Committee was given. There were no changes from the initial report and it was moved and seconded to receive the report. The motion carried.

Rev. M.L. Natterer then presented the report of the Editorial Committee. It was moved and seconded to receive the report. Motion carried.

Pastor Bloedel presented the report of the Scriptural Publications Board of Control. It was moved and seconded to receive the report. Motion carried.

Mr. Victor Bloedel, Business Manager of Scriptural Publications, then presented his report. It was moved and seconded that the words "Embossing Machine" be changed to read "Addressograph and Graphitype". Motion carried. It was moved and seconded to receive this report. Motion carried.

The last item on the day's agenda was the initial report of the Resolutions's Committee. The Committee submitted the following:

RESOLUTION #5 recommended changes to Article XIII of the Conference Constitution (See **RESOLUTIONS** following the minutes). It was moved and seconded to adopt the resolution. Because the adoption of this resolution would result in changes to the Constitution, a two-thirds majority was again necessary. The motion carried unanimously.

RESOLUTION #6, recommended changes to Article IV,2b of our Conference Constitution, dealing with colloquies and the announcement by our president of the results thereof (See **RESOLUTIONS** following the minutes). It was moved and seconded to adopt the resolution. Again, the house was divided and the motion carried unanimously.

RESOLUTION #7 dealt with the support of the President's announcement of the defection of Rev. O.W. Schaefer in the November/December 85 "CL". It was moved and seconded to return this resolution to Committee. Motion carried.

RESOLUTION #8 dissolved the 1969 Tinley Park Seminary Plan and directed the Treasurer to disburse to former Associate Professor H. David Mensing the Retirement Funds that were rightfully his. (See **RESOLUTIONS** following minutes). It was moved and seconded to adopt this resolution. The motion carried unanimously.

1986 CONVENTION PROCEEDINGS

MINUTES

RESOLUTION #9 is printed here in full due to its nature.

WHEREAS our out-going President, the Rev. H. David Mensing, has served our Conference faithfully for many years, and

WHEREAS the Rev. H. David Mensing has recently retired from his pastoral office and now, although no longer eligible for the office of President or any other office in our Conference which requires the services of a pastor in the Scriptural sense of the Word, is an esteemed pastor emeritus among us, whose wise judgment and valued ability in the use of God's Word down through the years, has been greatly appreciated.

THEREFORE BE IT RESOLVED that we continue to use his cherished services among us on whatever committee he would be available to serve in an advisory capacity, with appropriate travel expenses and that at this Convention we honor him by singing at this time hymn #483.

It was moved and seconded to adopt this resolution and it was carried unanimously. The Convention then joined in singing hymn 483 and followed with a standing ovation for our esteemed and beloved brother, the Rev. H. David Mensing, pastor emeritus.

Announcements were made and the Convention recessed this session for dinner.

SUNDAY SESSION

We began the Sunday session with a Divine Service. The liturgy was conducted by the pastor loci, the Rev. M.L. Natterer. An instructive sermon on prayer based upon I Thess. 5:17 was delivered by our Missionary-at-Large, the Rev. Erick E. Erickson. We received the body and blood of our Lord and Savior Jesus Christ in the Lord's Supper for the strengthening of our faith and as a declaration of our unity in the Spirit.

LUNCH

The afternoon session was opened with a devotion led by our new President, the Rev. David T. Mensing. Together we sang hymn 231 and then heard the Word of God as found in Psalm 66:8-20. We joined in prayer and in singing hymn 500, closing with the Apostolic benediction.

The minutes of Saturday's session were then read. It was moved and seconded to approve the minutes as read. Motion carried.

Pastor Stallings then read the final portion of his essay on prayer. In this section Pastor Stallings spoke of the practical aspects of prayer, listing five reasons Scripture gives which should move Christians to pray. After a brief discussion, it was moved and seconded that the essay be accepted with thanks, subject to the usual review by the praesidium prior to publication.

RECESS

The first order of business was the report of the Auditing Committee. It was moved and seconded to receive the report. Motion carried unanimously.

The final report of the Committee on Registration and Excuses showed 6 pastoral delegates, 7 lay delegates and 4 alternates. Visitors in attendance at the Divine Service and at the Convention numbered approximately 150. 52 communed at the Lord's Table, 37 as guests of St. John's. Moved and seconded to receive the report. Motion carried.

1986 CONVENTION PROCEEDINGS

MINUTES

Rev. David T. Mensing then presented the Statistical Report in summary. Moved and seconded to accept the report. Motion carried.

Our treasurer, Mr. Victor K. Bloedel, then presented the final report of the Finance Committee. Moved and seconded to adopt the budget as presented. Carried unanimously.

The Resolutions Committee submitted their final report as follows:

RESOLUTION #7 was resubmitted to the Convention Assembled after being returned to Committee on Saturday. This Resolution endorsed the action of former President H. David Mensing in his official notice of the Rev. O.W. Schaefer's sinful separation from our fellowship (November/December 1985 "CL"). It was moved and seconded to adopt this resolution. Motion carried unanimously.

RESOLUTION #10 recommended that the present Tuition Fund be changed to a "Student Aid Fund" to be administered by the CTE. Motion made and seconded to adopt. Motion carried unanimously.

RESOLUTION #11 - expressed thanks for sermons, essay, devotions, etc. Carried.

RESOLUTION #12 - expressing thanks to Stephen Bloedel for his services as organist. Carried.

RESOLUTION #13 - thanks to officers, standing committees, etc. Carried.

RESOLUTION #14 - thanks to the Secretary of Conference. Carried.

RESOLUTION #15 - thanks to Mr. and Mrs. Paul Luedtke for services in preparing Sunday School materials. Carried.

RESOLUTION #16 - thanks to host congregation and thanks to God for so blessing our Conference in convention assembled. Carried.

It was moved and seconded that the invitation of Peace Congregation, Tinley Park, Illinois to host the Convention in 1987 on June 26,27,28, be accepted with thanks. Motion carried unanimously.

Announcements were then made. President David T. Mensing announced, at the request of the pastor loci, the following offering figures for the Convention :

FRIDAY OFFERINGS: 255.00 (Conference Treasury)

SUNDAY OFFERINGS: 854.00 (to help defray congregation expenses)

President Mensing also announced that the medical fund established for Rev. Mark W. Dierking had reached \$3300.00 and that this money had been turned over to Pastor Dierking. He thanked the brethren for their loving, Christ-like support of Pastor Dierking.

Pastor Dierking also expressed his sincere thanks for the wonderful expression of love for both him and the Lord whose Word he has been called to preach.

Pastor Bloedel gave to our President a request from the Lutheran World Federation for an updated listing for our Conference. Pastor Mensing will prepare a new entry and forward it to the LWF.

The minutes of Sunday's Convention sessions were read and approved as read.

Finally, the members of the Board of Directors were reminded that their organizational meeting was scheduled for 7:00 that evening.

The Convention was closed with a devotion led by President David T. Mensing. A motion was made

1986 CONVENTION PROCEEDINGS

MINUTES

and seconded to adjourn and the motion carried unanimously. We joined in singing hymn 292 followed by prayer and the traditional closing exhortation. The closing benediction was given at 5:05 p.m.

Respectfully submitted,

Rev. Mark W. Dierking, Secretary

1986 CONVENTION PROCEEDINGS

RESOLUTIONS

RESOLUTIONS OF THE CONVENTION

of the

CONCORDIA LUTHERAN CONFERENCE

held at

St. John's Lutheran Church
Lebanon, Oregon
June 20-22, 1986

RESOLUTION #1

WHEREAS our Conference business is carried on and expedited through the recognized voting members at our annual conventions, and

WHEREAS we have had no advisory members for many years, and

WHEREAS the recognition of advisory members and their holding office in our midst can conflict with the congregational polity of our Conference,

BE IT THEREFORE RESOLVED to delete entirely paragraph 2 of Article V, on advisory membership, in our Conference Constitution - to strike also the words "voting membership" as well as "1" in the first paragraph of Article V, and

BE IT ALSO RESOLVED to delete the words "both congregational and advisory" from paragraph 1d, Article IV, line 1, also the words "or of any advisory member" from the last line of paragraph 1 in Article VI and the words "nor advisory members" from line 1, Article VII, and replace the word "Neither" in that same line with the word "No."

RESOLUTION #2

WHEREAS the number of those signing the Constitution is not stipulated in Article IV, paragraph 1d,

THEREFORE BE IT RESOLVED that the words in the last two lines of paragraph 1d of Article IV, "and the latter shall acknowledge such acceptance by signing, at this time, the official Constitution kept by the Secretary," be deleted.

RESOLUTION #3

WHEREAS during the past year it has become apparent that the resolution regarding the word "pastor" (found on page 42 of the 1984 Proceedings) has been interpreted in two different ways: Some contending that the term "pastor" in our Constitution is to be understood as referring to "anyone who has served among us in the pastoral ministry and are presently serving in auxiliary offices, such as assistant pastors and seminary professors," while others interpret the phrase, "and are presently serving in auxiliary offices, such as, assistant pastors, and seminary professors" as modifying both "those who have served among us in the pastoral office" and those who "had been candidates for the reverend ministry." and,

WHEREAS the Lord Himself has made it clear in Scripture **who** is to be regarded as a pastor among us, namely, one who is a properly called servant of the Word in a local congregation, Eph. 4:10-12; Titus 1:5; Acts 20:28, and

1986 CONVENTION PROCEEDINGS

RESOLUTIONS

WHEREAS local congregations with their pastors (in the Scriptural sense of the term) form the membership of our Conference and no allowance is made for personal voting membership, and

WHEREAS the pastors **alone** have the God-given responsibility for the oversight of their respective congregations (I Pet. 5:2; Acts 20:28) also with regard to their joint endeavors in the carrying out of the Scriptural objectives of the Conference, and this responsibility is not given to the incumbents of any auxiliary office, and

WHEREAS the Scriptural doctrine of the local congregation with its pastoral office is so grossly perverted throughout all Christendom today, and it is necessary for our Conference to give a clear confession of its Scriptural position also in this matter,

THEREFORE BE IT RESOLVED that our Pastoral Conference propose to the Board of Directors that a recommendation be made to the 35th Annual Convention of our Conference that the word "pastor" as used in the Conference Constitution be limited exclusively to the way this term is used in Scripture. Vacancy pastors who have no congregation of their own, missionaries, professors and pastors emeriti may serve in any respective office or on any committee in the capacity of a layman as designated by the Constitution. However, because of their special gifts and experience, these men may indeed serve as advisory members in the Pastoral Conference and on the Board of Directors.

BE IT FURTHER RESOLVED that the word "pastor" may be applied to those who previously served as pastors in our Conference as a title of honor and respect, but this is not the sense in which this term is used in our Constitution.

RESOLUTION #4

WHEREAS the events occurring at Tinley Park during the past months have left our Seminary virtually non-functional making it vitally necessary for an alternative plan for providing for a future ministry to be carefully considered, and

WHEREAS our Seminary training must be the very best which we are able, under God's gracious blessing, to provide with our limited academic and financial resources - knowing that the future of our Conference Congregations and their continuance in the pure teachings of God's Word greatly depends upon it,

BE IT THEREFORE RESOLVED that the pre-seminary preparation be assumed by the prospective student's local pastor as stipulated by the Committee on Theological Education, and

BE IT ALSO RESOLVED that our Conference provide for a future ministry through a Peripatetic Seminary training with at least the first two years of seminary training to be completed at Peace congregation in Tinley Park with H. David Mensing, pastor emeritus, serving as chief instructor and Pastor David T. Mensing as peripatetic instructor.

BE IT FURTHER RESOLVED that the chief instructor at Tinley Park and the various peripatetic instructors be paid for their work at the rate of \$12.50 per hour taught, and that the curriculum remain as much as possible the same as in our present catalogue with perhaps some modifications.

BE IT FURTHER RESOLVED that this training system be under the control and supervision of the Committee on Theological Education and that students may enter this program at various times during the year with the approval of the CTE and the instructor involved as soon as their entrance requirements are adequately fulfilled.

BE IT FURTHER RESOLVED that our congregations recognize that such a training system must require

1986 CONVENTION PROCEEDINGS

RESOLUTIONS

full cooperation especially on the part of the congregation whose pastor has been selected as a peripatetic instructor, and that this cooperation involve in particular the provision of room and basic board at no charge to the student himself - any necessary costs involved to be reimbursed by the Conference. Other cooperative efforts in the area of practical ministerial training should be decided by the local congregation in consultation with the Committee on Theological Education.

BE IT FURTHER RESOLVED that our Conference be wholeheartedly determined to make it possible for each student to be trained for our future ministry without having to provide for his own basic sustenance or in any way be hindered from preparing adequately for his full-time studies and from his practical ministerial training.

RESOLUTION #5

WHEREAS some of the Articles mentioned as unchangeable in Article XIII of our Conference Constitution contain parts which are neither of a doctrinal or confessional nature, and

WHEREAS Article XIII has omitted Article I which should be regarded as unchangeable,

THEREFORE BE IT RESOLVED that the unalterable parts of our Constitution be listed in Article XIII as follows: "I, II, III, IV, 1a,b,c, 2a, VI.

RESOLUTION #6

WHEREAS there is a certain amount of unclarity in Article IV,2b of our Constitution

BE IT THEREFORE RESOLVED that the entire parenthetical statement, at the close of Article IV,2b, be deleted and that the statement preceeding the parenthesis be revised to read: "The President shall make official notice of such colloquies beforehand to the pastoral members of the Conference and he shall also announce in our official publication the results when the colloquy has been passed."

RESOLUTION #7

WHEREAS the official notice of the defection of former Professor O.W. Schaefer placed in the November/December 1985 issue of the "C.L." by President H. David Mensing has been challenged by O.W. Schaefer,

BE IT THEREFORE RESOLVED that the Concordia Lutheran Conference in convention assembled go on record as fully approving this official notice, as such official notice by our President is in complete harmony with his constitutional duties and the Holy Scriptures (Isaiah 56:10-11; Ezek. 3 and 33), and completely in accord with the facts as documented by the minutes of Peace congregation, Tinley Park, and the records of correspondence of the Conference through its officers;

BE IT FURTHER RESOLVED that we find the President's characterization of the sinful separation as a "defection" and "for carnal reasons" as expressed in his column in the January/February 1986 issue of the "C.L." to be completely accurate according to the facts.

BE IT FURTHER RESOLVED that we recognize in this action of our President no intent to besmirch the character or reputation of Rev. O.W. Schaefer, and that no libel has been committed against him.

1986 CONVENTION PROCEEDINGS

RESOLUTIONS

RESOLUTION #8

WHEREAS the 1969 Tinley Park Seminary Plan has, by virtue of the defection of its Professor/President, been made effectively unworkable,

THEREFORE BE IT RESOLVED that we recognize the termination of the 1969 Tinley Park Seminary Plan with its offices of Professor/President and Associate Professor,

AND THEREFORE BE IT FURTHER RESOLVED that the Conference Treasurer be directed to disburse the monies remaining in the Retirement Fund to former Professor H. David Mensing as his full-vested retirement amount.

RESOLUTION #9:

WHEREAS our out-going President, the Rev. H. David Mensing, has served our Conference faithfully for many years, and

WHEREAS, the Rev. H. David Mensing has recently retired from his pastoral office and now, although no longer eligible for the office of President or any other office in our Conference which requires the services of a pastor in the Scriptural sense of the Word, is an esteemed pastor emeritus among us, whose wise judgment and valued ability in the use of God's Word down through the years has been greatly appreciated.

THEREFORE BE IT RESOLVED that we continue to use his cherished services among us on whatever committee he would be available to serve in an advisory capacity with appropriate travel expenses, and that at this Convention we honor him by singing at this time hymn #483.

RESOLUTION #10:

WHEREAS we have \$1585.69 in our seminary tuition fund established in accordance with the 1969 Tinley Park Plan, and

WHEREAS the 1969 Tinley Park Seminary Plan has been officially terminated at this convention, and

WHEREAS we recognize that young men presenting themselves for ministerial training will have certain monetary needs,

THEREFORE BE IT RESOLVED that this present fund be henceforth referred to as the Student Aid Fund, and that the guidelines for usage be arranged by the CTE.

RESOLUTION #11:

WHEREAS the convention delegates have been blessed and edified by the sermons delivered at the convention, the opening service sermon by President H. David Mensing, and the Sunday sermon by Missionary E.E. Erickson and,

WHEREAS the delegates have also been edified and strengthened by the Opening Devotions conducted by our pastors and,

WHEREAS we also received instruction and edification from our Convention essay presented by Pastor E.R. Stallings,

THEREFORE BE IT RESOLVED that the Conference thank Pastor Emeritus H. David Mensing and

1986 CONVENTION PROCEEDINGS

RESOLUTIONS

Missionary Erick E. Erickson for their fine sermons, and Pastor E.R. Stallings for his essay, and the respective pastors for their opening devotions.

RESOLUTION #12:

WHEREAS the music of the divine services and devotions is such an important part of our worship of the Lord,

BE IT RESOLVED that we express special thanks to the Convention organist, Mr. Stephen Bloedel, for his services in our Convention.

RESOLUTION #13:

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

THEREFORE BE IT RESOLVED that we express our thanks and appreciation for all that our brethren have accomplished this past year to the glory of God and the good of our Conference.

RESOLUTION #14:

WHEREAS even though we are always grateful for the efforts of all our officers and board members, especially in their very long hours of work at the Convention itself, nevertheless

BE IT RESOLVED that the Convention recognize with great appreciation the fine work of our Secretary who has supplied us with virtually instantaneous minutes from his computer, minutes which are complete and accurate.

RESOLUTION #15

WHEREAS Paul F. Luedtke and his dear wife have furnished for many years and are still providing, under the auspices of Scriptural Publications our mimeographed Sunday School worksheets and Memory Treasury sheets without any recognition or even knowledge of the brethren,

BE IT RESOLVED that we extend our heartfelt thanks to brother Paul and his wife Tommy for their labor of love to the brethren.

RESOLUTION #16:

WHEREAS the planning and hosting of a Conference convention requires untiring devotion and cooperation on the part of the members of the host congregation with their pastor, with such hospitality consisting of providing housing for delegates and their families, assistance with transportation, and of serving meals, and being ready to meet whatever unexpected needs which may arise,

THEREFORE BE IT RESOLVED that the Concordia Lutheran Conference express its special and heartfelt gratitude to the pastor and people of St. John's Lutheran Church, Lebanon, Oregon, for all their efforts and labor of love in being most gracious and generous hosts of this the 35th Annual Convention of our Conference.

AND BE IT FURTHER RESOLVED that we all lift up our hearts unto the Lord in prayer to praise and glorify His holy Name for all His tender mercies upon us in and through His Son Jesus in whom we have redemption, even the forgiveness of sins.