

The
Concordia Lutheran



“The Scripture cannot be broken.” John 10:35.

“Thy Word is a Lamp unto my feet, and a Light unto my path.” Psalm 119:105.

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“Redeeming
the
time...”

— Ephesians 5:16



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STATEMENT OF PURPOSE:

To set forth in simple and plain language the pure doctrine of God's Word as taught by the true Lutheran Church in full accordance with the **Book of Concord of 1580** and the **Brief Statement of 1932.**

To show, **on the basis of Scripture**, what true Christians are to believe and how, out of love for their Savior Jesus Christ, they are to lead Godly lives.

To furnish aids for Bible study and articles for Scriptural devotion and meditation.

To demonstrate, by our Scriptural stand, that our **Concordia Lutheran Conference** is not a sect or false church body, but that the congregations which form it confess, teach, and practice the Word of God in its full truth and purity and use the Sacraments according to Christ's institution. All who do this are the true visible Church on earth.

To seek out all who truly share our Scriptural position in doctrine and practice, and to urge the mutual public acknowledgment of such God-given unity. Thus we shall be able thereafter to practice a God-pleasing fellowship with them.

To show that we do not have among us a mixture of divergent teachings but that we are "*perfectly joined together in the same mind and in the same judgment.*"

To set forth pertinent historical information which has a bearing upon the Church and to expose modern philosophical thought and the so-called scientific theories which contradict the Word of God.

To expose particularly the false teaching and practice of the various so-called "Lutheran" church bodies by comparing their teachings and practices with what is plainly recorded in the Word of God, in the Lutheran Confessions, and in the old orthodox Lutheran writings.

To expose false teaching and practice wherever it makes its appearance and to keep abreast of the current happenings in the church and among the nations as signs of the times.

To be truthful and factual in our reporting and freely to correct any misinformation of which we are not aware and which has been called to our attention. Also to clarify any information or statement of doctrine or practice which may be unclear to our readers or which may create a wrong impression.

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URGENT!

“Redeeming the time...”

with respect to the training of future pastors in our Conference

Report of the
Committee on Theological Education
to the
58th Annual Convention
of the
Concordia Lutheran Conference
June 27, 2009

Introduction

- I. Every one of our current pastors confidently confesses with the Psalmist concerning his longevity here in this present world: “*My times are in Thy hand*” (Psalm 31:15). Neither they nor their respective congregations have advance information as to the “*times or the seasons which the Father hath put in His own power*” (Acts 1:7). Moreover, the topic of our present discussion is not the result of worldly or fleshly anxiety regarding “*the morrow*” which, our Savior says, “*shall take thought for the things of itself*” (Matthew 6:34) and will be bad enough when it gets here.
- II. Our pastors are fully aware that their incumbency in the Pastoral Office ceases when the Lord mercifully and graciously calls them from this vale of tears to Himself in heaven; and their respective congregations are aware that any vacancy in that office among them will need to be filled as soon as possible so as to avoid the lack (Titus 1:5) of what the Lord Himself ordained for the nourishment and oversight of His sheep and lambs, namely, the Office of the Public Ministry in their midst.
- III. We also believe, teach and confess that it is the Holy Spirit of God, who *mediately*, through the call of the local congregation, fills the Pastoral Office with the incumbent that He desires and makes that man the bishop or overseer of that flock with his primary responsibility of feeding it and nurturing it with the Word of God, as he that must give account (Acts 20:28; I Peter 5:2; Hebrews 13:17; etc.).

- IV. But just as it is “*the Lord of the harvest*” who **sends** laborers into His harvest (Matthew 9:38), so it is the duty and privilege of the Christians themselves to **train** such laborers for the work of harvesting, committing unto the new recruits what was once committed to their predecessors (II Timothy 2:2), so that they are well-equipped workmen, able rightly to divide the Word of Truth (II Timothy 2:15) and to make full proof of their service in the Lord’s vineyard (II Timothy 4:5).
- V. It is the work of **training** diligent laborers, unashamed workmen, faithful stewards, watchful bishops, able pastors and teachers, bold preachers of the Word, that requires “*time*” on our part to complete in workmanlike fashion, “*time*” that **we** must set aside, arrange, schedule, and use to full advantage while it is still ours. THAT time is in *OUR hands* to employ wisely while we have it and to “*redeem*” zealously lest we lose it — and with it the opportunity to prepare capable, fit and well-prepared Candidates of the Holy Ministry for our churches! May the Lord of the Church graciously enable us to do so willingly, cheerfully, unstintingly and diligently to His glory and to the benefit of His Kingdom, that no flock of the Savior in our precious fellowship may ever suffer a famine of the hearing of God’s Word (Amos 8:11) or lack a faithful shepherd’s leading (Matthew 9:36)!
- VI. As we consider the solemn responsibility set before us and the time-frames that suggest a sense of **real urgency** in seeing to our task promptly, efficiently and resolutely, let us “*perform the doing of it*” (II Corinthians 8:11), confident that “*God is able to make all grace abound toward [us], that [we], always having all sufficiency in all things, may abound to every good work*” (II Corinthians 9:8) to the praise of His grace in Christ Jesus, the Savior and Head of His Church!
-

What makes the matter of “*redeeming the time*” with respect to the training of future pastors in our Conference so

URGENT?

It is NOT the mortality of our present pastors,
but the *time* needed to train their **REPLACEMENTS**.

Consider the following **facts**:

- ❑ The average age of our present pastors is almost 64 years.
(This average includes the ages of our two youngest pastors at 54 and 33 years respectively.)
- ❑ The average age of our four oldest pastors is almost 74 years.
- ❑ Our eldest pastor is almost 83 years of age.
- ❑ We have at present *NO* candidates of the ministry available to fill a vacancy in *even one* of our congregations.
- ❑ We have a five-year* theological training program — **assuming full-time study**. (*5½ years before adoption of a revision to our curriculum which reduced it to five.)
- ❑ Our current student has completed his **first** year of theological training, studying on a part-time basis.
- ❑ If *full-time study* were possible after the completion of his first year, his graduation as a *c.r.m.* would not be envisioned before *June, 2013*.
- ❑ If only *part-time study* is possible, no graduation is foreseeable *before 2017*.
- ❑ The availability of only *one* candidate by June of 2013 will not supply our need for future pastors.

The fact that this situation is **URGENT** is critical to understand.

Consider the following **eventualities**, even if we had *full-time* students:

- ❑ If the Lord took even ONE of our pastors home to heaven before 2014, **no one** would be prepared to replace him.
- ❑ If the Lord permitted even ONE of our pastors to become disabled *before 2014*, **no one** would be prepared to replace him.
- ❑ Without **additional** students —studying on a *full-time* basis— the above eventualities would be gravely compounded by the death or disability of **more than one** pastor *before 2014*.
- ❑ Without the **promise** of God in His Word that **none** of our pastors will either die or become disabled *before 2014*, we dare not simply **assume** their perpetual and uninterrupted service.
- ❑ If we as a Conference of congregations **ignore** the seriousness of these eventualities, we will be derelict in our mutual responsibilities.
- ❑ If we as a Conference of congregations do not do all in our power to **avert** these eventualities, we will have to answer for our inaction.
- ❑ If we as a Conference of congregations do not set as our **priority** the recruitment, training and support of theological students and do everything we can to enable their *full-time study*, the results may be catastrophic for our churches and for our people.
- ❑ If we as a Conference of congregations do not **determine**, under God and with His blessing, to sacrifice what is necessary to bring

this about, our reluctance to “*redeem the time*” may have untimely consequences.

- ❑ If we fail to act NOW, are we prepared to face the resulting *realities* which should not be difficult to envision?

The foreseeable realities make it **URGENT** that we do not delay.

Consider the following **realities**:

Without a **pastor** in one or more of our congregations, particularly for a protracted period of time...for *five* or even *ten* years,

- ❑ There will be a *lack* of the office that the Lord Himself instituted for the spiritual care and oversight of those local flocks (Titus 1:5; Acts 20:28; I Peter 5:2ff.; I Thessalonians 5:12-13; Hebrews 13:17; etc.).
- ❑ There will be a famine of “*hearing the words of the Lord*” (Amos 8:11); for “*how shall they hear without a preacher?*” (Romans 10:14c; cf. II Timothy 4:2a).
- ❑ The regularity and consistency of Christian education is likely to suffer without a well-qualified pastor apt “*to teach others*” (II Timothy 2:2), “*to exhort and to convince gainsayers*” (Titus 1:9), “*rightly dividing the Word of Truth*” (II Timothy 2:15) “*with all longsuffering and doctrine*” (II Timothy 4:2c). What about Confirmation instruction for our children and adult classes for prospective members??
- ❑ Unless the practice of *lay communion* is established, the **Lord’s Supper** will not be celebrated with due frequency; and pastoral oversight and accountability in the use of the Sacrament will be completely absent (I Corinthians 4:1; Hebrews 13:17; etc.).
- ❑ There will be no pastoral comfort and guidance, no pastoral visits in cases of emergency, no pastoral assistance in times of trial and adversity, and no pastoral instruction and counsel in matters of Christian admonition and church discipline. There will be no Pastoral *Office*.
- ❑ Marriages will be solemnized only by *civil* authorities. There will be no church weddings as is customary in Christian congregations.
- ❑ Baptism may be administered by *lay members*, as in cases of urgency; but burials, too, will have to be conducted by authorized laymen.
- ❑ This situation will continue for *several years* until a candidate is available.

Our most optimistic target date makes it **URGENT** that we act *quickly* to “*redeem the time*” that we have. The calendar will not stand still.

Consider what our situation will be, even *without* the death or disability of one or more of our present pastors, ...

...in **2014** (the *earliest date* at which we can envision a graduation) —

- The average age of our present pastors will be almost **69 years**. (This average includes the ages of our two youngest pastors who will then be 59 and 38 years old respectively.)
- The average age of our four oldest pastors will be almost **79 years**.
- Our eldest pastor will be almost **88 years** of age. And...
- We will have graduated **ONE** candidate — assuming his *full-time* study.

...in **2019** —

- The average age of our present pastors will be almost **74 years**. (This average includes the ages of our two youngest pastors who will then be 64 and 43 years old respectively.)
- The average age of our four oldest pastors will be almost **84 years**.
- Our eldest pastor will be almost **93 years** of age. And...
- We will have graduated **ONE** candidate — assuming only *part-time* study.

By the grace of God, who has *poured us out a blessing* (Malachi 3:10) to **help us “redeem the time”** in preparing faithful pastors for the future, your Committee on Theological Education has some **GOOD NEWS** to share with the Conference... **GOOD NEWS** that makes it *more URGENT* that we act **NOW**:

- As of this spring, we have **two new applications** for matriculation into our seminary program.
- BOTH prospective students have committed themselves to studying **full-time** beginning in September 2009.
- Their full-time study, however, will depend upon the **Conference’s commitment** to grant them a subsistence level of support (as we did to our student from 1998-2003).
- Our current student, who is at present studying only *part-time* while supporting his family, has also committed himself to studying **full-time** beginning in September 2011.
- At that time, the **THREE** students —having converged at the same point in the curriculum— will complete their last three years together and graduate, God-willing, in June 2014.
- Thus, the *mutual commitment* of the students and the Conference, under the gracious blessing of the Lord of the Church, will result, God-willing, in **THREE available candidates** for the ministry by June 2014.

- ❑ It is hoped that, as “success breeds success” under the mighty hand of God, **even more** men will commit themselves to study for the Holy Ministry, so that, by His grace, none of our precious flocks will ever lack a faithful shepherd’s leading.
- ❑ This **mutual commitment** on the part of BOTH the students AND all the congregations of the Conference will require **great sacrifice** “over the long haul;” but the **alternative**, as outlined above, is truly **unthinkable!**

What will be the **COST** of this undertaking to our congregations?

—When the Conference fully supported a seminarian **in the past** — both when he was single and when he was newly married — the cost varied somewhat, depending on whether the Conference also had to pay the cost of his *housing*. The costs to the Student Aid Fund were as follows:

- First Year** (January 1998 thru June 1999 – 3 semesters), housing provided *gratis* by Peace, Oak Forest: \$ 300.00/mo.
- Second Year** (1999–2000) including housing rented: \$ 300.00/mo.
- Third Year** (2000–2001) including housing rented: \$ 600.00/mo.
- Fourth Year** (2001–2002) housing provided *gratis* by St. John’s, Lebanon: \$ 300.00/mo.
- Fifth Year** (2002 – 2003) [Student newly married; no children], housing provided *gratis* by St. Mark’s, Sauk Village: . . . \$ 1000.00/mo.

In addition, the student’s moving costs from location to location were assumed by the Conference, and some medical costs were defrayed. This was for **ONE full-time** student — who is now a pastor among us — a cost well worth the price!

—Proposed support for the *coming year*, 2009 – 2010, involves **TWO** full-time students. [No support is requested for our part-time student.]

- First Year** (2009 – 2010):
- Single student, housing provided *gratis* by Peace: \$ 300.00/mo.*
- Married student with three children, housing provided *gratis* by Pastor and Mrs. Mensing: \$ 1600.00/mo.**
- TOTAL:** \$ 1900.00/mo.

This is for **TWO full-time** students.

*No adjustment for cost-of-living since 1998
 No adjustment for cost-of-living since 2002, but +3 children. This is \$6,590.00/yr. **below the federal “**poverty**” level of bare subsistence!

This level of support is sustainable by the *Student Aid Fund** for **over two years** *without additional contributions*:

2009 – 2010	\$ 22,800.00
2010 – 2011	<u>22,800.00</u>
TOTAL:	\$ 45,600.00

*Current Balance as of 5/31/09 is \$56,437.98

—Thereafter, the **THIRD full-time student** (our current *part-time* student) would be added to the equation.

By that time he will have completed his second year on a part-time basis and will be able to join the other two at the same point in the curriculum, thus saving instructional costs (8 credit hours @ \$ 75. = \$ 600.00/mo.) necessary to continue him on a *part-time* basis while the others proceed on a *full-time* basis.

His needs, however, will be somewhat different from the other married student since *he will have to provide his own housing*.

Married student with two children (at present), housing at his own cost
..... \$ 2300.00/mo.

(The money saved by incorporating him into the program on a *full-time* basis will, by the time of his graduation, more than offset the cost differential between him and the other married student by eliminating three extra years of part-time instruction.)

NOTE that the sacrifice undertaken under this plan by our **students** is **CONSIDERABLE!** Imagine supporting a family of four or five — including providing one’s own housing — on \$ 27,600.00 per year! This is what the U. S. Department of Health and Human Services considers to be living on the “**poverty**” level, less than half of the local median household income.

These men are not “going to school” in order to launch a lucrative career for themselves. On the contrary, they are *giving up* the chance for a lucrative career, to live in **poverty** for the Lord’s sake and for OURS! For **all of us TOGETHER** to assume a *proportional share* of their support is a **SMALL** sacrifice for **US** in comparison to **theirs**.

The **principle of Scripture** is that some should not be eased and others burdened, but that there should be “*an equality*” in the bearing of the load (II Corinthians 8:13-14). This is to be also **OUR** burden, not just the burden of our theological students.

What might that burden be for the next **five years** — *statistically* speaking?

Consider the following figures as **estimates** (on the basis of our statistics — *updated* since the convention with the latest numbers):

- ❑ Per *communicant* member per **month**: \$ 12.29 ...per **week**: \$ 2.84
- ❑ Per *voting* member* per **month**: \$ 36.44 ...per **week**: \$ 8.41
(*if ONLY the *voting* members contributed)

While not every communicant member is a wage earner...
while not every voter *may* be a wage earner...
but while there may be more than one wage earner in a household, and even teenage members may have a little job or even an allowance...

...the “average” amount needed (*statistically* on the basis of the total communicant membership of the Conference) is not a huge figure, not a “budget-breaker,” not much of a “sacrifice” even for a teen, considering the fact that \$ **2.84** represents expenditures that are made *out-of-pocket* routinely and even impulsively with little or no regard to their “economic impact.” \$ 2.84 is less than what is commonly spent for:

● a burger and fries ● a milkshake ● a 6" *Subway* sandwich ● a latte grande ● a large slice of pizza ● a movie rental ● a *Big Mac* ● two AA batteries ● one 13w CFL bulb ● an 11 oz. bag of chips ● a bagel or muffin and a medium coffee ● a small drink at the movies ● a *Happy Meal* ● a weekly magazine (*People, Time, Newsweek*) etc.

If **ALL of our people** participate and share the burden, *one* such “sacrifice” per week per communicant member will finance the effort.

Considering the ALTERNATIVE to sacrificing NOW in order to provide candidates of the ministry for our FUTURE, the cost to our people is small indeedespecially compared to the sacrifice being made by our students.

We need to “*redeem the time*” NOW. This is truly an **URGENT** matter.

Your **Committee on Theological Education** therefore proposed to the Conference in convention assembled that:

● Beginning with this present fiscal year, the Conference return to its former practice of supporting *full-time* theological students in its seminary program at a subsistence level to be reviewed annually in convention assembled as to its adequacy.

- Funding for this support will come from the *Student Aid Fund* of the Conference; and ongoing, regular contributions to defray this joint effort will be solicited from the congregations of the Conference to share according to the principle of Scripture (II Corinthians 8:13-14).
- The *initial* level of support for the 2009-2010 fiscal year will be:
 - a) \$ 300.00 per month for an unmarried student (assuming housing is provided *gratis* by the host congregation);
 - b) \$ 1600.00 per month for a married student with children (assuming housing is provided *gratis* by others as a brotherly sacrifice for the Lord's work).
- This support will be paid on a twelve-month basis, since the students will have sacrificed, for the Lord's sake and for ours, any other means of financial support for the next five years.
- The congregations will be encouraged to build up the *Student Aid Fund* from its current level in anticipation of supporting a third student beginning in September, 2011.

“Ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich.... Now therefore perform the doing of it; that, as there was a readiness to will, so there may be a performance also out of that which ye have.” — II Corinthians 8:9, 11

(The entire report and its proposals were *unanimously adopted*.)





Convention Digest

Motto:
“Redeeming the time...”
—Ephesians 5:16

The 58th Annual Convention, held at Trinity Ev. Lutheran Church, Oak Park, Illinois, officially began on Friday morning, June 26, with a Divine Worship Service of Convocation in which the local pastor, the Rev. Robert J. Lietz, served as the liturgist. The Conference President, the Rev. Edward J. Worley, delivered the keynote sermon on Amos 8:1–14, taking as his theme: *A People “Ripe” for God’s Terrible Judgment: A Famine of God’s Word*, and dividing it into two parts, namely, **I.** When does God consider a people “ripe” for judgment? and **II.** What judgment does God send upon such a people?

Following the service, the first session was called to order by the President, who first appointed the standard convention committees. He then delivered his annual report in which he expressed thanks to the Lord for His gracious blessings bestowed upon our Conference and briefly summarized what would be presented in the Doctrinal Essay and Sunday Sermon, as well as in the various reports to be heard during the convention.

After the noon meal, sessions were opened with a devotion conducted by Pastor Paul E. Bloedel. The convention first ratified three actions of the Board of Directors that occurred between conventions: 1) \$2,500 was sent to help our Nigerian brethren, particularly the congregation in Elem Sangama; 2) \$200 was sent to cover the customs fees for items brought back by Pastor Fyneface after last year’s convention; and 3) \$20,000 was transferred from the General Fund to *Scriptural Publications* for the purchase of a Xerox copier/printer.

In the initial report of the *Finance Committee*, Mr. Robert G. Bloedel, the Conference Treasurer, first presented the *Financial Report* for fiscal year 2008–2009. The report showed a beginning cash balance of \$68,019.72 in the **General Fund** plus total receipts of \$38,829.10, yielding total cash available of \$106,848.82. Expenditures totaled

\$57,618.78, leaving an ending cash balance as of May 31, 2009 of \$49,230.04. There was an increase in the *Student Aid Fund* from \$42,731.15 at the beginning of the fiscal year to an ending balance of \$56,437.98 on its closing date, May 31, 2009. Total cash in all funds as of May 31, 2009: \$105,668.02. The Treasurer then distributed the Finance Committee's *Budget Worksheet* for the new fiscal year, June 1, 2009 through May 31, 2010. It showed a beginning cash balance of \$49,230.04 and anticipated receipts (including the pledges of our congregations) of \$23,817.05 for total cash available of \$73,027.09 in the *General Fund*. Projected expenditures totaled \$36,925.00, including: *Scriptural Publications*—\$3,500.00; Ekaterinburg Subsidy—\$9,600.00; Ekaterinburg Facilities Rental Subsidy—\$2,400.00; Archival Subsidy—\$500.00; Telephone Expense—\$100.00; Convention Expense—\$1,000.00; General Travel Expense—\$5,000.00; Seminary Instructors' Salaries—\$12,825.00; Miscellaneous Expense—\$2,000.00.

Pastor Mensing, chairman of the *Editorial Committee*, first reminded the delegates that our *Concordia Lutheran* is the *official organ* of the Conference and, as such, the official testimony of our church body concerning our doctrine and practice (Cf. *Brief Statement*, ¶29). Therefore,



it is his responsibility as editor to make sure not only that its doctrinal content is sound, but that even the words and expressions used are clear and unmistakable. Special thanks was expressed to the pastors who wrote and submitted articles; to Pastor Lietz, the *Book and Tract Editor*, and to Jason Mabe, the lay member of the committee, for their help in editing the articles; and to Mr. Phil Martin, the Print Shop Manager of *Scriptural Publications*, for his invaluable assistance in readying copy for printing before each issue was finally

sent to the “press.” The editor expressed gratitude in the Lord for the loving service and diligent hard work of all involved and for the success of their efforts under the Lord’s blessing.

Pastor Lietz, the chairman of the *Committee on Missions*, divided his report into two main concerns: **1)** our brethren in Russia, and **2)** our brethren in Nigeria. He noted that the committee was receiving regular information from Pastor Schurganoff about his work in Russia, and that it was strongly urging Pastor Schurganoff to become more familiar and even proficient with English—using the Rosetta Stone® software that

was donated anonymously by a member of the Conference. The chairman recommended maintaining the current level of subsidy to our Russian brethren and funding of the translation of two instructional papers dealing with Christian giving and the support of the Pastoral Office. With regard to Nigeria, the chairman mentioned some of the generous gifts sent to the Nigerian congregations from various sources within the Conference, as well as the ongoing unrest caused by “militants” particularly in Elem Sangama. In response to the pressing needs that resulted from the disturbances, the Board of Directors had authorized the sending of assistance (\$2,500) in May of this year. Pastor Lietz also noted the death of Pastor Robinson Dodo and the sorrow endured by Pastor and Mrs. Ekele, whose first child died just before birth; and Mrs. Ekele herself almost died as well. Pastor Fyneface is currently checking into the medical options that are available to him regarding his goiter, now that his trusted doctor of many years has retired.

Pastor Lietz, also the chairman of the *Publishing House Board of Control*, began his report by calling special attention to the purchase of a new Xerox copier/printer. Mr. Phillip Martin, the Print Shop Manager, was given the floor to discuss in detail the capabilities and benefits of



this new machine. He reported that the old Ricoh machine was unreliable and not designed for the capacity demanded by the projects undertaken by *Scriptural Publications*. Therefore the Xerox machine was chosen as a long-term solution for the printing needs of our publishing house. Instead of merely *lending* the money for its purchase, the Conference Board of Directors voted to *fund it* outright; and the chairman expressed thanks on behalf of the publishing house. Pastor Lietz then itemized

some of the projects completed by *Scriptural Publications* over the past year; and he thanked those who donated their time and energy to help with the work. Lastly, he listed as a major project for the coming year the reprinting of the “*Advanced Bible History*,” as well as a set of flashcards containing the questions and proof texts of the Catechism.

Mr. David J. Mensing, Business Manager of *Scriptural Publications*, then presented his report which summarized the finances of our publishing house. The report showed a beginning cash balance of \$5,315.59; total receipts of \$27,253.65; total expenditures of \$31,125.79; and an ending balance of \$1,443.45. In a brief report concerning the *Seminary Bookstore*, Pastor Mensing reminded the dele-

gates and visitors of the purpose of our “Seminary Bookstore” (a collection of largely out-of-print books securely maintained in a locked cabinet), namely, to stockpile and then make available “at cost,” particularly to theological students and new pastors in our midst, theological books which should be in every pastor’s working library.

The next morning, sessions began with a devotion led by Pastor David G. Redlin. Pastor Edward J. Worley then began his essay entitled: “*Redeeming the Time*” with Respect to the Training of Future Pastors. The content of **Part I** of this two-part essay was an examination of Ephesians 5:16, together with the immediate context (verses 15–17). Pastor Worley focused on what it means to walk “*circumspectly*”—taking heed to our walk as Christians. Those who neglect their spiritual welfare and make temporal gain and pleasure their life’s focus are “*fools*”—ignoring their sinful condition and despising the one thing needful for *eternal* life, the Gospel of salvation. Being spiritually “*wise*” means not only confiding in our redemption by Christ Jesus and the salvation it purchased for us, but taking advantage of our God-given opportunities to do good, opportunities that might never come again. Discussion from the floor included many exhortations from Scripture underscoring the essayist’s points.

After a brief recess, Pastor Worley continued with the conclusion of **Part I**. Citing the example of Mary and Martha, he noted the setting of priorities to exercise not only *good* stewardship of our opportunities but taking the *very best* advantage of them for our soul’s welfare. We are exhorted to redeem the time particularly because the days in which we live are “*evil*” in active opposition to good, evil from which we pray God to deliver us. The essayist then cited Romans 10:10-17 to show by what *means* God creates and preserves faith in our hearts to stablish us and keep us from evil; and this paved the way for **Part II** of the essay, which was scheduled for Sunday afternoon.



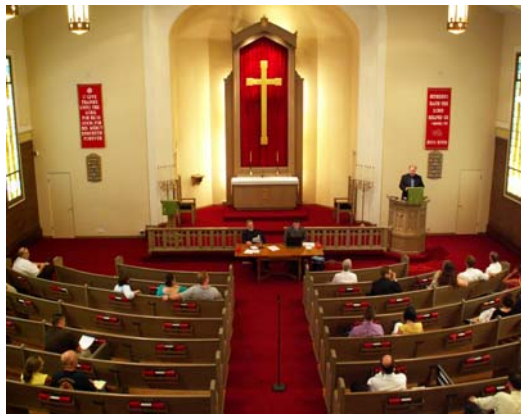
Vice President Mensing, chairman of the *Committee on Lutheran Union*, then gave his report, in which he noted that Mr. Ross Pounders, who had for some time showed interest in our Conference and had contributed funds toward our work, declined our encouragement to affiliate with one of our congregations and instead joined a congregation of the C.o.L.C. despite their false position on the Church and Ministry; and we have

heard nothing further from him. An update was also given about Pastor Nathan Diers (formerly of the L. C. R.) and his congregation, who have been virtually silent to all of our overtures this past year. One last effort will be made to get Pastor Diers at least to *respond* and let us know where he and his congregation stand in relation to our Conference and its doctrinal position. Next, the chairman read a letter from Pastor Kent Heim-bigner, whose congregation (a former LCMS church) expressed interest in finding an orthodox fellowship; but the latest information gleaned from the internet is that he has joined Pastor (and now “Bishop”) James Heiser in the so-called Evangelical Lutheran Diocese of North America. The chairman also briefly summarized his contacts with Pastor David Bois-clair of St. Louis, whose early interest in our Conference vaporized chiefly over our application of Romans 16:17 to his desire to stay in the heterodox Missouri Synod. In the discussion following his report, the chairman was thanked for his thorough work in following up with those from the outside who expressed interest in our Conference; and it was noted that the lack of fruit from our work in this area only emphasizes the importance of training men for the ministry in our own seminary and not holding out for an infusion of faithful pastors from elsewhere.

Following the noon meal, the afternoon session began with a devotion conducted by Pastor Mensing. The chairman of the *Committee on Theological Education*, Pastor Worley, then set forth in his report the dire need for future pastors: If God would take even only *one* of our current pastors home to heaven, there is no one currently trained and prepared to take his place. He noted that our present student, Mr. Jason Mabe, has now completed his first-year work, and that two new students, Mr. David Mensing and Mr. Daniel Mensing, will begin full-time seminary study, God-willing, this fall. The report recommended three curricular revisions, namely, 1) to allow the first year courses to be completed in *two* semesters (instead of the current *three*), 2) to place “Liturgics and Hymnology” in the fourth year instead of the fifth (thus balancing the credit load better between these two years), and 3) to reflect the importance of German, Latin, and Hebrew by removing their current status as “*electives*.” Next, Pastor Worley laid out by way of a PowerPoint presentation the C. T. E.’s recommendation for Conference subsistence-support of full-time students at an average cost of only \$ 3.50 per communicant per week to enable the unhampered completion of their studies. Addressing what could be done to fill a vacancy *prior* to the graduation of a candidate, there seemed to be no really good options. Supporting our students now and over at least the next five years was strongly encouraged. After considerable discussion, the committee’s recommendations were unanimously adopted. (See the entire proposal in this issue.)

Next came the *Election of Officers and Standing Committees*. **Officers:** Pastor Mensing was elected *President*; Pastor Worley, *Vice President*; Pastor Bloedel, *Secretary*; Mr. Robert G. Bloedel, *Treasurer*; Mr. Raymond Kusumi, *Board Member at Large* from the Far West; and Mr. Erik Roe, *Board Member at Large* from the Middle West. **The Standing Committees:** *Editorial Committee:* The Rev. David T. Mensing, Chairman (Editor, *The Concordia Lutheran*); The Rev. Robert J. Lietz (Book and Tract Editor); Mr. Jason A. Mabe; *Committee on Lutheran Union:* The Rev. Edward J. Worley, Chairman; The Rev. Paul E. Bloedel; The Rev. Robert J. Lietz; Mr. Jason A. Mabe; *Committee on Theological Education:* The Rev. Edward J. Worley, Chairman; The Rev. Paul E. Bloedel; Mr. Phillip R. Martin; Mr. John F. Swanson; *Committee on Missions:* The Rev. Robert J. Lietz, Chairman; The Rev. David G. Redlin; Mr. Stephen Richter; Mr. Mark Natterer; Mr. Dale Ellis; *Finance Committee:* Mr. Robert G. Bloedel, Chairman; Mr. Mark Fitzwater; Mr. Daniel Cooper; Mr. John F. Swanson; *Publishing House Board of Control:* The Rev. Robert J. Lietz, Chairman; Mr. David J. Mensing, Business Manager; Mr. Phillip R. Martin, Print Shop Manager.

On Sunday morning, the local pastor again served as liturgist in the Communion Service, while Pastor David G. Redlin of Tucson, Arizona, preached the sermon based on Matthew 9:36–38. His theme was: *The Dire Prospect of Sheep Having No Shepherds*, divided into four parts: **I.** The need for faithful pastors is obvious with the potential harvest so plentiful; **II.** The supply of qualified laborers is short particularly among us in these latter days; **III.** The training of pastors is our responsibility to the glory of God's grace; **IV.** The sending of them is the Lord's office for the welfare of His Church.



Following the noon meal, the afternoon session began with a devotion conducted by Pastor Lietz. The convention then heard the remainder of the essay by Pastor Worley—continuing with **Part II:** *The Scriptural Application [of Ephesians 5:16] to the Training of Future Pastors*. This portion of the essay focused on the importance of making the best use of

the opportunity that our Conference has right now for training the three men currently enrolled in our seminary. The essayist referred to what he called his “lack of adequate training” in his own seminary experience and said that the opportunity for our seminary students to study full time is a wonderful thing, which he would love to have had. He stressed that we dare not change *what* we teach or sacrifice the *solid* preparation of our students, but we do not *need* to have them divide their time between their studies and secular work, making also the professors’ work harder and less efficient. But we can redeem our opportunities now to provide for the temporal needs of our students as we recognize what they are willing to do for the Lord’s cause. Our investment in their training is a wise priority in these evil days, an investment in our future soul-care; and we have the motivation to carry this out in the powerful Gospel of our Lord Jesus Christ, whose example of selfless generosity in redeeming us by His blood should provoke us generously to invest our *temporal* blessings to support our seminary program, which is designed to safeguard invaluable *spiritual* blessings for ourselves and our children for generations to come. The essay was unanimously adopted with thanks.

Pastor and Professor David T. Mensing then gave the *Interest Report of the Theological Professor*, in which he summarized the course-work covered during the past year by Mr. Jason Mabe—



including German, New Testament Isagogics, Introduction to the Old Testament Scriptures, and Exegesis. He also noted that the two new students—David and Daniel Mensing—will begin full-time study, God-willing, this fall. The plan is for Pastor Mensing to teach the first-year courses to the two new students, and for Pastor Lietz to teach the second-year courses to Student Mabe.

The brethren were exhorted to pray for both students and professors, that the Lord richly bless their endeavors to His glory, and that a famine of God’s Word may be averted among us.



Mr. Jason A. Mabe, our current student, gave the *Interest Report of the Seminary Student*, in which he thanked the Lord for the blessing of his new daughter, Selah, and reviewed what he covered in the past year of his seminary studies. He expressed his gratitude for the prayers of the Conference brethren, for the loving support of his wife, and for the diligent work of his pastor/professor.

He also reminded us to pray for the two new seminary students—David and Daniel Mensing. In response to a question from the floor, Jason described his schedule during a typical week—balancing his family responsibilities, secular work, and seminary studies.

The Finance Committee gave its final report, adding to the proposed budget expenditures of \$ 1,000.00 in the *General Fund* for the translation into Russian of two instructional papers and \$ 22,800.00 in the *Student Aid Fund* for the subsistence support of our full-time students. The budget was then unanimously adopted.

Mr. Raymond S. Kusumi, the *Conference Statistician*, delivered the statistical report for fiscal year 2008–2009. (This report can be found in the Proceedings.)

In its final report, the *Resolutions Committee* submitted drafts of six resolutions to the convention for its consideration. The following resolutions were presented and unanimously adopted: **1)** Exhortation generously to support our theological training program; **2)** Thanks to God for His gracious blessings toward our Conference and an exhortation to remember to pray the Lord of the harvest that He would move the hearts of more men to enroll in our seminary; **3)** Thanks to last year’s officers for their service and an exhortation to pray for the newly elected officers; **4)** Thanks to Mr. Lloyd E. Martin and the augmented choir of Peace Ev. Lutheran Church for the beautiful organ and choir music that enhanced the worship services; **5)** Thanks to the pastors who provided opening devotions during the convention, as well as to Pastors Worley and Redlin for their sermons, and to Pastor Worley for his essay; **6)** Thanks to Trinity Ev. Lutheran Church and its pastor for hosting the convention and for their loving and generous hospitality.

St. John’s Lutheran Church of Lebanon, Oregon, extended to the Conference its invitation to host the 59th Annual Convention. (Dates: *Pastoral Conference*: Tuesday and Wednesday, June 22 and 23; *Board of Directors Meeting*: Thursday, June 24; *The Convention*: Friday, Saturday, and Sunday, June 25, 26, and 27, 2010.) This kind invitation was accepted with thanks. With the reading of the minutes, the agenda was completed; and the new Conference President concluded the 58th Annual Convention of the Concordia Lutheran Conference with a devotion that included the singing of Hymn 500, a prayer for God’s continued blessings upon us, Hymn 53, the usual closing formula, and the Apostolic Benediction.

— P. E. B.



Homosexuality IS Sin

*“Know ye not that...neither...effeminate,
nor abusers of themselves with mankind...
shall inherit the kingdom of God?”*

—I Corinthians 6:9-10

The Savior foretells that the conditions prevailing just prior to His second advent to judge the world (Luke 17:30) will be as the world was in Noah’s day prior to the flood (Luke 17:26-27) and as Lot’s day prior to the destruction of Sodom (Luke 17:28-29). As our Lord describes each generation, a careful reader will note what is left out when the description of Sodom is given. For, while in Noah’s day, they “*married wives*” and “*they were given in marriage*” (Luke 17:27), no such activity is mentioned regarding Sodom (cf. Luke 17:28). By itself this would not really prove anything about Sodom, but it is telling when the other references to Sodom are set forth.

We are familiar with the Old Testament historical account of what happened just prior to the destruction of Sodom (Genesis 19:1-11). The lascivious desire of the males, young and old, to have carnal relations with the visitors (angels appearing as men) included “*all the people from every quarter*” (Genesis 19:4). This helps us to understand why heterosexual marriage was not common in Sodom, even though Lot’s two daughters were betrothed (if not already legally married) to two Sodomites (v. 14). The mob was obviously not interested in the daughters who were still virgins (v. 8), but in the homosexual rape of the heavenly guests who, for all they knew and cared, were males (v. 5). The entire male populace, young and old “from every part of town,” we would say, was caught up in homosexuality!

No wonder the New Testament describes “*just Lot*” as being “*vexed with the filthy conversation [the unbridled lustful conduct—EJW] of the wicked. (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds)*” (II Peter 2:7-8).

Moreover, Sodom is described in Jude 1:7 as *given over* to fornication and homosexual lust (“*going after strange flesh*”). Sodom was filled with people who were given over to their carnal desires and who rejected heterosexual marriage in their rebellion against God’s ordinances. Their arrogance and materialism is described thus: “*The show of their countenance doth witness against them, and they declare their sin as Sodom; they hide it not. Woe unto their soul! For they have rewarded evil unto themselves*” (Isaiah 3:9); and “*Behold, this was the iniquity of thy sister Sodom; pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy. And they were haughty and committed abomination before Me; therefore I took them away as I saw good*” (Ezekiel 16:49-50).

Their homosexuality was a symptom of their idolatry, of the fact that God “*gave them up*” to their own unbridled passions, as the Apostle Paul explains in Romans chapter 1, “*because that, when they knew God, they glorified Him not as God, neither were thankful, but became vain in their imaginations; and their foolish heart was darkened. Professing themselves to be wise, they became fools and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonor their own bodies between themselves, who changed the truth of God into a lie and worshiped and served the creature more than the Creator, who is blessed for ever. Amen. For this cause God gave them up unto vile affections; for even their women did change the natural use into that which is against nature. And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another, men with men working that which is unseemly and receiving in themselves that recompense of their error which was meet. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient*” (vv. 21-28). This is a descriptive explanation of the sin of homosexual desires and actions among those who have rejected the true God in idolatry.

What is clearly forbidden by God they expressly do, for they are lovers of carnal pleasure more than lovers of God (II Timothy 3:4); they actually engage in a cult of self-worship, worshiping and serving themselves more than the eternally blessed Creator (Romans 1:25).

God turns them over to their depravity; and one form of uncleanness in particular manifests their total rejection of God: Homosexuality.

- In their idolatry, they exchange the true worship of God for that of man-made religion. And, even in their relation to their neighbor, they make a vile substitution, a shameful exchange. God gives them up to the vile passions of their own heart, and they exchange heterosexuality for homosexuality. God gives them up to ungovernable passions, constant, insatiable, burning desires for forbidden sexual contact.
- Females substitute the natural use of sexuality for perverted sexual practices, practices clearly against nature. When God removes all constraints, the lusts dwelling in their depraved hearts break forth in a flood of perversion and deviance.
- Likewise the males, leaving the natural, heterosexual use of the woman, burn in their lust toward one another, males with males carrying their lusts to their ultimate conclusion, working out that which is indecent, vile and disgusting — clearly a pagan abomination and defilement.

Dr. Luther says: “The vice of the Sodomites is an unparalleled enormity. It departs from the natural passion and desire planted into nature by God, according to which the male has a passionate desire for the female. Sodomy craves what is entirely contrary to nature. Whence comes this perversion? Without a doubt it comes from the devil. After a man has once turned aside from the fear of God, the devil puts such great pressure upon his nature that he extinguishes the fire of natural desire and stirs up another, which is contrary to nature” (E. Plass, *What Luther Says*, I, p. 134, #388).

In I Corinthians 6:9, the Apostle Paul states that unbelievers (“*the unrighteous*,” i.e., those who *reject* the imputed righteousness of Christ received by faith alone, “*for with the heart man believeth unto righteousness*,” Romans 10:10a) “*shall [not] inherit the kingdom of God*,” shall not hear Christ say to them on the Last Day: “*...Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world*” (Matthew 25:34b).

The apostle specifically includes as “*unrighteous*” all those living in manifest sin, in the works of the flesh (such as “*fornicators*,” “*idolaters*,” and “*adulterers*”). Of particular note are listed two types of homosexuals: “*effeminate*” and “*abusers of themselves with mankind*” (I Corinthians 6:9).

The Greek word translated “*effeminate*” literally means “soft, soft to the touch” (as in expensive clothing worn by the royalty, cf. Matthew

11:8, Luke 7:25). Metaphorically it is used of a male who lives like a woman in submitting his body to intercourse with males.

The Greek word translated “*abusers of themselves with mankind*” is even more graphic. It is a compound of the Greek word for sexual intercourse (*koite*, see “coitus” in English) and male (*arsen*) and means “sexual intercourse male to male,” the sin of sodomy.

These two terms thus cover homosexuals who receive intercourse (“*the effeminate*”) and those who do the penetrative act (“*abusers of themselves with mankind*”). Regardless of the “role” such people play, they are *condemned* for their sinful actions as those *outside* of the kingdom of God and those who, barring true repentance and faith, “*shall [not] inherit the kingdom of God*”

The author is well aware of those who would reinterpret these proof texts using the *historical critical method*. Perhaps such transparent attempts at rejecting the clear words of both the Old and New Testament “merit” a separate article, but we think not! Suffice it to say, **those who follow the rules of interpretation that Scripture itself prescribes will find that these texts say what they mean and mean what they say in clear and unmistakable terms, no interpretation being necessary!**

In I Timothy 1:10 the same word translated in our title-text as “*abusers of themselves with mankind*” (I Corinthians 6:9) is translated “*them that defile themselves with mankind*” and is identified as “*contrary to sound doctrine,*” contrary both to the revealed Moral Law of God, His teaching which is healthy and true, and, in the very next verse, as not “*according to the glorious Gospel of the blessed God*” which was committed to Paul’s trust as an apostle (I Timothy 1:11).

How are the gross outward sinners listed, including those engaging in male to male intercourse, contrary to God’s Law *and* His glorious Gospel? It is really very simple and oh, so sad! God’s Law is given to convict us of our sin and to show us our need for the Savior. The manifest and impenitent sinner is *not sorry* for his gross outward sin and *refuses* to admit his need for forgiveness (cf. Acts 13:38-41, 45-52). Impenitence thus prevents the “*glorious Gospel*” from achieving the goal that God intends: Conversion to saving faith in Christ, who kept the Law in the sinner’s place for righteousness and shed His holy and precious, innocent blood to take away all guilt and to purchase and procure forgiveness for all sins (II Corinthians 5:19-21; Romans 4:5; Ephesians 1:7; I John 1:7).

God will have *all* men to be saved and to come to the saving knowledge of Christ in the Gospel (I Timothy 2:4). God is *not* willing that *any* should perish, damned in hell forever, but that *all* should come to true repentance (II Peter 3:9). This “*all*” includes every idolater, fornicator, adulterer *and* homosexual! This “*all*” includes *every* sinner no matter what vice he has committed, no matter how wicked his way of life!

God commands every one every where to repent, working with His Law to convict and His Gospel to convert. Both the recognition of the problem (sin and damnation) and confidence in the only solution (grace and salvation in Christ’s active and passive obedience for righteousness before God and complete remission of all sins) are the result of God’s work alone, as the Law and Gospel penetrate the human heart (Jeremiah 31:18; Ephesians 2:8-9).

Tragically, the rejection of what God has to say to manifest sinners (such as male and female homosexuals) — rejection by society in general and by many modern church groups in particular — prevents God’s will from being done for them. Our people and their pastors are vilified with various names and are accused of blind hatred because we dare to speak the truth in love (Ephesians 4:15) to *every* sinner (including homosexuals).

It was perfectly acceptable and “politically correct” in Sodom to be a homosexual, to perform homosexual acts, and to have pleasure in (to excuse, legitimize and even praise) those that did so (Romans 1:32; see also especially Isaiah 3:9). But God’s judgment fell upon them for their persistent wickedness and unbelief despite the fact that they all “agreed” that their lifestyle was valid. Things haven’t changed much, have they? Jesus says that conditions similar to those in Sodom will characterize the end times (Luke 17:28-30) and that the destruction of Sodom is a clear warning to all who persist in impenitence and unbelief (II Peter 2:6). Today we find conditions in the world, even in our own country, very similar to those in ancient Sodom; and God’s message of impending doom in the unmistakable words of Scripture is as clear as was the fire and brimstone that descended from heaven upon that wicked city.

May our gracious God ever move us, despite the personal cost, to testify against all evil and to pray that the wicked hear and heed the truth “*while it is called Today*” (Hebrews 3:13). After all, our dear Savior gave us His all. Shall we not, moved by His love, live not unto our-

selves but “unto Him which died for [us] and rose again”? (II Corinthians 5:14-15). He always spoke the truth and suffered for it — for our sake. Shall we not do the same, by His grace and power (Philippians 4:13, 19), on behalf of others??

God grant us both to will and to do of His good pleasure (Philippians 2:13), for the Savior’s sake, to the saving of blood-bought, immortal souls — the souls of all human beings!

— E. J. W.

The Three Kinds of Temptation

Temptation, is of three kinds, namely, of the flesh, of the world, and of the devil.

For in the **flesh** we dwell and carry the old Adam about our neck, who exerts himself and incites us daily to unchastity, laziness, gluttony and drunkenness, avarice and deception, to defraud our neighbor and to overcharge him, and, in short, to all manner of evil lusts which cleave to us by nature, and to which we are incited by the society, example and what we hear and see of other people, which often wound and inflame even an innocent heart.

Next comes the **world**, which offends us in word and deed, and impels us to anger, and impatience. In short, there is nothing but hatred and envy, enmity, violence and wrong, unfaithfulness, vengeance, cursing, raillery [complaining, protesting], slander, pride and haughtiness, with superfluous finery, honor, fame, and power, where no one is willing to be the least, but every one desires to sit at the head and to be seen before all.

Then comes the **devil**, inciting and provoking in all directions, but especially agitating matters that concern the conscience and spiritual affairs, namely, to induce us to despise and disregard both the Word and works of God, to tear us away from faith, hope, and love, and bring us into misbelief, false security, and obduracy [stubbornness, impenitence], or, on the other hand, to despair, denial of God, blasphemy, and innumerable other shocking things. These are indeed snares and nets, yea, real fiery darts which are shot most venomously into the heart, not by flesh and blood, but by the devil.

—An excerpt from the 6th Petition in Luther’s *Large Catechism*

Churches in Fellowship with the Concordia Lutheran Conference

ORTHODOX LUTHERAN CHURCH OF EKATERINBURG

Ekaterinburg, Russia
The Rev. Roman G. Schurganoff, Pastor
P. O. Box 62
620088 Ekaterinburg, RUSSIA
E-mail: lutheran@r66.ru



CHRIST LUTHERAN CHURCH

Olu-Ama (Kula), Nigeria
The Rev. Onengiye C. Wariboko, Pastor
St. Paul's Lutheran Church
Abule Egba, Lagos, Nigeria
The Rev. Onesimus Ekele, Pastor

HOLY TRINITY LUTHERAN CHURCH

Idama, Nigeria
(Pastoral Office Vacant at Present)
Holy Trinity Lutheran Church
Idama, Rivers State, NIGERIA



SALEM LUTHERAN CHURCH

Abalama, Nigeria
The Rev. Elison B. Agborubere, Pastor
Thompson Compound Abalama
Abalama, Rivers State, NIGERIA

ST. CLEMENT'S LUTHERAN CHURCH

Elem-Sangama, Nigeria
The Rev. Luckyn Kaladokubo, Pastor
St. Clement Lutheran Church,
Elem-Sangama Arch-Deaconry
Elem-Sangama, Rivers State, NIGERIA

ST. MATTHEW'S LUTHERAN CHURCH

Port Harcourt, Nigeria
The Rev. Allenson Karibi Asawo, Pastor
76 Abba Street, Mile 1 Diobu
Port Harcourt, Rivers State, NIGERIA

ST. PAUL'S LUTHERAN CHURCH

Kula, Nigeria
The Rev. Onengiye C. Wariboko, Pastor
St. Paul's Lutheran Church
Kula, Rivers State, NIGERIA

ST. PAUL'S NYEMONI LUTHERAN CATHEDRAL

Abonnema, Nigeria
The Rev. Nimi B. Fyneface and
The Rev. God'stime E. D. Douglas, Co-Pastors
P. O. Box 123
Abonnema, Akulga, Rivers State, NIGERIA



Directory of Member Congregations

www.concordialutheranconf.com

GOOD SHEPHERD EV. LUTHERAN CHURCH

4050 South Melpomene Way, Tucson, AZ 85730 Telephone (520) 721-7618

Worship Service 9:30 a.m.

Sunday School & Bible Class 10:45 a.m.

The Rev. DAVID G. REDLIN, Pastor

4050 South Melpomene Way, Tucson, AZ 85730 (520) 721-7618

E-mail: david.redlin@worldnet.att.net

PEACE EVANGELICAL LUTHERAN CHURCH

Central Avenue at 171st Place, Oak Forest, IL 60452-4913 Telephone: (708) 532-4288

Sunday School & Bible Class 8:30 a.m.

Worship Service 10:00 a.m.

The Rev. DAVID T. MENSING, Pastor

17151 South Central Avenue, Oak Forest, IL 60452-4913 (708) 532-9035

E-mail: pastormensing@yahoo.com

ST. JOHN'S LUTHERAN CHURCH

Sixth and Tangent Streets, Lebanon, OR 97355 Telephone: (541) 258-2941

Sunday School & Bible Class 10:00 a.m.

Worship Service 11:00 a.m.

The Rev. M. L. NATTERER, Pastor

483 Tangent Street, Lebanon, OR 97355 (541) 258-2941

E-mail: m.l.natterer@comcast.net

ST. LUKE'S LUTHERAN CHURCH

5350 South Fountain Street, Seattle, WA 98178 Telephone: (206) 723-1078

Sunday School & Bible Class 9:00 a.m.

Worship Service 10:30 a.m.

The Rev. EDWARD J. WORLEY, Pastor

9658 – 54th Avenue South, Seattle, WA 98118 (206) 723-7418

E-mail: revworley@comcast.net

NOTE: Services are also held in **Victoria, British Columbia** on the 1st and 3rd Sundays. Please call the Pastor for current location.

Worship Service 7:00 p.m.

Adult Bible Class 4:30 p.m.

Adult Catechism Class 8:30 p.m.

ST. MARK'S EVANGELICAL LUTHERAN CHURCH

22012 Torrence Avenue, Sauk Village, IL 60411 Telephone: (708) 758-6222

Sunday School & Bible Class 8:45 a.m.

Worship Service 10:00 a.m.

The Rev. PAUL E. BLOEDEL, Pastor

22012 Torrence Avenue, Sauk Village, IL 60411 (708) 757-6859

E-mail: revbloedel@gmail.com

TRINITY EVANGELICAL LUTHERAN CHURCH

300 North Ridgeland Avenue, Oak Park, IL 60302 Telephone: (708) 386-6773

Sunday School & Bible Class 9:00 a.m.

Worship Service 10:15 a.m.

The Rev. ROBERT J. LIETZ, Pastor

233 North Cuyler Avenue, Oak Park, IL 60302 (708) 386-4145

E-mail: robertlietz@yahoo.com

Prayer for our Seminary and our Students

Merciful heavenly Father for Jesus' sake, because our need for future pastors is presently so critical among us that, if Thou shouldest call *even one* of Thy faithful ambassadors home to his eternal rest, no one is prepared to take his place, we humbly beseech Thee to spare us from the "*famine of hearing the words of the Lord*" of which Thou hast amply warned us through Thy prophet Amos (8:11-12). Thou hast already moved by Thy grace the hearts of three of our dear brethren with the earnest desire to become trained in our Seminary program for labor in Thy vineyard and one day to serve Thee in the Pastoral Office. Now we beseech Thee to move also **OUR** hearts by the love of our precious Savior to "*redeem the time*" in these last evil days with respect to the training of future pastors. Cause us to remember the seminary program of our beloved Conference in our daily prayers, to intercede on behalf of our professors and our students regarding their health, well-being, stamina and zeal, to encourage them in their work by word and deed, and to share generously of our substance to support them financially. Let not fleshly complacency on our part cause the opportunity and challenge which Thou hast graciously laid before us to be squandered and lost due to hesitancy to "*perform the doing of it;*" for Thou art able to make all grace abound toward us, that we, always having all sufficiency in all things, may abound, as the fruit of our faith, to this, yea, to every good work, to Thy glory. Graciously move also other young men to desire the Pastoral Office; and grant that Thy precious Name may continue to be hallowed among us and among our children in the faithful preaching, teaching, and practice of Thy pure Word to the salvation of our souls. Hear us, for Thy great mercy's sake!

Amen.