

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.

Vol. LXII

July—August 2017

Nos. 7-8



“Thy Word
is Truth.”

—John 17:17



"The Scripture cannot be broken." John 10:35.
"My Word is a Lamp unto my feet, and a Light unto my path;" Psalm 119:105.

Vol. LXII July-August 2017 Nos. 7-8

Official Organ of the
Concordia Lutheran Conference

This publication appears in a bi-monthly issue at a subscription price of \$10.00 per year.

The Concordia Lutheran Editor

The Rev. David T. Mensing
17151 South Central Avenue
Oak Forest, IL 60452-4913

Book and Tract Editor

The Rev. Paul E. Bloedel
483 Tangent Street
Lebanon, OR 97355

Lay Member:

Mr. Jason A. Mabe
6249 El Morro Lane
Oak Forest, IL 60452

Address subscriptions, renewals, and remittances to: **Scriptural Publications, 17151 S. Central Avenue, Oak Forest, IL 60452-4913.** A special notice of expiration will be inserted in the issue which terminates your subscription.

Officers of the
Concordia Lutheran Conference

PRESIDENT:

The Rev. Edward J. Worley
9658 – 54th Avenue South
Seattle, WA 98118

VICE PRESIDENT:

The Rev. David T. Mensing
17151 South Central Avenue
Oak Forest, IL 60452-4913

SECRETARY:

The Rev. Paul E. Bloedel
483 Tangent Street
Lebanon, OR 97355

TREASURER:

Mr. Robert G. Bloedel
10017 – 61st Avenue South
Seattle, WA 98178

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.

www.concordialutheranconf.com



Sermon Preached at the Service of Convocation

for the

Sixty-sixth Annual Convention

by Pastor David T. Mensing, Conference President

Convention Motto Text: John 17:17

In the Name of Jesus Christ, the only Savior and gracious Head of His Church, “*the Author and Finisher of our faith,*” dearly beloved delegates and visitors to our Conference Convention —fellow-hearers of His most wonderful Word:

This coming September we mark the sixty-sixth anniversary of our existence as a conference of orthodox Lutheran congregations. Our roots as a church body go back to the founding of the *Orthodox Lutheran Conference* in Okabena, Minnesota, on September 26, 1951, when a group of pastors and laymen withdrew from the Lutheran Church-Missouri Synod in obedience to the Word of God in Romans 16:17 because of that body’s persistent adherence to error in doctrine and/or practice in clear violation of Holy Writ. It was for this reason that the Orthodox Lutheran Conference chose as its seal and official logo the simple design affixed to our pulpit this morning which states in the simplest of terms the *status controversiae* or bone of contention that made our continuation as members of the Missouri Synod impossible. Because of their persistent adherence to unscriptural doctrine and practice contrary to the Word of God and their refusal to hear and to heed the correction of God Himself in His Word, the synodical officials demonstrably denied the principle that Holy Scripture is *inerrant*, that is, *without error*, and therefore the only source and standard of Christian doctrine and practice.

The seal of the Conference set forth *two* simple *sedes doctrinae* or Bible prooftexts which go to the motto of this year’s convention. The first is the “one little word” (Luther) used by our Savior to address and defeat

Satan's temptation in the wilderness (Matthew chapter 4): *gegraptai* in the Greek, which simply means, "It is written," and the words of the Lord Jesus in our text, addressed to His heavenly Father: "*Thy Word is truth.*" The words, "*It is written,*" go to the fact that the principle or attribute of *inerrancy* is not only found IN Scripture but is an attribute OF Scripture itself. And the Savior's words, "*Thy Word is truth,*" define what inerrancy IS. God's Word is the truth, the whole truth, and nothing but the truth. It contains NO ERRORS. And it is **this** attribute of Holy Scripture that **makes it authoritative, infallible, clear, efficacious and all-sufficient** for the Christian's faith and life.

And so we consider on the basis of the text before us this morning, **the motto** of our convention:

The Inerrancy of Holy Scripture

both (I) in its **essence** and (II) in its **application**

I.

With Pontius Pilate and all religious skeptics, including all so-called "modernists" who deny the inerrancy of Scripture, we hear the oft-repeated challenge: "*What is truth?*" ...as if no one can be sure of **anything**, and that **God Himself** is incapable of "the truth" — *whatever* the truth IS! Satan played that card when he tempted Eve to question God's Word and to speculate as to whether He *really* meant what He said. "*Yea, hath God said?*" Did God really say that in the first place; and did God really threaten Adam and Eve with **death** for defying His prohibition against eating a piece of **fruit**?? The devil, Jesus tells us, "*abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own, for he is a liar and the father of it*" (John 8:44). Eve bought into his blatant lie and, together with Adam, her willing accomplice, brought sin and death into the world, creating the greatest tragedy ever to befall the human race. And religious skeptics, secular humanists, and theological modernists, governed as they are by their perverse sinful flesh which exalts itself above God and above all that is worshiped, perpetuate Satan's lie and deny "**the truth**" of God's Word. Jesus declared in His prayer to the Father: "*Thy Word is truth.*" "*God is not a man that He should lie,*" the Bible tells us. "*Hath He said, and shall He not do it? Or hath He spoken, and shall He not make it good?*" (Numbers 23:19).

In their essence, the Old Testament Scriptures, "*Moses and the prophets*" (Luke 16:29, 31), are replete with the words: "*Thus saith the*

Lord.” The Lord Himself was doing the talking, whether the Father, the Son (also called “*the Angel of the Lord*”), or the Holy Spirit, or the entire Trinitarian Godhead ...**God** was speaking. The writer to the Hebrews testifies: “**GOD**, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds” (Hebrews 1:1-2). It was **GOD**’s Word. And it was “*the truth.*”

God in the Scriptures stated “[His] **truth**” regarding fallen mankind that “*they are all gone aside; they are altogether become filthy; there is none that doth good, no, not one!*” (Psalm 14:4). God stated “[His] **truth**” regarding His just punishment for sinful mankind, saying: “*The soul that sinneth, it shall die!*” Throughout the entire **Old Testament**, our **truthful** God was consistent in His judgment and condemnation of sin and of sinners according to His justice; and throughout the entire **New Testament**, our **truthful** God was consistent in His judgment and condemnation of sin and sinners according to His justice: “*All have sinned and come short of the glory of God!*” (Romans 3:23) and “*The wages of sin is death*” (6:23). “[His] **Word**” — the pronouncement of **His Law** — “*is [the] truth!*” And the Lord Jesus, who is **true God**, “begotten of the Father from eternity,” is likewise **truthful** and consistent in the proclamation of the Law: “*Except ye repent, ye shall all likewise perish!*” (Luke 13:3). “*He that believeth not shall be damned!*” (Mark 16:16). **God’s Word**, Holy Scripture, is the “**truth**” that inerrantly and consistently condemns sin and the sinner without the slightest equivocation when it sets forth God’s Law and proclaims His justice.

God in the Scriptures also stated “[His] **truth**” regarding His mercy toward fallen mankind in Christ, the Redeemer of men, the Propitiation who **satisfied** His justice in man’s place: “*The Lord, the Lord God, merciful and gracious, longsuffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin*” (Exodus 34:6). God stated “[His] **truth**” regarding the Redeemer’s vicarious atonement, namely, that “*He was wounded for our transgressions; He was bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes we are healed*” (Isaiah 53:5). Throughout the entire **Old Testament**, our **truthful** God was consistent in His Gospel pronouncements made possible by the Redeemer: “*Fear not, for I have redeemed thee; I have called thee by thy name; thou art mine... for I am the Lord thy God, the Holy One of Is-*

rael, thy Savior!” (Isaiah 43:1 and 3). And throughout the entire New Testament, our **truthful** God was consistent in His Gospel promises, in “*the Word of Reconciliation*” that He committed to us: “*Fear not, for behold I bring you good tidings of great joy which shall be to all people; for unto you is born this day in the City of David a Savior, which is Christ, the Lord!*” (Luke 2:10), “*...the Lamb of God, which taketh away the sin of the world*” (John 1:29). “*He died for all!*” (II Corinthians 5:15). “*God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them*” (5:19), “*for He hath made Him who knew no sin to be sin for us, that we might be made the righteousness of God in Him*” (v. 21). “*And He is the propitiation for our sins, and not for ours only but also for the sins of the whole world!*” (I John 2:2) ... “*being justified freely by His grace through the redemption that is in Christ Jesus*” (Romans 3:24). “[*His*] **Word**” —the pronouncement of **His Gospel** — “*is [the inerrant] truth!*” The essence of the Holy Scriptures is “[*His inerrant*] **Word**” of “**truth**” to which the Lord, our truthful God would have us come, that we might believe and be saved, “*not willing that any should perish, but that all should come to repentance*” (II Peter 3:9). It is the inerrant, immutable, true and living “*Word of our God [which] shall stand forever,*” (Isaiah 40:8; cf. I Peter 1:25), the Word of His heavenly Father which our Savior Himself validates in our text, the Word which He calls “*MY Word*” in John 8:31-32, the Word which He was sent to proclaim as our Divine Prophet, as He testified to Pilate, saying: “*To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Everyone that is of the truth heareth MY voice*” (John 18:37).

II.

But the inerrancy of Holy Scripture **in its essence** is not an end unto itself. For the Lord Jesus prays in our text on behalf of His disciples: “*Sanctify them through Thy truth.*” It is the inerrancy of Holy Scripture **in its application** through which the Father in Heaven, by the agency of the Holy Ghost, accomplishes that which He pleases by prospering **His Word of truth** “*in the thing whereto [He] sent it*” (Isaiah 55:11), namely, for the salvation of mankind.

“*Sanctify*” means to “make holy,” to set apart as righteous from those who are spiritually blind, dead, and enemies of God by nature all those whom “*He hath chosen in [Christ] before the foundation of the world that [they] should be holy and without blame before Him in love...*” (Ephesians 1:4). The means whereby this transformation, this

conversion, is accomplished is God's **Word of Truth**... the truth of **His Law** in all its fierceness which indicts every human being by nature, saying: "*All have sinned and come short of the glory of God!*" (Romans 3:23), **the Law** which condemns to hell "*everyone that continueth not in all things which are written in the Book of the Law to do them*" (Galatians 3:10), **the Law** that "*like a hammer breaketh the rock* (of man's perverse, unbelieving heart) *in pieces*" (Jeremiah 23:29), that renders it "*a broken spirit, a broken and a contrite heart*" (Psalm 51:17). For the Apostle Paul confesses: "*I had not known sin but by **the Law***" (Romans 7:7) ... *O wretched man that I am! Who shall deliver me from the body of this death?* (v. 24).

And then **the Gospel truth**, "*the power of God unto salvation*" (Romans 1:16), "doth enter in, the sinful soul to quicken," we sing with the hymnwriter (Speratus, *TLH* 377,8), as the Holy Ghost, by means of the sweet good news of the Gospel, brings the cringing penitent, the wretched, unworthy, ungodly malefactor by nature, terror-stricken by the Word of God's wrath — brings him "*everlasting consolation and good hope through grace*" (II Thessalonians 2:16). "*Fear not!*" (Luke 2:10). "*Be not affrighted!*" (Mark 16:6). "*Christ hath redeemed us from the curse of the Law, being made a curse for us; for it is written [in the inerrant Word of our God]: 'Cursed is everyone that hangeth on a tree.'*" (Galatians 3:13). This is the **Gospel truth**, "*to wit, that God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them, and hath committed unto us the Word of Reconciliation*" (II Corinthians 5:19). Therefore "*he that believeth on Him is not condemned*" (John 3:18). Thus the Holy Ghost, through the Gospel, brings us to faith in Christ and imparts to us the blessings of redemption: Forgiveness of sins, life and salvation as the gift of God to the undeserving "*without (totally apart from) the deeds of the Law*" (Romans 3:28). If this were not **the truth**, we would be of all men most miserable!!

God the Father then, through the agency of the Holy Ghost, again by means of **His Truth**, renews our hearts, so that, motivated by the Gospel and out of gratitude for His grace, we are enabled to overcome sin and do good works in conformity with God's Law as the evidence of our faith. Thus, saved by grace alone through faith, "*we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them*" (Ephesians 2:10), not to merit God's grace but to praise His grace.

And finally, in the application of the inerrant Holy Scriptures, we are **preserved** in the true faith by **His truth** as we “*grow in grace and in the knowledge of our Lord and Savior, Jesus Christ*” (II Peter 3:18), as we “*hear [His] voice*” and “*follow [Him]*” (John 10:27) “*in the paths of righteousness for His Name’s sake*” (Psalm 23:3). “*And no man [no one, not even Satan himself] shall pluck [us] out of His hand*” (John 10:28) or “*out of [His] Father’s hand*” (v. 29), Jesus assures us.

Beloved brethren, think of where we would be spiritually — in darkness and in the shadow of death, of how uncertain we would be — not knowing for sure about **our** justification by grace, for Christ’s sake, through faith, and how hopeless of real anticipation of the glory that shall be revealed in us — if it were not for the **inerrant truth** of Holy Scripture, the **Word of God**, “*which liveth and abideth forever*” (I Peter 1:25), the Word through which we have been **sanctified** as God’s children because of the merit and mediation of Christ Jesus, our dear Savior! We gratefully thank Him, our Divine Priest, for His vicarious sacrifice which paid the penalty of our guilt, for His righteousness in which we are clothed by faith, and for His efficacious prayer on OUR behalf to His heavenly Father: “*Sanctify them through Thy truth. Thy Word is truth!*” May we all, as those who are thus sanctified, no longer live unto ourselves but unto Him who died for us and rose again to the praise of His grace and in gratitude for His truth! Amen.

Soli Deo gloria!





Convention Digest

The **Sixty-sixth Annual Convention**, held at Peace Evangelical Lutheran Church, Oak Forest, Illinois, officially began on Friday, June 23rd, at 9:30 a.m., with a Divine Worship Service of Convocation in which the local Pastor, the Rev. David T. Mensing, served as the liturgist; and, as the Conference President, he also delivered the keynote sermon based on John 17:17. His theme was: ***The Inerrancy of Holy Scripture, I.*** in its essence and ***II.*** in its application.



Following the service, the convention was called to order by the President, who first appointed the standard convention committees. Then, in his annual report, President Mensing thanked the Lord for His blessings over the past year. He then focused upon the duties of the various Conference committees—drawing special attention to the work of the *Finance Committee* in managing both the monetary contributions made to our Conference and its authorized budgeted expenditures, the work of the *Committee on Missions* in providing financial subsidies to three congregations in our fellowship, and the work of our publishing house (*Scriptural Publications*) in printing books, tracts, and the official organ of our Conference, the *Concordia Lutheran*.

After the noon meal, sessions were opened with a devotion conducted by Pastor Lietz. The first order of business was the convention's ratification of the action of the Board of Directors in September 2016, authorizing a "subvention" or special financial relief to the congregations in Nigeria in the amount of \$ 4,000.00. This subvention was funded chiefly by a bequest from the estate of the late Miss Dolores Fritz, a long-time member of Trinity, Oak Park, Illinois. The ratification of the Board's action was unanimous.

In the initial report of the *Finance Committee*, Mr. Robert G. Bloedel, the Conference Treasurer, presented the Financial Report for fiscal year 2016–2017. The report showed a beginning cash balance of \$13,815.16



in the General Fund plus total receipts of \$40,709.21, yielding total cash available of \$54,524.37. Expenditures totaled \$39,512.95, leaving an ending cash balance as of May 31, 2017 of \$15,011.42. The report also showed an increase in the Student Aid Fund from \$39,032.11 at the beginning of the fiscal year to an ending balance of \$44,390.83 on its closing date, May 31, 2017. Total cash in all funds as of May 31, 2017 was \$59,402.25. The Treasurer mentioned that the Bank of America accounts

have been closed; and now all of the Conference funds have been consolidated in a US Bank checking account. Chairman Bloedel reported that, upon the recommendation of last year's Auditing Committee and of the Board of Directors, a backup signatory has now been added, namely, Pastor Worley of Seattle, who, in addition to the Treasurer, now has access to the Conference funds in any case of necessity. The Treasurer then distributed the Finance Committee's *Budget Worksheet* for the new fiscal year, June 1, 2017 through May 31, 2018. It showed a beginning cash balance of \$15,011.42 and anticipated receipts (including the pledges of our congregations) totaling \$31,320.00, for an expected total cash available of \$46,331.42 in the General Fund. Projected budgetary expenditures totaled \$40,000.00 divided among the following items: *Scriptural Publications*—\$1,500.00; Ekaterinburg Pastoral Salary Subsidy—\$12,000.00; Ekaterinburg Facilities Rental Subsidy—\$2,400.00; St. Mark's Subsidy—\$8,400.00; Good Shepherd Subsidy—\$10,800.00; General Travel Expense—\$2,400.00; Convention Expense—\$1,000.00; and Miscellaneous Expenses—\$1,500.00. In the Student Aid Fund, the estimated income for the new year is \$2,400.00. The Treasurer drew attention to the fact that, even though

the projected expenditures are greater than the projected receipts, the committee feels comfortable with the proposed budget, both because of an existing cushion in the General Fund and the consistent pattern of congregations exceeding their pledges.

The Vice President and Chairman of the *Committee on Lutheran Union*, Pastor Worley, presented the Committee's report, in which he first summarized the purpose of the committee in seeking to find like-minded Christians outside of our Conference. Over the past year, there have been no contacts or official inquiries from any church bodies, congregations, or individuals. This situation is not surprising, knowing that most church groups do not share our love for doctrinal purity and unity with which we have been blessed in our Conference; and we can expect this situation to continue and even worsen as we get closer and closer to the Last Day. During the discussion, President Mensing mentioned that he had only recently received a contact from a pastor in Kenya but that he had not yet had opportunity to confirm the legitimacy of the contact nor to respond to the inquiry.

Pastor David T. Mensing, chairman of the *Editorial Committee* and Editor of the *CONCORDIA LUTHERAN*, then presented his report in which he spoke



of the importance of giving faithful public testimony to the full truth of God's Word and setting forth its perfect light in a world of spiritual darkness. Both in the official organ of our Conference, the *CONCORDIA LUTHERAN*, and on the official Conference web page (www.ConcordiaLutheranConf.com), the pure doctrines of Scripture are clearly set forth. Because the *CONCORDIA LUTHERAN* is not only published in hard copy but is also put on the internet, people from all over the world are able to access that content. The Editor mentioned that over the

past year he, himself, needed to write extra articles that had initially been assigned to other pastors who were unable to write the articles themselves because of important congregational matters that required their attention. The Editor expressed his thanks to the other members of his committee—Pastor Bloedel (Book and Tract Editor) and Mr. Jason Mabe (Lay Member). Mr. Phillip Martin, Print Shop Manager of *Scriptural Publications*, was especially thanked for his work in the layout and printing of the *CONCORDIA LUTHERAN*. After concluding his report, Pastor Mensing mentioned that the Editorial Committee, by means of a “suggestion box,” is soliciting

from the convention attendees ideas for future articles. It was also suggested that the members of the Conference be surveyed regarding preferred ways of accessing *CONCORDIA LUTHERAN* articles (possibly in a downloadable e-book format) and of possibly receiving text message alerts when new articles are available (using the same system currently used for the daily devotions). The pastors were urged to promote the newly released issues of the *CONCORDIA LUTHERAN* in their congregations and to encourage their faithful reading.

The Chairman of the *Committee on Theological Education*, Pastor Worley, quoted Matthew 9:36-38, where Jesus bids His disciples to “pray...the Lord of the harvest” to supply pastors who will labor for the welfare of souls purchased with His blood and whom He sincerely



desires to save through the preaching and teaching of His Word. Our need is great because we currently have no seminary students. He concluded his report with a prayer beseeching God to move men to study in our seminary and thus to become equipped to be laborers in His harvest among us. A question from the floor inquired as to whether the teaching materials developed by Professors Lietz and Mensing had been collected by the C.T.E. for future use. These materials have not as yet

been gathered. It was also mentioned that even if a man, young or old, does not currently consider himself qualified to be a pastor, if he has a desire to study the Word, the Lord through that study can fully equip him for the ministry for the great benefit of the Conference in the future. Some of the Conference pastors spoke about the importance and joy of the pastoral work, which cannot be adequately expressed, but should be a frequent topic of serious conversation between pastors and their members, between parents and their children. It was also rightly emphasized that no one should be pressured or coerced to study for the ministry, but rather be encouraged to consider it and reminded that it is a most wonderful calling from the Lord (I Timothy 3:1).

The next morning, sessions began with a devotion led by Pastor Bloedel. Pastor Daniel P. Mensing then began his essay entitled: “*The Inerrancy of Scripture.*” In his introduction, the Essayist defined what it means that the Scriptures are *inerrant*, and the wonderful heritage with which we, as orthodox Lutherans, have been blessed by God. **Part I** of the essay focused upon “the inerrancy of Scripture in its transmission and preservation.” The Bible is unique in contrast to all other books, in

that it is the very Word of God. Holy Scripture frequently testifies to its own divine authorship (both of the Old and New Testaments); and from what we know about God Himself (that He is holy and truthful), and from Scripture prooftexts (*sedes doctrinae*) that specifically bear witness to the fact, we know that the Bible is completely inerrant in every word and statement. In the discussion, it was mentioned how common it is for modernists to deny the absolute accuracy of Scripture in all of its parts and words, thus subtly or blatantly attacking its inerrancy as well as the attributes of God Himself. As the essay continued, the way that God conveyed His inerrant Word to man was described in detail. Through the perfect inspiration of the Holy Ghost, the prophets and apostles wrote exactly what the Lord Himself moved them to write. The Essayist emphasized that “the doctrine of Verbal Inspiration is...vital to the claim of Biblical inerrancy.” Because of time constraints, it was decided to save the remainder of Part I of the essay until Sunday afternoon.



Pastor Lietz, the chairman of the *Publishing House Board of Control*, read his report in which he thanked the Lord for providing our Conference with the ability to print and distribute important Scriptural content for those inside and outside of our Conference—all to the glory of God’s grace in Christ Jesus. He thanked the Print Shop Manager, Mr. Phillip Martin, and the Business Manager, Mr. Martin Trusty, for their generous contributions of time and energy in producing printed materials and in maintaining the on-line content through the Conference website. Chairman Lietz also thanked Peace Congregation for providing the space needed for the printing equipment and for paying the utility bills connected with the use of that equipment. He also thanked the Conference for this past year’s subsidy of \$1,000.00. Following the chairman’s report, Martin L. Trusty, the Business Manager, presented his financial report for the fiscal year.



Following the noon meal, the afternoon session began with a devotion conducted by Rev. David J. Mensing. The Chairman of the *Committee*

on Missions, Pastor David T. Mensing, mentioned that the congregations receiving subsidy assistance from the Conference have requested that those subsidies be continued at the following levels: \$700.00 per month for St. Mark's Ev. Lutheran Church in Sauk Village, IL; \$900.00 per month for Good Shepherd Ev. Lutheran Church in Tucson, AZ; and \$1,200.00 a month for the congregation in Ekaterinburg, Russia (including both the salary for its pastor and the rent for its worship facilities).



Chairman Mensing reported that Pastor Schurganoff had recently been physically attacked specifically on account of his pastoral work. Resulting from that attack, Pastor Schurganoff's teeth and mouth were damaged so severely that eating became very painful for him; and the cost of reconstructive surgery is projected to be about \$3,000.00. The Russian government too is making his work more difficult. He has been forced to stop conducting Bible classes in the local library and may soon be required to stop holding worship services in the building they are currently renting for that purpose. Concerning our brethren in the F.L.C.N., Pastor Mensing reported that the economic situation in Nigeria remains very bad, resulting in the impoverishment of both the pastors and their laymen, and many are literally dying because they cannot afford needed medical care and treatment. Pastor Fyneface has requested some Catechisms and theological books, which *Scriptural Publications* is endeavoring to acquire and then to ship over or otherwise supply for their use. In the discussion following, it was suggested that the individual congregations of the Conference consider taking up a *special collection* to assist in defraying the cost of Pastor Schurganoff's reconstructive surgery, inasmuch as the new Conference budget will not be able to sustain such an additional expenditure. It was also mentioned that it might be more cost effective for the Conference to buy inexpensive e-tablets, to preload them with the books needed by the Nigerian pastors in e-book format, and then to send the tablets to Nigeria, rather than purchasing and shipping the physical books.

The convention then took up the *Election of Officers and Standing Committees*. Pastor Worley was elected *President*; Pastor David T. Mensing was elected *Vice President*; Pastor Bloedel was re-elected *Secretary*; Mr. Robert G. Bloedel was re-elected *Treasurer*; Mr. Wil-

The convention then took up the *Election of Officers and Standing Committees*. Pastor Worley was elected *President*; Pastor David T. Mensing was elected *Vice President*; Pastor Bloedel was re-elected *Secretary*; Mr. Robert G. Bloedel was re-elected *Treasurer*; Mr. Wil-



liam Bergstrom was re-elected *Board Member-at-Large* from the “far west”; and Mr. Tom Fedor was re-elected *Board Member-at-Large* from the “middle west.” Elected to the *Editorial Committee*: Pastor David T. Mensing, Editor of the *Concordia Lutheran* and Chairman of the committee; Pastor Paul Bloedel, Book and Tract Editor; and Mr. Jason A. Mabe, lay member. *Committee on Missions*: Pastor David T. Mensing, Chairman; Pastor Robert Lietz; Mr. Dale Peterson; Mr. Raymond Kusumi; and Mr. Michael Danyluk. *Committee on Theological Education*: Pastor Edward Worley, Chairman; Pastor Paul Bloedel; Mr. Daniel Bloedel; and Mr. Michael Danyluk. *Committee on Lutheran Union*: Pastor David T. Mensing, Chairman; Pastor Paul Bloedel; Pastor Robert Lietz; and Mr. Jason A. Mabe. *Finance Committee*: Mr. Robert G. Bloedel, Treasurer and Chairman; Mr. Paul Natterer; Mr. Phillip Martin; and Mr. Jerry Sidwell. *Publishing House Board of Control*: Pastor Robert J. Lietz, Chairman; Mr. Martin L. Trusty, Business Manager; and Mr. Phillip R. Martin, Print Shop Manager.

On Sunday morning, the local pastor, the Rev. David T. Mensing, again served as liturgist, and the Rev. David J. Mensing preached the sermon based on John 8:31–32. His theme was: “*Christ Jesus’ Comforting Pledge to His Believers*,” divided into three parts: **I.** ... freedom; **II.** ...through knowledge of the Truth; **III.** ...if we continue in His Word. Pastors and lay delegates, as well as visiting laymen from our congregations-in-fellowship, then partook of the Lord’s Supper as guests of Peace Congregation, for the remission of their sins, for the strengthening of their faith, and as a testimony of their unity together in the inerrant Scriptures.

Following the noon meal, the afternoon session began with a devotion conducted by Pastor Edward J. Worley. The convention then heard the remainder of **Part I** of the Convention Essay, “*The Inerrancy of Scripture*” (carried over from the previous day), as well as **Part II** of the essay presented by Pastor Daniel P. Mensing. The Essayist set forth some common objections to the inspiration, and therefore also the inerrancy, of Holy Scripture; and he clearly demonstrated why those objections are not valid. Not only is it important to recognize that the inerrant Word of God was originally given by the verbal inspiration of the Holy Ghost to the Apostles and Prophets who wrote them down with their own hands (autographs) or with the help of secretarial assistants,

but it is also crucial to our Christian faith in this present day that the inerrant Word of God has been miraculously preserved by the power of the Lord through the many copies in the original languages, as well as in the faithful translation of Scripture into other languages so that they could be preached in all the world (Mark 14:9; 16:15), to every creature (16:15), among all nations (Romans 1:5; 16:26), unto the uttermost

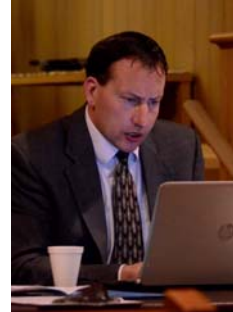


part of the earth (Acts 1:8). Based upon comments and questions from the floor, different English translations and the manuscripts upon which they are based were discussed. The Essayist then proceeded into **Part II** of his essay, “The Inerrancy of Scripture in Its Divinely-Intended Use.” Only because the Bible is the verbally inspired and inerrant Word of God can we be absolutely certain that the proper use of it will always guide us to believe and to do that which is right and true. Accordingly, we look to Holy Scripture alone as both the infallible source and infallible standard of truth. The Bible includes more than thetical and antithetical statements of doctrine; there are also many historical accounts that demonstrate how the infallible truth of God was carried out in the lives of His people both in the Old and New Testaments. In discussion initiated from the floor, the point was made about how important it is for parents to use the Word of God in teaching their children and in its application to their daily lives. As the essay resumed and continued to its conclusion, the perspicuity (clarity) of Scripture was emphasized as being necessary in order that the inerrancy of Scripture can be put to practical use as the infallible standard for our Christian faith and life. Even if no one acknowledges the Scriptures to be inerrant, its inerrancy stands as a fact. By the grace of God alone, we acknowledge and treasure the inerrancy of Scripture. May the Lord ever preserve His inerrant Word and its pure doctrine among us in our Conference!

Mr. Raymond S. Kusumi, the *Conference Statistician*, delivered the *Statistical Report for Fiscal Year 2016–2017*. (The specifics of this report can be found in the official Proceedings when they are published and can be had also upon request.)

In its final report, the *Resolutions Committee* submitted drafts of six resolutions to the Convention for its consideration and moved their adoption. In short, the following resolutions were presented and unanimously adopted: **1)** Thanks to Pastor Daniel P. Mensing for his edify-

ing essay; **2)** Thanks to last year's officers for their service and an exhortation to pray for the newly elected officers; **3)** Thanks to Pastors David T. Mensing and David J. Mensing for their sermons; **4)** Thanks to Pastors Lietz, Bloedel, David J. Mensing, and Worley, who provided devotions opening the various sessions of the Convention; **5)** Thanks to Mr. Mark Mensing for his work in providing organ music, to Mr. John Mensing, Peace's choir director, and to all those who participated in the joint choir with singing that was greatly enjoyed by the brethren during the convention; **6)** Thanks to Peace Ev. Lutheran Church, to Pastor and Mrs. David T. Mensing, and to the other members of the congregation, for hosting the convention and for their loving and generous hospitality; and thanks to the Lord for preserving among us the unity of the Spirit in the bond of peace through His inerrant Word. The choir director, Mr. John P. Mensing, then read an expression of thanks to all those who participated in the choir out of love for the Lord and to His glory.



St. John's Lutheran Church of Lebanon, Oregon, extended to the Conference its invitation to host the Sixty-seventh Annual Convention. (Dates: *Pastoral Conference*: Tuesday and Wednesday, June 19th and 20th; *Board of Directors Meeting*: Thursday, June 21st; *The Convention*: Friday, Saturday, and Sunday, June 22nd, 23rd, and 24th, 2018); and this invitation was accepted with the thanks of the Convention.

The agenda having been completed, the Conference President concluded the Sixty-sixth Annual Convention of the *Concordia Lutheran Conference* with a devotion that included the reading of Psalm 134, a prayer, an exhortation, the Lord's Prayer, and the Apostolic Benediction.

—P. E. B.



Report of the Committee on Missions

(The following, capsulated from the full report presented to the Conference in convention assembled on Saturday, June 24, 2017, is presented for the information of our brethren who were not able to attend.)

When we who “*know the grace of our Lord Jesus Christ*” (II Corinthians 8:9) have “*opportunity*” to “*do good..., especially unto them who are of the household of faith*” (Galatians 6:10), it is neither profitable for them, nor is it evidence to us or to others that we are in fact “*the children of God by faith in Christ Jesus*” (Galatians 3:26), merely to say to brethren in need, “*Depart in peace; be ye warmed and filled, notwithstanding [we] give them not those things which are needful to the body,*” James tells us in his general epistle chapter two, verse 16. Therefore, with the generous support of the Conference brethren, motivated by the Gospel (II Corinthians 5:14) to “*bear...one another’s burdens and so [to] fulfill the Law of Christ*” (Galatians 6:2) in our Christian sanctification to His glory, and assured of the Lord’s promise to grant us the ability to make good on our intentions (II Corinthians 9:8), we have been subsidizing THREE congregations of our fellowship, two of which are member-congregations stateside, and one of which is a congregation in fellowship in far-off Russia.

● **St. Mark’s Evangelical Lutheran Church, Sauk Village, Illinois** – The members of St. Mark’s, by God’s grace alone, have this past year been blessed with many good and perfect blessings “*from above*” (James 1:17a). Nevertheless, due in part to local economic conditions, St. Mark’s is requesting for this coming fiscal year **\$ 700.00 per month** in subsidy, an increase of \$ 50.00 per month or 8% MORE than last year. St. Mark’s has only **fourteen** communicant members, **seven** voting members, and **eleven** households, and the average attendance at services is approximately **15 souls**. Nevertheless, that little flock raises \$ 17,000.00 per year for its Pastor’s support by the freewill offerings of its people to the glory of God (I Corinthians 10:31), not to mention the funds needed to pay other regular expenses of the congregation. With the subsidy of the Conference, the congregation is able to salary its Pastor at \$ 26,000.00 per year, which is about \$ 1,000 less

than the average household income of the members. However, in addition to the salary, the Pastor is provided rent-free housing, all utilities paid, for himself and his five young children, the cash value of which is approximately \$ 4,800.00. Thus in their careful stewardship of the Lord's money, together with the subsidy they have requested, St. Mark's supports its Pastor at approximately the same level as the average among its people, the standard set by the Lord Himself in Luke 10:7. To God alone the glory! — The Committee heartily recommended that the Conference in convention assembled approve the subsidy requested by St. Mark's for fiscal year 2017-2018, and that the Conference congregations join in praying for the brethren's continued blessings under the gracious hand of our loving and merciful God for Jesus' sake. The Committee's recommendation was unanimously adopted

● **Good Shepherd Ev. Lutheran Church, Tucson, Arizona** – Good Shepherd in Tucson has also been blessed by the Lord of the church in many ways during the past fiscal year. Attendance at worship services averages about **20 souls**, and the members actively participate in the Bible Class and other opportunities for spiritual growth in grace and in the knowledge of God's Word. The Pastor also has young people in a Confirmation class and adults under instruction preparatory for communicant membership. There are **twelve** households in the congregation, including **twenty-two** communicant members and **eleven** voting members. Two members are currently confined to their home and are frequently hospitalized. Approximately 30% of the Pastor's support is derived from Conference subsidy. The average income per household is about \$ 37,000.00, and the Pastor's salary is \$ 36,000.00. Housing is not provided by the congregation, but the Pastor and his wife were able last year to purchase a small home in the area in close proximity to the church. The congregation does provide cell phone service on a line that doubles as the Pastor's phone and that of the church. The congregation has expressed its gratitude to the Conference brethren for their subsidy support and has requested subsidy in the same amount as last year, **\$ 900.00 per month**, to enable it to maintain the Pastor's support at or around the average level of its members (Cf. Luke 10:7). —The Committee heartily recommended that the Conference in convention assembled approve that amount for the coming fiscal year and asked the brethren's continued fervent prayers to the Lord of the Church for His abundant blessing upon Pastor Mensing, his family, and our sister congregation in Tucson. The Committee's recommendation was unanimously adopted by the convention

● **Orthodox Lutheran Church of Ekaterinburg, Ekaterinburg, Russia** – This congregation has been suffering great tribulation for the sake of the Gospel, especially in the limitation of its Pastor’s ability to lecture and teach in local libraries and prisons as he had done in the past and also in the foreseeable loss of its rented worship facilities due to recent changes in the government’s regulation of small churches and religious organizations. The health of their Pastor also suffered a blow after he and the congregation’s secretary were attacked on the street this past January, and Pastor Schurganoff suffered serious injuries. In a recent e-mail, he wrote as follows:

In January, an unpleasant situation occurred. When I returned after service, I was badly beaten by a group of unknown people who said before that I should “stop my “American” sermons and get out from Russia.” I was with our community [congregational] secretary, who also suffered. I received severe injuries to my face, teeth and a broken collarbone. Now, due to severe damage to my teeth, I can hardly eat food. Unfortunately, after the statement to the police about this incident, the guilty people were never found. After this story, I had a strong psychological breakdown, and with great difficulty I continued my ministry with God’s help though. I’m sorry that I could not tell you about it at once, but I felt so bad. In particular, because of this psychological disorder, I delayed my last reports and prepare them only now.

In spite of the damage to his face, jaw and teeth, and a fractured collarbone, and although the police investigated the incident, no one was ever charged; and no restitution was ever made for the Pastor’s medical expenses which include approximately \$ 3,000.00 for the restoration of his teeth. Nevertheless, after some time for recuperation and time also to process and recover from the discouragement, trauma and a certain amount of depression that resulted from the attack (PTSD no doubt), Pastor Schurganoff conducted all of the scheduled Sunday worship services and Bible classes and visited his members in their homes. Thanks be to God, who enabled him! (Philippians 4:13).

The congregation, according to its most recent profile, numbers **twenty-nine** communicants and **eighteen** voting members from **eight** households. Typical attendance at worship services, however, is only **12 souls**, a situation that needs to be addressed in accordance with God’s Word (Third Commandment; Hebrews 10:25) for the spiritual welfare

of His flock. The average household income is equivalent to \$ 13,000.00 USD per year; and the Pastor's income, supplied entirely by the Conference's subsidy, is \$ 12,000.00 annually. The Pastor and his family live in a rented apartment NOT supplied by the congregation, although the church contributes approximately \$ 500.00 per year toward the cost.

It is difficult for us to imagine the conditions in Russia under which a small Lutheran congregation must operate when the huge Russian Orthodox Church, with its political influence, is the state-favored religion, and when there is open animosity and even hatred expressed and acted upon against Christ's sheep and their faithful shepherd; and we beg the Lord's protection of this little flock under the cloud of discrimination and adversity that overshadows it.

Brother Schurganoff had supplied your chairman with only occasional reports throughout the year primarily because of the failure of his computer and lately because of his health problems (of which the committee was not aware), but he recently brought them all up to date for our current information. He also wrote and contributed an edifying article for the *CONCORDIA LUTHERAN* on Psalm 103:2 published in the *November-December* issue. If our people have not yet read it, we encourage them to do so.

During the past fiscal year, the Ekaterinburg congregation received from our Conference a total monthly subsidy of \$1,200.00 as in previous years: \$900.00 for the Pastor's salary, \$100.00 toward reducing the medical debt of the Schurganoff family, and \$200.00 for the rental of the congregation's worship facility. For the 2017-2018 Fiscal Year, the congregation has requested from us the same subsidy as last year, namely, \$1,200.00 monthly, and reluctantly but urgently has asked our help in defraying the cost of their Pastor's dental reconstruction. Although we are not sure at this point what the Conference might be able and willing to do concerning the latter expense, and a significant amount is not able to be added to the current budget, given anticipated receipts, your Committee heartily recommended that the Conference in its budget approve at least the subsidy amounts requested and then urged the congregations to discuss what might be done to raise funds toward the Pastor's orthodontic work. If nothing else, congregational (and even individual) contributions toward this need could be directed to the Committee's chairman; and he would then promptly pass them on to Brother Schurganoff.

— We now want to include some information concerning our dear **Nigerian brethren** gleaned from an update received from Pastor Fyनेface last Fall and from an e-mail received just the week of the convention:

- In September he informed us that Nigeria was going through one of the worst economic recessions due to misappropriation of funds.. Salaries were not being paid in almost all sectors, and people were literally dying of hunger. Terrorists were still killing people; some people out of frustration had committed suicide; mothers were selling their children for money just to get by. Offerings were very low in their churches, and some churches could no longer pay their pastors and workers.
- In the northern part of Nigeria Christians are being persecuted daily. Recently, eight Christians were burnt to death and many more in other places. The present president and his cohorts are planning to Islamize the country. “However, our God will not let it happen,” Pastor Fyनेface wrote. “As they failed before, so will they fail again.”
- “Things are hard with us,” he said. “There’s nothing we can do than to endure the hardship. The hardship has caused a lot of deaths recently. The high cost of medical treatment and drugs is causing lots of deaths all over. We have buried thirty-six, and another fourteen are waiting to be buried only in Paul’s, Abonnema. The Rev Ellison Agborubere was buried on the 27th of August. Lots of tears were shed. All we can do is pray for the family. All the FLCN churches contributed immensely to foot the funeral expenses of Agborubere. Pray for us.”
- “We have established another church near Abonnema known as Christ our Savior Lutheran Church - Krakrama on the 26th of June. We have four families who are attending catechism class in order to be baptized. Brother Faith Asemebo and Pastor Thompson are overseeing them.”
- He said that they needed three dozen King James Bibles for the new members. It would be better, he said, that they buy them there locally from the Bible Society of Nigeria than for us to send them and they be stolen by postal workers; but he did not say how much they would cost, neither did he request that we defray the expense.
- He added, “We deeply appreciate you all for your enormous assistance and support spiritually, materially and financially which has been a great encouragement to us.”

● Then this past week (on Tuesday, June 20th) came an e-mail that highlighted some *positive* things that were happening. Pastor Fyeface wrote, “It is with great pleasure to update you with the activities of the F. L. C. N. churches. By the special grace of God, His work is going on smoothly despite the persecution, the hardship due to the poor economy, and our health challenges.” And he then included the following highlights:

- St. Matthew’s Lutheran Church - Port Harcourt, called Rev. Onimim Frank and Rev. Tonye Omoni to serve them as co-pastors. However, they will be helping other congregations as well.
- St. Stephen’s Lutheran Church - Abonnema, Newlayout, now has Rev. Graham Horsfall as their pastor. He is one of the students.
- St. Paul’s - Abonnema also called Rev. Faith Asemebo as co-pastor with Pastor Douglas and Pastor Fyeface. He will help Pastors Bestman and Thompson to oversee Christ our Savior Lutheran Church - Krakrama and St. Gabriel Lutheran Church - Buguma.
- The little congregation in Lagos still has problems finding a place for worship. The “house fellowship” is helping. Pastor Onesimus Ekele, we recall, left the congregation together with his family. Now that they have more pastors, the Lagos members will be visited more frequently, though travel for the pastors will be expensive.
- Deacon Charles is now serving St. Paul’s - Kula and Christ Lutheran Church - Ilama - Kula. But this will not stop Pastor Fyeface from visiting periodically. The Kula community has a political crisis going on that the Chiefs and the Rivers State government have been tackling, and the brethren are praying for peace.

Other news garnered from Pastor Fyeface’s e-mail —

● If not for the Lord’s doing, Mrs. Fyeface (Ibiere) could have died on the 12th of June due to high blood pressure and malaria. She is still receiving treatment at home administered by a visiting nurse since there is no money to go the hospital for the urgent attention she really needs. As it was, the care of the visiting nurse was itself quite costly. (Let us not take our healthcare here for granted, despite the political issues involved in it!)

- The Rev. Godstime Douglas, who had been widowed, is now remarried to a woman named Awoere from a neighboring “community” [“congregation”?]; and Rev. Faith’s wife gave birth to a baby boy on Sunday, Fathers’ Day.
- The seminary training program is still on, but challenges still remain getting the students all the necessary theological books such as the *Concordia Triglota*, copies of *Christian Dogmatics* by Mueller, Bible dictionaries and good commentaries. The Committee on Missions is considering the possibility of purchasing Kindle tablets and pre-loading them with e-book copies of some of these books (if we can do so without paying high royalties to CPH). That surely would be preferable to purchasing the hardbound books here and shipping them to Nigeria.
- Pastor Fyneface still has not responded to our inquiry as to how many copies of the “blue” Catechism they need us to order from CPH and ship over to them, and we are still in the process of scanning and typesetting “*The Pastor’s Companion*,” the mini-agenda that their pastors need to do their work. It’s an ongoing project but one that we hope to complete this summer.
- Pastor Fyneface concluded his latest e-mail with the following words: “Once again, we express our deep appreciation for your unspeakable support. It is our prayer that you have a fruitful deliberation during the Conference convention to the glory of God Almighty and for the propagation of His unadulterated Word for the salvation of mankind. God richly bless you all.”

Regarding the work of all our congregations, large or small, thriving or struggling, here at home or abroad, we commend ourselves — our bodies, our souls, and all things — into the hands of our merciful and gracious God in Christ Jesus, “*who is able to do exceeding abundantly above all that we ask or think*” (Ephesians 3:20), confidently declaring with St. Paul: “*If God be for us, who can be against us? 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?*” (Romans 8:31b-32).

Respectfully submitted,

Pastor David T. Mensing, Chairman

and the 2016-2017 members of the Committee



"The Scripture cannot be broken." John 10:35

An urgent appeal for assistance to a dear brother

As reported by our Committee on Missions in the foregoing article, Pastor Roman Schurganoff and the secretary of his congregation in Ekaterinburg, Russia, were viciously attacked this past January by thugs who had deliberately targeted them and beat them for the sake of the Pastor's Gospel preaching. Pastor Schurganoff reported to us:

When I returned after service, I was badly beaten by a group of unknown people who said before that I should "stop my "American" sermons and get out from Russia." I was with our community [congregational] secretary, who also suffered. I received severe injuries to my face, teeth and a broken collarbone. Now, due to severe damage to my teeth, I can hardly eat food. Unfortunately, after the statement to the police about this incident, the guilty people were never found. After this [incident], I had a strong psychological breakdown, and with great difficulty I continued my ministry with God's help though. I'm sorry that I could not tell you about it at once, but I felt so bad... in particular because of this psychological disorder [presumably PTSD].

No restitution was ever made for the Pastor's medical expenses; and we assume that, because of the great cost (which includes approximately \$ 3,000.00 for the restoration of his teeth), he has not been able to seek the medical help he needs. Therefore, upon recommendation of the Committee on Missions and the concurrence of the convention, we are earnestly beseeching the brethren to abound in providing needed financial help to our dear brother in the Lord (II Corinthians 8:8-9; 11; 9:7-8).

Our suggestion is either 1) that congregations and/or individual brethren send their contributions DIRECTLY to Pastor Schurganoff with specific reference to the need described above, OR 2) that congregations and/or individuals send their contributions to the undersigned as chairman of the Committee on Missions, and I will remit them in a timely manner to our dear brother. May the love of Christ constrain us all willingly and cheerfully to share of our substance in relief of our brother's need (II Corinthians 5:14; James 2:15-17; I John 3:17-18).

The COMMITTEE ON MISSIONS

Rev. David T. Mensing, Chairman

Churches in Fellowship

ORTHODOX LUTHERAN CHURCH OF EKATERINBURG

Ekaterinburg, Russia

The Rev. Roman G. Schurganoff, Pastor

P. O. Box 27

620039 Ekaterinburg, RUSSIA

E-mail: Schurganoff@mail.ru

CHRIST LUTHERAN CHURCH

Olu-Ama (Kula), Nigeria

(Pastoral Vacancy at present)

ST. PAUL'S LUTHERAN CHURCH

Abule Egba, Lagos, Nigeria

(Pastoral Vacancy at present)

HOLY TRINITY LUTHERAN CHURCH

Idama, Nigeria

The Rev. Innocent Karibo, Pastor

Holy Trinity Lutheran Church

Idama, Rivers State, NIGERIA

SALEM LUTHERAN CHURCH

Abalama, Nigeria

The Rev. Balaiyi Thompson and The Rev. Bateinm Bestman, Pastors

Thompson Compound Abalama

Abalama, Rivers State, NIGERIA

ST. CLEMENT'S LUTHERAN CHURCH

Elem-Sangama, Nigeria

The Rev. Timothy Biobebe Aaron, Pastor

St. Clement Lutheran Church,

Elem-Sangama Arch-Deaconry

Elem-Sangama, Rivers State, NIGERIA

ST. MATTHEW'S LUTHERAN CHURCH

Port Harcourt, Nigeria

(Pastoral Vacancy at present)

76 Abba Street, Mile 1 Diobu

Port Harcourt, Rivers State, NIGERIA

ST. PAUL'S LUTHERAN CHURCH

Kula, Nigeria

(Pastoral Vacancy at present)

St. Paul's Lutheran Church

Kula, Rivers State, NIGERIA

ST. PAUL'S NYEMONI LUTHERAN CATHEDRAL

Abonnema, Nigeria

The Rev. Nimi B. Fyeface and

The Rev. God'stime E. D. Douglas, Co-Pastors

P. O. Box 123

Abonnema, Akulga, Rivers State, NIGERIA

E-Mail: njohnfyeface@yahoo.co.uk



Directory of Member Congregations

www.concordialutheranconf.com

GOOD SHEPHERD EV. LUTHERAN CHURCH On the Web at:
 4090 S. Melpomene Way, Tucson, AZ 85730 *GoodShepherdLutheranChurchTucson.com*
Worship Service 9:30 a.m.
Sunday School & Bible Class 10:45 a.m. Telephone (520) 721-7618
The Rev. DANIEL P. MENSING, Pastor
 8464 East Wildcat Drive, Tucson, AZ 85730 Pastor: (520) 448-8694
E-mail: goodshepherdlutherantucson@gmail.com

PEACE EVANGELICAL LUTHERAN CHURCH On the Web at:
 Central Avenue at 171st Place, Oak Forest, IL 60452-4913 *PeaceEvLutheran.com*
Sunday School & Bible Class 8:30 a.m.
Worship Service 10:00 a.m. Telephone: (708) 532-4288
The Rev. DAVID T. MENSING, Pastor
 17151 South Central Avenue, Oak Forest, IL 60452-4913 Pastor: (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. PAUL E. BLOEDEL, Pastor
 483 Tangent Street, Lebanon, OR 97355 Pastor: (541) 258-2941
E-mail: revbloedel@gmail.com

ST. LUKE'S LUTHERAN CHURCH On the Web at:
 5350 South Fountain Street, Seattle, WA 98178 *StLukes-CLC.com*
Sunday School & Bible Class 9:00 a.m.
Worship Service 10:30 a.m. Telephone: (206) 723-1078
The Rev. EDWARD J. WORLEY, Pastor
 9658 - 54th Avenue South, Seattle, WA 98118 Pastor: (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 On the Web at:
 22012 Torrence Avenue, Sauk Village, IL 60411 *StMarksEvLutheran.com*
Worship Service 3:30 p.m.
Adult Bible Class 4:45 p.m. Telephone: (708) 757-6859
The Rev. DAVID J. MENSING, Pastor
 22012 Torrence Avenue, Sauk Village, IL 60411 Pastor: (708) 655-7549
E-mail: d_mensing@hotmail.com

TRINITY EVANGELICAL LUTHERAN CHURCH On the Web at:
 300 North Ridgeland Avenue, Oak Park, IL 60302 *TrinityEvLutheran.com*
Sunday School & Bible Class 9:00 a.m.
Worship Service 10:15 a.m. Telephone: (708) 386-6773
The Rev. ROBERT J. LIETZ, Pastor
 233 North Cuyler Avenue, Oak Park, IL 60302 Pastor: (708) 386-4145
E-mail: robertjlietz@gmail.com

October 31, 2017

is a very special date for all true Lutherans who look forward to celebrating the

500th Anniversary

of the

Lutheran Reformation



thanking God for His grace in sending Luther to unmask the gross errors of the Papacy, to return to outward Christendom the principle of *sola Scriptura*, and on the basis of *Scripture alone* to enunciate, preach, teach and defend the chief doctrine of the Christian religion, namely, the **justification** of the ungodly as God's free gift to all mankind, for the sake of Christ's perfect, all-sufficient propitiation of divine justice, received alone by God-wrought confidence of the heart in His mercy, totally apart from the works of the Law (II Cor. 5:19, 21; I John 2:2; Rom. 3:24, 28).