

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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“Endeavor
to keep the
unity of
the Spirit.”

—Ephesians 4:3



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The Concordia Lutheran EDITOR:

The Rev. Edward J. Worley
5350 South Fountain Street
Seattle, WA 98178

Book and Tract EDITOR:

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

LAY MEMBER:

Mr. Paul L. Natterer
3333 SE Oak Street
Albany, OR 97322

Address all 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. Robert J. Lietz
233 North Cuyler Avenue
Oak Park, IL 60302

VICE PRESIDENT:

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

SECRETARY:

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

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.

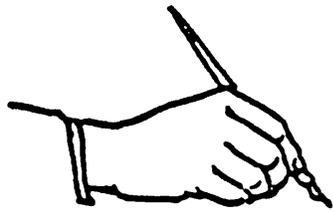
To show that we do not have among us a mixture of divergent teachings but that we are *"perfectly joined together in the same mind and in the same judgment."*

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.



The President's Column

What the President of a Church Body Is NOT to Be and IS to Be!

*“Let love be without dissimulation; abhor that which is evil;
cleave to that which is good.” —Romans 12:9*

We will not in this article be covering anything new, but rather everything will be as old as the revealed Scriptures. On the basis of these old Scriptures, we will review what you already know and understand as a child of God. Why? *“To stir you up by putting you in remembrance”* (II Peter 1:12) and to urge you to continue in the Savior’s Word so that you have the right, good, and Godly understanding in giving *“an answer”* (I Peter 3:15) to the statement which serves as the title for this article. The confession of a true Christian is spelled out so simply and so eloquently in Psalm 119: *“Through Thy precepts I get understanding; therefore I hate every false way. Thy Word is a lamp unto my feet, and a light unto my path”* (vv. 104-105). By the grace, mercy, and goodness of our God through Christ Jesus, may this confession of the Psalmist be and remain our confession.

Now to the focus of this article —What the President of a church body is not to be and is to be:

- He is not to be a church politician; “I’ll do this for you, if you do this for me.” Rather, he is to be a faithful servant to God and to his fellow human beings (*“especially unto them who are of the household of faith”* – Galatians 6:10), ever remembering the Savior’s service to him for his salvation and for the salvation of the world. Jesus declared: *“Whosoever will be chief among you, let him be your servant, even as the Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many”* (Matthew 20:27-28).
- He is not to be a people-pleaser for his own profit and benefit; he is not a participant in a popularity contest; he is not the self-appointed model for going along to get along with his col-

legues. Rather, he is to be a God-pleaser. “*Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God*” (I Corinthians 10:31). “*Ye are bought with a price; therefore glorify God in your body and in your spirit, which are God’s*” (I Corinthians 6:20). Jesus said: “*If any man will come after Me, let him deny himself, and take up his cross, and follow Me*” (Matthew 16:24).

- He is not to be a Pope, wanting to do everything his way. Rather, he is to be like John the Baptist who, when he saw Jesus, confessed: “*He must increase, but I must decrease*” (John 3:30). Furthermore, he is to remember the counsel of I Peter 5: “*Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time, casting all your care upon Him, for He careth for you*” (vv. 6-7). He is not the head of the church body through whom and by whose permission everything must be done, a “*lord over God’s heritage*” (I Peter 5:3). Rather, he is to be an example of true humility, brotherly helpfulness, and, above all, steadfastness in doctrine and practice (I Timothy 4:16).
- He is not to be a compromiser, a twister, an abuser, and an unfaithful witness of and to God’s completely truthful and totally inerrant Word; for the Lord God Himself has announced in Jeremiah 23: “*Behold, I am against the prophets, saith the Lord, that use their tongues, and say, He saith*” (v. 31). Rather, he is to be submissive to God’s written revelation in the Holy Scriptures, remembering the message of Isaiah 66: “*To this man will I look, even to him that is poor and of a contrite spirit, and trembleth [stands in awe] at My Word*” (v. 2). This willing submissiveness is built on and is a result of the willing, perfect submissiveness of Jesus to the Law of God for us and for all sinners. Listen to his true testimony: “*Think not that I am come to destroy the Law, or the Prophets; I am not come to destroy, but to fulfill*” (Matthew 5:17).
- He is not to be one who gives offense, causing divisions and offenses contrary to the teaching of God’s Word (Romans 16:17-18; Matthew 18:7c). Rather, he is to be one who hates giving offense (Romans 12:9b; Psalm 97:10a; Proverbs 8:13), hates sinning willfully against better knowledge (Hebrews 10:26), and hates the justification of impenitence (I John 1:8-10). Furthermore, he is to be one who, because of the blood-bought, real reconciliation, peace, and harmony between God and all sinners (II Corinthians 5:19, 21; John 3:17), endeavors and works hard, with God’s help and strength, to preserve and “*keep the unity of the Spirit in the bond of peace*” (Ephesians 4:3; see also I Corinthians 1:10).

- He is not to be one who thinks that, because he is President, there is no need for him to confess his transgressions of God’s Law (I John 3:4) to God and to his fellow human beings. Rather, he is to be one who shows his faith by his works (James 2:18c), including the confession of his transgressions against the Lord (Psalm 32:5) and his faults against others (James 5:16a), knowing and believing the never-changing truth in Psalm 130: “*If Thou, Lord, shouldest mark iniquities, O Lord, who shall stand? But there is forgiveness with Thee, that Thou mayest be feared*” (vv. 3-4).

In our Conference, the office of President is then an office of service, service to our gracious and merciful God and Savior, as well as service to our member congregations, all others in fellowship with us, and also those outside of our fellowship who very much need our testimony of and our witness to the priceless treasure of God’s infallible Word of truth.

According to the *Constitution* of our Conference, the President is “in particular, personally to lead the Conference in guarding its confessional position and in stemming public offense” (Article VIII, 1b). He is not to be blind to what is going on around him like an ignorant watchdog, “*dumb...[unable to] bark, sleeping, lying down, loving to slumber*” (Isaiah 56:10). He is to be ever alert to the inroads of error, laxity, and perversion of the truth; and for that duty he must be a faithful steward of God’s sacred mysteries, sound in doctrine, consistent in practice, “*holding fast the faithful Word as he hath been taught*” (Titus 1:9).

As your servant, I ask you to remember all the other Conference officers and committee members, each of our member congregations, all others in fellowship with us, and me before the throne of grace (Hebrews 4:16a), that our almighty, compassionate, and perfectly good God in Christ may continue to help us in our “*time of need*” (Hebrews 4:16b) so that we all may grow in remembering that Christ “*died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them and rose again*” (II Corinthians 5:15).

—R. J. L.



OFFICIAL ANNOUNCEMENT

This is to certify that, on June 25, 2004, the *Concordia Lutheran Conference* in convention assembled unanimously approved and adopted **Articles of Merger** with the *Fellowship of Lutheran Congregations*, thus effecting the friendly amalgamation into one organic union of the two religious not-for-profit corporations. The plan of merger forming the basis of those articles had already been unanimously adopted by the *Fellowship of Lutheran Congregations* at its delegate convention in November, 2003. The surviving entity is the *Concordia Lutheran Conference*, a not-for-profit, 501(c)3 recognized, religious corporation in the State of Illinois.

Since at the time of this merger both corporations subscribed to the same religious principles in doctrine and practice, operated for the same religious purposes, and were in no sense in competition with one another, the stated purposes of the merger were to enhance their fraternal relations, to further their continued cooperation, to facilitate their common ends, and to avoid unnecessary duplication of their mutual efforts.

The duly executed and subscribed **Articles of Merger** were filed with the respective Secretaries of State of Illinois and Minnesota on **July 15, 2004**. May our gracious God for Jesus' sake continue to bless our precious fellowship and our mutual efforts to His glory!

—Rev. David T. Mensing, Secretary



OFFICIAL NOTICE OF SINFUL SEPARATION AND DEFECTION

It saddens us very much to announce that Pastor E. R. Stallings, San Antonio, Texas, defected from our fellowship and Conference on Thursday, June 24, 2004 (the evening before the beginning of the convention), by repudiating the Scriptural doctrine and practice regarding modern social dancing which, by God's grace, we have consistently held throughout the years. His defection is sinful separatism, contrary to and condemned by the Word of God (I Corinthians 1:10; I John 2:19; II Timothy 1:8; Mark 8:38). This defection was evident when he 1) suddenly and completely unexpectedly *resigned* as President of the Conference; 2) *took back* his expression of repentance for his false, undocumented charges against a fellow pastor; 3) *rescinded* his wholehearted, public support of Pastor Paul E. Bloedel's clear, Scriptural paper on modern social dancing, which had been carefully examined by the Pastoral Conference and was found to be thoroughly orthodox; 4) *rejected* his one-mindedness with the Conference pastors and the Board of Directors in their unanimous reaffirmation of the Conference's Scriptural position on modern social dancing; 5) *refused* to be admonished and corrected from the Word of God (II Timothy 3:16; Matthew 18:15); and 6) *turned his back* on his brethren (at least his brethren up until the afternoon of June 24) by his non-attendance at and refusal to participate in the edifying sessions of the recently-completed 53rd Annual Convention of our Conference at St. Luke's Lutheran Church, Seattle, Washington (Luke 10:16; Matthew 25:40, 45; Proverbs 11:14b). It must be emphasized that Pastor Stallings was not expelled by the Conference; rather, he left the Conference on his own by the documented, above-mentioned actions. Therefore, we have no choice but to report that Pastor Stallings is no longer our brother in the faith but one whom we must "*reject*" (Titus 3:10) in submission to the Word of God (Proverbs 27:5-6; Psalm 119:104-105; Romans 12:9).

Now, we ask the members of our Conference congregations to pray for Pastor Stallings, that he would focus on the words of Mark 1— "*Repent ye*" (v. 15b); Proverbs 28— "*He that covereth his sins shall not prosper*" (v. 13); and Hebrews 10 — "*If we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins*" (v. 26). Finally, let us also pray on behalf of the

members of his congregation, Holy Scripture Evangelical Lutheran Church, San Antonio, that they focus on their Scriptural responsibilities in dealing with their pastor (Acts 17:11; I John 4:1; I Thessalonians 5:21), as well as give attention to the precious, changeless instruction and counsel of our Savior, “Behold, I come quickly; hold that fast which thou hast, that no man take thy crown” (Revelation 3:11); John 8 – “If ye continue in My Word, then are ye My disciples indeed, and ye shall know the truth, and the truth shall make you free” (vv. 31-32).

—Rev. Robert J. Lietz, President



Welcome

To all old and new subscribers

We appreciate your concern for true orthodox Lutheranism and are certain that, by God's grace, you will receive rich spiritual benefits from your faithful reading of *The Concordia Lutheran* articles which are based solidly upon the pure and unerring Word of God.

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Scriptural Publications

17151 South Central Avenue, Oak Forest, IL 60452-4913

Reaffirmation of our Scriptural Position on the Modern Social Dance

We unequivocally and unreservedly believe, teach and confess

a) that the modern, worldly, lustful social dancing of our day is **sinful recreation** contrary to God’s Word and is therefore inappropriate for Christians;

b) that the position of the Concordia Lutheran Conference regarding the sinful character of modern social dancing is **truly Scriptural** both as to its doctrine and as to its practice;

c) that the passages upon which our position is based (chiefly Ephesians 5:3-4 and 6-11; I Peter 2:11; 4:1-5; Proverbs 5:20; II Timothy 2:22; and Colossians 3:17; among also many others) are clear and certain *sedes doctrinae* which establish the Sixth Commandment principles governing the “*chaste and decent life*” of both single and married persons;

d) that the modern, worldly, lustful social dancing of our day is **not an adiaphoron**, that is, not a matter neither commanded nor forbidden in the Word of God but left to our Christian liberty, as is innocent dancing which has none of the objectionable features condemned by Scripture. God’s Word forbids sexually explicit, suggestive and provocative behavior which panders to the lusts of the flesh, and God’s Word forbids intimate bodily contact, including the romantic embrace, between those who are not united in marriage;

e) that we do not condemn and legalistically lump together ALL dancing, as some erroneously claim in an effort to discredit our Scriptural position and to distract people from the clear prohibitions of God’s Word; but whatever Scripture condemns, man dare not ignore, excuse or validate. Neither subjective judgment, common custom, social venue or a claimed pious motive makes pure what God has forbidden;

f) that this position among us is **nothing new** but has been **consistently articulated** among us since the earliest days of our Conference in its official organ, in position papers unanimously adopted and in

tracts unanimously approved by our Pastoral Conference, and in resolutions unanimously confirming it and specifically affirming its practice among us;

g) that **the terms** “modern dance” and “worldly dance” used by our fathers, as both they and we have specifically defined, described, and specified them, are as appropriate today as then, and are the links in the chain of consistency that binds us doctrinally to our historical orthodox past;

h) that inconsistency in practice belies orthodoxy in doctrine, gives offense to those who look to Christians for the example of a Godly life, and makes a mockery of Christian profession. Therefore it behooves our pastors, in order to be **consistent in our practice** with regard to the condemnation of all lewd behavior contrary to the Sixth Commandment, that, concerning the sinful character of modern social dancing, they denounce and earnestly warn our people against attendance at social events where modern social dancing is the prominent activity. (Examples of such events include, among others, proms, turnabouts, homecoming and other social dances, as well as club dancing.)

(The motion to adopt this statement was carried unanimously by a rising vote of the 2004 **Plenary Pastoral Conference**, Seattle, Washington; unanimously adopted also by the **Board of Directors**, to be recommended to the **Convention** for adoption; and unanimously adopted by the **Concordia Lutheran Conference** in convention assembled, June 25, 2004.)



The Marks of True Christian Unity

“Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgment.” —I Corinthians 1:10

True Christian unity is not “the elusive pipedream of the Holy Spirit” that many regard it to be in these latter days of “anything goes” religion. True unity is “impossible to achieve among fallible, sinful men,” they tell us; and then they lie back and relax spiritually, content to settle for “an approximation” of unity, “reasonable compromises” in doctrine, and “accommodations” in practice “for the sake of temporal peace, tranquility, and unity” (*Formula of Concord*, Thorough Declaration, XI, 95, *Triglotta*, p. 1095). This attitude should not surprise us; for we today are living in “*the time*” prophesied by the Apostle Paul in II Timothy 4:2 when people generally will not tolerate sound doctrine, but shall heap to themselves teachers of religion who will tickle their ears with what they want to hear instead of what God Himself says to them.

Nevertheless, as St. Paul points out in I Corinthians 1:10, true unity is not only *possible*, but it is what he, as the Lord’s Apostle, specifically enjoins upon us by inspiration of the Holy Ghost, pointing out the **marks or distinguishing characteristics** whereby true God-pleasing unity can be recognized. For it is purity of both doctrine and practice which marks *true Christian unity*, that is, **perfect agreement** in the **doctrines** [or **teachings**] of God’s Holy Word; and **perfect uniformity** of **practice**, that is, the consistent *application* of doctrine to our faith and life.

Paul pleads with the Corinthian Christians: “*Now I beseech you,*” he says. “*I beg you!*” Note the urgency in this fervent plea: If you truly want to **keep** the “*unity of the Spirit*” (Ephesians 4:3) in which you have been enriched by the manifold grace of God in Christ Jesus (vv. 4-9); then ***please HEED this urgent admonition!***

Notice that the Apostle does not command or threaten them with the clenched fist of the Law, but he rather **appeals** to the Corinthians (and

also to us, for whose learning this is written) by the motivation of the **Gospel**, urging them and us to consider as Christians how *disunity* and *division* in the church grieves our dear Lord and Savior. **That** is the motivation to which a Christian responds in his New Man of faith; for the Bible tells us that we who are under grace, that is, in a true state of grace, are not *under the Law*, and that instead of acting out of fear, “*the love of Christ constraineth (or forces) us*” (II Corinthians 5:14) to do God’s will gladly, from the heart.

Moreover, the Apostle calls the Corinthians “*brethren*.” They were already in true God-pleasing **fellowship** together in “*the unity of the Spirit*,” but this blessed fellowship was being threatened by those who, even *occasionally* or *casually*, spoke contrary to the true doctrine of God’s Word. Therefore Paul lovingly addresses them as “*brethren*” to gain them from such lapses in unity, so that true one mindedness may be preserved.

And finally, the Apostle introduces his admonition “*by the Name of our Lord Jesus Christ*.” The use of our Savior’s Name as authority for this admonition shows that it is indeed His holy will that His Name be *hallowed among us* by the teaching of His Word in its truth and purity and by our living according to it as the children of God [Luther, *Small Catechism*, First Petition]. For **false doctrine** (even in so-called “non-fundamentals”) and wishy-washy, **inconsistent practice** does nothing to hallow God’s Name but only profanes it! And we pray that our heavenly Father will ever **preserve** us from such profanity of His precious Name!

What specifically does the Apostle enjoin upon us? “*Now I beseech you, brethren, by the Name of our Lord Jesus Christ, that ye all **speak the same thing**.*” All the brethren are to “*speak the same thing*..” — **What** thing? Since these words are written in Jesus’ Name, we go to **Him** as the Authority for the clear-cut answer, and hear Him say in John 8:31, “*If ye continue in **My Word**, then are ye My disciples indeed*.” And Peter adds in his first epistle, “*If any man speak, let him speak as the oracles of God*” (4:11), that is, in accordance with God’s Holy Word. For **SCRIPTURE ALONE** is the perfect measuring stick of doctrine. All other speaking, contrary to or supplementary to the Word of God, is “*teaching for doctrines the commandments of men*” (Matthew 15:9), “*profane and vain babblings*” which “*eat like a cancer*” (II Timothy 2:16-17) to destroy the precious “*unity of the Spirit*.”

But can Christians in this life really and truly “*speak the same thing*”? Aren’t we allowed some latitude to **digress** here and there “in liberty” because of an “honest” difference of opinion, because of “questions” we have as to what God “means to say,” or even because of a weakness in our flesh which causes us to hesitate signing-on to “*the doctrine that is according to godliness*” (I Timothy 6:3)?? This is precisely what the “loose,” liberal compromisers in church circles today will throw at you when you speak of **real unity** in doctrine. The answer, of course, must be a resounding “NO!” For the Savior’s Word allows no such thing as “latitude” to veer off the straight course into the by-ways of error. “*If ye continue in My Word,*” says Jesus, “*ye shall know the **truth***” (John 8:31-32). And that goes equally the other way around: If you don’t continue in Jesus’ Word, you won’t know the truth, you won’t be sure of anything, but you will be “*tossed to and fro and carried about with every wind of doctrine whereby [spiritual wolves] lie in wait to deceive*” (Ephesians 4:14). Through Jeremiah, the Lord says: “*He that hath My Word, let him speak My Word faithfully,*” [23:28] “*...that ye all speak the **same thing**,*” says St. Paul. Yes, true unity, though essentially a matter of the **heart**, is **recognizable** by clear and unmistakable **oneness in doctrine** and in the unwavering profession of the same, the “**fruits**” by which the Savior Himself teaches us to discern between true and false prophets, saying, “*By their **fruits** ye shall know them*” (Matthew 7:20).

And the purpose for which brethren are all to “*speak the same thing*” now follows, as Paul continues: “*...that there be **no divisions** among you.*” Divisions are splits, cracks, and gaps in the unity. As soon as they appear, the unity is destroyed, just as a fine piece of china or crystal becomes worthless when it is chipped or cracked. What **causes** such divisions or splits among Christians? Those who like to “go with the flow” of do-it-yourself doctrine nowadays accuse YOU and ME of causing divisions in outward Christendom because we, by God’s grace, are completely “unbending” and “inflexible” in our stand on the Word of Truth. But what does **God’s Word** say about the cause of divisions? Paul writes to the Romans: “*Mark them which cause divisions and offenses **contrary to the doctrine which ye have learned**, and avoid them.*” [16:17] Who is the **cause** of divisions and offenses? The **false teacher** is who departs from the “*doctrine which [we] have learned*” from the Holy Scriptures. He no longer serves the Lord Jesus Christ but his own belly, and fulfils the purpose of the devil. —**Perfect unity**, on the other hand, has its model in the perfect unity of God Himself, for the Lord Jesus prayed to His heavenly Father for the unity of His disciples

—including you and me— saying in John 17: “*That they all may be one, as Thou Father art in Me and I in Thee.*” **THAT** is the **true unity**, without any divisions, splits or gaps, in which the Holy Spirit will preserve also **us** by His grace, when we cling in **uncompromising loyalty** to His precious Word!

But we note in this Word of God that not only oneness in **doctrine** and in its faithful profession is a mark of **true unity**; but also that **perfect uniformity in practice** is essential, lest we belie the confession of our lips with the very opposite in application. In this sense, the old adage holds true that “actions speak louder than words.” This does not mean that a kind of “Christian perfectionism” is taught in this text; rather, just the **contrary**. Note first of all the Apostle’s words: “...*but that ye be perfectly joined together in the same mind and in the same judgment.*” Oneness in **mind** and oneness in **judgment** (or opinion) has the very same source or fountainhead as oneness in doctrine and profession: The **perfect, infallible, and all-sufficient Word of our God and Lord**. The only way that **doctrine** can be different from **practice** (that is, simply-put, the consistent **application** of doctrine to our faith and life) —the only way these could be at variance with one another is if there is a conflict between what a person **says** and what he **does**. Either the profession of his mouth is shown to be a *sham*, a *lie*, and an empty *smokescreen*, OR his conquering flesh has defeated the willingness of the spirit to put his actions where his mouth has been, and some earthly consideration has taken priority in his life. In either case, the *true unity* is broken where there is inconsistency between doctrine and practice, and the Lord Jesus asks such “two-timers” and “fence-sitters,” “*Why call ye Me ‘Lord, Lord!’ and do not the things which I say??*” (Luke 6:46).

Now the question often bandied about as to whether truly orthodox, consistently orthodox practice is even **possible** here in this world among sinful human beings is like the question we considered before regarding doctrine. Our practice **MUST** be consistently orthodox, or we belie our doctrinal profession; and our hypocrisy becomes as transparent as a sheet of plate glass! Both **doctrine AND practice** are included when Jesus tells us to “*continue in [His] Word.*” It is the consistent application of **the Word**, not our so-called “sanctified opinions,” not our “history of orthodoxy,” and not the “judgment” of our trained theologians that makes our practice right and true. And this is all-important for the preservation of our precious unity! —Without truly orthodox **practice**, the Word of God is **not** applied to the sinner

to bring him to the knowledge of his sins and to his knees in humble contrition. Indeed, those who cause divisions and offenses by departing from Scripture are **not** marked and admonished; and, when admonition proves fruitless, they are **not** avoided. The works of the flesh are **not** reprov'd, but the poor sinner is permitted to continue on and on in them to his own detriment. All of these scenarios are *common* today in churches and church-bodies because of inconsistent, lax, or decidedly **FALSE practice**.

Where, however, brethren are “*perfectly joined together in the same mind and in the same judgment,*” **Christian discipline** is maintained according to the Savior’s ordinance for the gaining of erring brethren back again to the true unity of the Spirit; **false and pernicious doctrine** is challenged according to God’s Word and checked by means of doctrinal discipline (*Brief Statement*, ¶29; I Timothy 1:3; etc.), so that “*grievous wolves*” from without **or** from within (Acts 20:29-30) are not permitted to destroy the precious unity; and the members of Christ’s body are exhorted, not only by **words** but also by the **actions** of dear brethren in sound, orthodox practice to serve as examples, as lights and beacons, as savory salt, to edify and strengthen one another to the glory of God and to the praise of His wondrous grace!

Now, many people will *tolerate* at least the preaching and teaching of the pure Word of God. They will *hear* it (at least with their ears); and they will surely have someone in mind whom the words of the sermon fit to a “T”. But let the orthodox **application** of God’s Word be directed at them, and you hear charges of tyranny, legalism, and pietistic arrogance leveled against a pastor who is faithful in **practice** as well as in **doctrine**. In such cases, those who decry or reject **sound practice** are themselves breaking the precious unity of the spirit; for they are no longer “*perfectly joined together in the same mind and in the same judgment*” on the basis of God’s Word.

“*Now I beseech YOU, brethren, by the Name of our Lord Jesus Christ*” that you examine yourselves according to our text and look diligently for the marks of true Christian unity right here in your own midst, right here in our own fellowship.. For merely having called a properly-trained and faithful pastor to preach and teach the Word of God in its truth and purity in your local congregation does not let you “off the hook” as to your own responsibility for Christian unity is concerned. Each and every one of you individually is besought by the Apostle Paul in our text to “*speak the same thing,*” to be ready to give a straight an-

swer from the Word of Truth in defense of what you believe (I Peter 3:15), and, to that end, to “**know the truth**” according to which doctrine is to be judged. And this ability will be yours only if you “*grow in grace and in the knowledge of our Lord and Savior, Jesus Christ*” (II Peter 3:18) by gladly hearing and learning His Word.

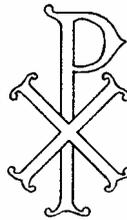
Moreover, just as you rightly expect from your pastor faithful and consistent orthodox *practice* in accordance with the Word of God, it behooves you in turn to submit to his rule with the Word, to support his orthodox practice in the face of opposition, and to insist that your brethren do the same. But even that alone does not fulfill your individual responsibility to “practice what you preach” as a faithful confessor of Christ’s Word. For as cases arise regarding a brother or sister—or even regarding you, yourself—you must judge on the basis of **the Word** and not on the basis of human emotion and private opinion, family ties and personal friendships. For **you, too**, must be “*perfectly joined together*” with your brethren in “*the same mind*” and in “*the same [opinion]*” in the application of God’s Word, judging “*righteous judgment*” (John 7:24) for the preservation of the precious unity of the spirit among those who “*speak the same thing.*”

May God graciously pardon us where we have ever **compromised** true unity with one another in doctrine **or** in practice by not always “*speak[ing] the same thing,*” by not consistently **applying** what we profess to be the full truth of God’s precious Word, by “safely” **straddling the fence** in cowardly indecision when principles of Holy Scripture were being challenged, debated, ignored or undermined, or by **failing to stand up** for brethren who courageously put their own necks “on the line” for the sake of God’s truth. And may He grant us, like the Corinthians of old, to be “*enriched*” by Him through His grace in Christ Jesus—enriched “*in all utterance*” and “*in all knowledge*” by regular growth in the doctrines of His Word—so that “[*we*] *all speak the same thing*” according to the only source and standard of faith and life, with “*no divisions among [us],*” and that in our application of sound doctrine we be “*perfectly joined together in the same mind and in the same judgment,*” always “*endeavoring to keep the unity of the Spirit in the bond of peace,*” for Jesus’ sake. To that end we confess with our spiritual fathers:

We have no intention of yielding aught of the eternal, immutable truth of God for the sake of temporal peace, tranquility or unity (which, moreover, is not in our power to do). Nor would such peace and unity, since it is devised against the truth and for its suppression,

have any permanency. Still less are we inclined to adorn and conceal a corruption of the pure doctrine and manifest, condemned errors. But we entertain heartfelt pleasure and love for, and are on our part sincerely inclined and anxious to advance, that unity according to our utmost power, by which His glory remains to God uninjured, nothing of the divine truth of the Holy Gospel is surrendered, no room is given to the least error, poor sinners are brought to true, genuine repentance, raised up by faith, confirmed in new obedience, and thus justified and eternally saved alone through the sole merit of Christ. (*Formula of Concord*, Thorough Declaration XI, 95, *Triglotta*, p. 1095).

—D. T. M.



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Convention Digest

MOTTO: "By the grace of God I am what I am."

Seattle, Washington, was the site of the **53rd Annual Convention** of the **Concordia Lutheran Conference** under gloriously sunny skies with Mount Rainier "out" and clearly visible to delegates and visitors from across the country. They had gathered in gratitude for the Lord's continued grace in Christ Jesus to participate in the work of our Conference fellowship, "*endeavoring to keep the unity of the Spirit in the bond of peace*" (Ephesians 4:3). Hosting this convention on the last weekend in June was St. Luke's Lutheran Church, the Rev. Edward J. Worley, Pastor. Since the pastors and quite a few lay delegates and visitors had arrived already the previous Monday to attend the **Pastoral Conference** on June 22nd and 23rd, the members of St. Luke's were busy all week providing loving hospitality to many of the guests in their homes and to all of them in the church's basement fellowship hall for sumptuous meals each and every day. On Thursday, June 24th, the Conference **Board of Directors** held its annual business meeting to preview the convention agenda and to draft recommendations for special consideration of the delegates in convention assembled.

Before the convention itself convened, however, the **Pastoral Conference** devoted its entire agenda to dealing with a public challenge on the part of Pastor E. R. Stallings, the then current president, to our Conference's historical and Scriptural position on modern social dancing and, in particular, his circularized but unsubstantiated attack upon the doctrine, practice, and person of Pastor Paul E. Bloedel of our fellowship. Pastor Bloedel had written for his own congregation an instructional study-paper on the sinful character of modern social dancing and, as a brotherly courtesy, had provided a copy of it to the pastors of our fellowship. Four of the pastors had, at Pastor Bloedel's request, carefully examined his study-paper prior to its release and had offered advisory suggestions; but none of them found in it anything contrary to God's Word. Nevertheless, Pastor Stallings took public issue with its contents, accused Pastor Bloedel of sectarian fundamentalism, of subjectivism, pietism and legalism, asked that the paper be taken up as the first agenda item of the Pastoral Conference, and said that he would be ready to discuss it in full at that time. Meanwhile, for almost two months, his

allegations were left to hang as unsubstantiated charges and as a cause of offense to our fellowship.

After almost three days, during which the paper was read and discussed paragraph by paragraph and point by point, not one error in doctrine or in practice had been identified, established as to fact, and reproved from Scripture. Needless to say, all were grateful to the God of all grace when Pastor Stallings finally repented of his accusatory letter, voiced his unqualified approval of Pastor Bloedel's paper (together with others who at first had supported his allegations), and joined the pastors in a unanimous reaffirmation of our Scriptural position on the modern social dance. [**This statement is printed out in full on pages 117-118 of this issue.**] Sadly and unexpectedly, however, just hours after the adjournment of the Pastoral Conference and of the Board of Directors meeting at which Pastor Stallings continued to express his support of our reaffirmation, he resigned as President, took back his expression of repentance, rescinded his approval of Pastor Bloedel's paper, repudiated his unanimous consent to the reaffirmation of our Scriptural position, and left the convention, not to return. This separatistic action was acknowledged by the Board of Directors in an emergency session, and contingency plans were put into effect for the convention, including the appointment of a substitute preacher for the opening service the next morning.

The convention itself began on Friday, June 25th, with a service of convocation at 9:30 a.m. The local pastor served as liturgist; and the Conference Secretary, the Rev. David T. Mensing, preached an edifying sermon on **I Corinthians 1:10**, taking as his theme: ***The Marks of True Christian Unity***. Such unity, he pointed out from the text, is recognized by **(I)** *complete agreement in the doctrines of God's precious Word* and by **(II)** *consistent practice or application of those doctrines to our faith and life*.

Following the service, the first session was called to order with a brief devotion conducted by the *Acting President*, Pastor [and *Vice President*] Worley. During this first brief session, the chairman first summarized the circumstances surrounding the defection of Pastor Stallings and read the unanimous resolution of the Board of Directors which recognized it as "a flagrant act of sinful separatism" according to I John 2:19 and in violation of I Corinthians 1:10, inasmuch as he left us precipitously with no Scriptural justification. The Conference in conven-

tion assembled unanimously accepted this report of the Board of Directors through its interim chairman and recognized Vice President Worley as Acting President and chairman of the 53rd Annual Convention.

The chairman then reported that Trinity Ev. Lutheran Church of Oak Park, Illinois, had applied for membership in the Conference, that its constitution had been examined prior to the convention, and that nothing was found in it contrary to the Word of God. There being no impediment to its membership, the convention unanimously received Trinity Congregation with great joy in the Lord.

Convention delegates were then officially seated from each congregation, with the exception of one: At the request of the delegation from Holy Scripture, Windcrest, Texas, no delegates were seated from that congregation. *Ad hoc* convention committees were then appointed by the chairman; the Convention Agenda was adopted; and the convention stood in recess for the noon meal.

The afternoon session opened with a brief devotion conducted by Pastor Redlin of Tucson, Arizona. This session was then highlighted by the presentation of the *HISTORICAL ESSAY*, delivered by Pastor David T. Mensing of Oak Forest, Illinois. This essay chronicled a controversy in 1960 and 1961 created when a pastor took exception to another pastor's use of a parable as an example of a Scriptural principle, interfered in another congregation's discipline case, and accused its pastor publicly of false doctrine and practice. The accusing pastor had refused to meet with the other, had rejected the orderly procedure adopted by the Conference for the settlement of disputes, and demanded that his contentions be laid before the delegate convention. This demand was rejected by the Conference; and, after the accusing pastor had tied up the convention for over two days concerning this matter, he was finally expelled from membership in the Conference because of his persistently unbrotherly and disorderly conduct. In connection with this well-documented essay, an archival document on the *exegesis* of Luke 14:28-30 was distributed as an evidentiary exhibit for reference and study by the delegates and visitors. The essay was interspersed with and followed by lively and edifying discussion on the floor and was unanimously adopted with thanks to the essayist.

Following the historical essay, two *recommendations from the Board of Directors* were placed before the convention, the first being the approval of the ***Plan of Merger*** with the Fellowship of Lutheran Congregations (adopted by the F. L. C. in November, 2003) and the filing of

Articles of Merger with the respective secretaries of state (Minnesota and Illinois) to complete the organic union of our two church bodies. This recommendation was **unanimously adopted**. The second recommendation was that the Conference in convention assembled unanimously approve the ***Reaffirmation of our Scriptural Position on the Modern Social Dance*** already unanimously adopted by the Pastoral Conference the day before. Following a motion to that effect by Pastor Dierking of Wilmot, and seconded by Mr. Phillip Martin of Oak Forest, the ***Reaffirmation*** was **unanimously adopted**.

The *Treasurer's Report* concerning the past fiscal year, given by Robert G. Bloedel, was then heard and adopted, as was also his *Initial Report of the Finance Committee* with its preliminary proposed budget for fiscal year 2004-2005 which included projected expenditures totaling \$29,500.00, divided among the following items: *Scriptural Publications*—\$3,500.00; St. Stephen's Subsidy—\$8,400.00; Yekaterinburg Subsidy—\$ 7,200.00; Yekaterinburg Facilities Rental Subsidy—\$2,400.00; Archival Subsidy—\$500.00; Telephone Expense—\$500.00; Convention Expense—\$1,000.00; Travel Expense—\$4,000.00; Miscellaneous—\$2,000.00.

Then followed the *Report of the Editorial Committee* by Pastor Edward J. Worley, its chairman, who briefly reviewed the content of our official organ, the ***Concordia Lutheran*** and his work as its editor, as well as the work of the Book-and-Tract Editor, Pastor David T. Mensing. Pastor Mensing then gave the *Report of the Publishing House Board of Control*, which regulates ***Scriptural Publications***, the publishing arm of our Conference. These reports together presented an overview of the success achieved under God by these committees in tandem to provide orthodox and edifying material in print for the consumption of our people—from the *C. L.*, to our Sunday School materials, to tracts and confessional documents, to the publication of several book-length works, one of them a book of Lenten devotions produced completely “in-house.” The Board of Control acknowledged with special thanks the generous contributions of Trinity Ev. Lutheran Church, Oak Park, Illinois, and of Faith Ev. Lutheran Church, Stover, Missouri, whose gifts (in addition to the gift from the *F. L. C.* at the last convention) enabled *Scriptural Publications* to acquire some state-of-the art printing, binding, and finishing equipment. Then came the *Report of the Business Manager of Scriptural Publications*, Phillip R. Martin, who presented his annual balance sheet outlining the financial aspects of the publishing work.

The Saturday morning sessions were opened with a devotion conducted by Pastor David G. Redlin of Tucson, Arizona. Thereupon Pastor Robert J. Lietz of Oak Park, Illinois, President of the former *Fellowship of Lutheran Congregations*, began his *DOCTRINAL ESSAY* entitled “*The Saving Grace of God.*” Its first part stressed the great necessity of the saving grace of God because of sin: **1)** Inherited, inborn sin, which produced two horrible, terrible, disastrous consequences – inherited guilt (Romans 5:18a) and inherited corruption (John 3:6; Romans 7:18; Genesis 6:5; I Corinthians 2:14; Ephesians 2:1b); **2)** Actual sins, including sins of commission and omission (Matthew 7:17b-18; I John 3:4b; James 4:17). Closing out the first part, the message of Romans 5 was emphasized: “*Where sin abounded, grace did much more abound; that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord*” (vv. 20-21). The first part of the essay, which was the longest of the four parts, took up the entire morning session, which was broken only by a short mid-morning recess. The essay was enthusiastically received as very informative and edifying, and was accompanied with lively discussion and wide participation on the part of the delegates and visitors.

The afternoon session began with a devotion conducted by Pastor Ross A. Mahan of Jackson, Michigan, after which the convention heard his *Missions Committee Report*. He reviewed the mission endeavors of the Conference, particularly its financial subsidy of two congregations. As part of his report, he read an e-mailed update from Pastor Roman Schurganoff concerning his work in Yekaterinburg, Russia. Included in the report was the committee’s recommendation that both subsidies be renewed at the same level as last year. This recommendation was adopted, plus an additional grant of \$ 800.00 to Pastor Schurganoff for the purchase of a replacement computer for his pastoral work, for our current information on the situation there, and for the receiving and sending of e-mailed letters and documents.

The *Report of the Committee on Theological Education* was then heard and discussed. Pastor Mahan, the chairman, briefly reported that the study of our peripatetic system which had been intended following the graduation of our student in 2003 had not been accomplished. Nevertheless this is still an important goal so that the system can be re-evaluated and, if necessary, re-structured before another student is ready to matriculate.

The Vice President, Pastor Worley, who is constitutionally the chairman of the *Committee on Lutheran Union*, reported that no official in-

quiries had been received from other church bodies this past year, but that several of the pastors had received contacts from individuals. Inserted in the report was also a brief letter from Mr. Erik Roe, Treasurer of the former *Fellowship of Lutheran Congregations*, to Pastor Lietz, its President until our merger this year, stating that, although St. Mark's congregation in Sauk Village, Illinois, had not officially joined the Conference as a member this year, their fellowship relationship with us continues as in the past.

The delegates then heard the *Report of the Auditing Committee* and the *Further Report of the Finance Committee Concerning the Budget*, which had not been revised since the committee's initial report on Friday. The convention then proceeded to the *Election of Officers and Standing Committees* for 2004-2005. The following were elected:

PRESIDENT: The Rev. Robert J. Lietz

VICE PRESIDENT: The Rev. Edward J. Worley

SECRETARY: The Rev. David T. Mensing

TREASURER: Mr. Robert G. Bloedel

BOARD MEMBERS-AT-LARGE:

Midwest—Mr. JC Perry

Far West— Mr. Raymond S. Kusumi

EDITORIAL COMMITTEE:

Pastor Worley, *C. L.* Editor; Pastor Mensing, Book and Tract Editor; and Mr. Paul Natterer, Lay Member

COMMITTEE ON LUTHERAN UNION:

Pastor Worley, Chairman; Pastor Mensing; Pastor Natterer; and Mr. Phillip Martin

COMMITTEE ON THEOLOGICAL EDUCATION: Pastor Mensing, Chairman; Pastor Worley; Mr. Daniel Bloedel; and Mr. Stephen Bloedel

COMMITTEE ON MISSIONS:

Pastor Mahan, Chairman; Pastor Redlin; Mr. Martin Hermann, Mr. JC Perry, Mr. Joshua Redlin

FINANCE COMMITTEE:

Mr. Robert Bloedel, Chairman; Mr. Phillip Martin, Mr. JC Perry, Mr. Tom Fedor

PUBLISHING HOUSE BOARD OF CONTROL:

Pastor Lietz, Chairman; Mr. Phillip Martin, Business Manager; and Mr. Raymond Kusumi, Print Shop Manager

At the Sunday morning service, the host pastor again served as liturgist, and Pastor Paul E. Bloedel of Sauk Village, Illinois, preached an edifying sermon on **Ephesians 2:8-10**. His theme was: *The Glorious Spiritual and Eternal Blessings of God's Grace*, and he divided it into two parts— **(I)** *His grace saves us from our sins*; and **(II)** *His grace produces in us a life of good works*. Delegates and visitors from the congregations of our fellowship then partook of the Lord's Supper together as guests of St. Luke's Congregation—for the remission of their sins, for the strengthening of their faith and of their walk in sanctification, and in testimony of their blessed unity in the Word of their Savior.

Following a delicious catered dinner at a local technical college, the delegates and visitors returned to St. Luke's, where the final portions of the *DOCTRINAL ESSAY* were then presented by Pastor Lietz. The **second part** focused on the marvelous definition of saving grace in Scripture; it is truly one of the "gorgeous beauty queens" in the Word of God as set forth in passages such as Romans 3:24; 11:5-6; II Corinthians 8:9; and Ephesians 2:8-9. Because the Gospel of God's grace in Christ alone brings about conversion and the new birth, "we **reject** every kind of *synergism*, that is, the doctrine that conversion is wrought **not** by the grace and power of God alone, but in part also by the co-operation of man himself, by man's right conduct, his right attitude," etc. (*Brief Statement*, paragraph 12). The **third part** concentrated on the changeless attributes of saving grace for our on-going encouragement: **1)** The saving grace of God is **in Christ**, whose vicarious redemptive work propitiated His heavenly Father and won His favor for the ungodly; **2)** The saving grace of God is **universal**; it is not limited to only some people; it is for all; **3)** The saving grace of God is **serious and efficacious**. God really wants all people to be converted, and He puts His full power into the means of grace to carry out His purpose. The **fourth part** emphasized the inseparable relationship between the saving grace of God and God-pleasing sanctification. In closing the essay, the words of I Corinthians 15 were set before the convention: "*Thanks be to God*

which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord” (vv. 57-58). Following spirited and fruitful discussion of these sections —discussion which was broadly-based throughout a “packed house”— this informative and edifying essay was unanimously adopted with thanks to the essayist, pending the usual review by the *praesidium* before publication.

The first resolution presented by the *Resolutions Committee* concerned the sudden defection of Pastor E. R. Stallings from our fellowship and Conference. It chronicled the circumstances leading up to and culminating in his completely unexpected unilateral act of sinful separatism. It also called upon his congregation, Holy Scripture of Windcrest, Texas, to inform the Conference within sixty days of its intention to continue with us and to deal appropriately with its pastor concerning his persistent error. This resolution was unanimously adopted by a rising vote of the delegates.

Concluding the business of the convention, the delegates first heard a report on the *Seminary Bookstore* and the *Report of the Conference Archivist*, as well as a report by the *Webmaster* concerning plans to upgrade and update the web site, making it not only more informative but also more functional for the practical work of the Conference.

In its final report, the *Finance Committee’s* budget for 2004-2005, unchanged from its original proposal, was unanimously adopted, as were also the final report of the *Committee on Registration and Excuses* and four resolutions of thanks offered by the *Resolutions Committee*. The last report was that of the *Conference Statistician*, Mr. Raymond Kusumi, who was reappointed to that post with the thanks of the convention.

Finally, our newest congregation, **Trinity Ev. Lutheran Church, Oak Park, Illinois**, through its pastor, extended to the Conference its invitation to host the **54th Annual Convention**; and this was unanimously accepted with thanks. (Dates— *Pastoral Conference*: Tuesday and Wednesday, June 21 and 22; *Board of Directors Meeting*: Thursday, June 23; *The Convention*: Friday, Saturday and Sunday, June 24, 25 and 26, 2005). Our people are encouraged *NOW ALREADY* to mark these dates on their calendars, so that they can plan ahead to attend.

The convention adjourned with the customary closing devotion led by

President Lietz. It had been a most brotherly and constructive meeting despite the disappointment suffered by all in the defection of a long-time brother; and the delegates and visitors returned to their respective homes edified by the grace of God, encouraged by the precious fellowship that He had preserved among them, and determined by His grace to “*keep the unity of the Spirit in the bond of peace,*” completely agreed in the doctrines of God’s precious Word and consistent in their practice of those doctrines in their respective congregations.

—Rev. David T. Mensing, Secretary

*Abide, O dearest Jesus,
among us with Thy grace,
that Satan may not harm us
nor we to sin give place.*

*Abide, O dear Redeemer,
among us with Thy Word;
and thus, now and hereafter,
true peace and joy afford*

*Abide with heavenly brightness
among us, precious Light.
Thy truth direct and keep us
from error’s gloomy night*

*Abide, O faithful Savior,
among us with Thy love.
Grant steadfastness and help us
to reach our home above.*

Amen.

Introducing...

Trinity

Oak Park, Illinois



Our newest member congregation is **Trinity**

Evangelical Lutheran Church, 300 North Ridgeland Avenue, Oak Park, Illinois 60302. Trinity was organized in 1907 to serve English-speaking people at a time when German was the dominant language of orthodox Lutheranism in the United States. In fact, Trinity was the first and only English Missouri Synod congregation in the entire Chicagoland area for a number of years. This explains the rapid growth of the congregation during the first 20-25 years of its existence. Land was purchased in 1908, with a chapel constructed on it in 1909. When this facility proved to be too small, the congregation built and dedicated a large connected edifice in 1916. The result of the English language coming into more and more Missouri Synod congregations in the Chicago area was that a good number of Trinity's members transferred their membership to congregations closer to their homes.

In 1920, the congregation purchased an existing home about one-half block from the church building. This home became the parsonage, and serves as such to the present.

During its nearly one hundred year history, Trinity has had five pastors: J. M. Bailey (1907-1920); H. W. Prange (1921-1939); Harold W. Romoser (1940-1969); Paul G. Koch (1969-1975); and Robert J. Lietz (1977 –).

In regard to its affiliation with humanly-arranged church bodies, Trinity was affiliated with the Lutheran Church-Missouri Synod (1907-1963), the Lutheran Churches of the Reformation (1964-1976), and the Fellowship of Lutheran Congregations (1979-2004). At about the same time that forty-four theologians and other prominent men within the Missouri Synod mounted a Korah-like rebellion (Cf. Numbers chapter 16) against the Synod's then Scriptural position, the *Chicago Study Club* of concerned pastors, professors, parochial school teachers, and laymen began meeting at Trinity to discuss and deal with the open and blatant attacks on God's Word, as well as the toleration of such attacks

without proper, Scriptural discipline on the part of the synod's officials. Pastor Romoser was the Chairman of this Study Club during its entire existence (about 11 years), while Pastor H. David Mensing (the father of Pastor David T. Mensing), then of Trinity Ev. Lutheran Church (LC-MS), Tinley Park, was the Corresponding Secretary for about half of those eleven years. The congregation, in 1963, withdrew (I Timothy 6:5c) from the Missouri Synod due to its persistent toleration of error in doctrine and practice. Trinity's severance from the Lutheran Churches of the Reformation, however, was not for a Scriptural reason; therefore, it was not a Godly action. That action or position was corrected, by God's grace in Christ and through His living, powerful Word (Hebrews 4:12) at the 2000 Convention of the Fellowship of Lutheran Congregations, when the essay for that year made it clear that the Word of God does **not** require face-to-face contact with the accused in church discipline. With the correction of this error, the FLC (with Trinity as one of its member congregations) removed the fellowship roadblock between itself and the Concordia Lutheran Conference. This correction was the impetus in bringing about the recent merger of the FLC and the CLC. For God's marvelous help and direction **through His Word** in bringing about this needed correction, Trinity Congregation cannot do otherwise than to confess: "*O give thanks unto the Lord, for He is good, for His mercy endureth forever*" (Psalm 136:1).

Currently, Trinity has twenty-four families/households, with forty-eight members, thirty-nine of which are communicants.

In gratitude for the riches of God's grace in Christ (II Corinthians 8:9; Ephesians 1:7), Trinity's on-going prayer is: "*Show [us] Thy ways, O Lord; teach [us] Thy paths. Lead [us] in Thy truth, and teach [us], for Thou art the God of [our] salvation; on Thee do [we] wait all the day. Remember, O Lord, Thy tender mercies and Thy loving-kindnesses, for they have been ever of old. Remember not the sins of [our] youth, nor [our] transgressions; according to Thy mercy remember Thou [us] for Thy goodness' sake, O Lord*" (Psalm 25:4-7).

Trinity has been designated to host the 2005 Convention of the Concordia Lutheran Conference. This will be a good opportunity for our readers visit this newest of our member congregations. The members of Trinity are already looking forward to welcoming those from its sister congregations next June.

—R. J. L.

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Concordia Lutheran Conference

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

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CONCORDIA LUTHERAN CONFERENCE

Church Directory

FAITH EVANGELICAL LUTHERAN CHURCH

2620 Francis Street
Jackson, MI 49203 Telephone: (517) 787-1411
Sunday School & Bible Class 9:00 a.m.
Worship Service..... 10:30 a.m.
The REV. ROSS A. MAHAN, Pastor
2175 Pioneer Drive
Jackson, MI 49201 (517) 750-3946
E-mail: rmahan@acd.net

GOOD SHEPHERD EV. LUTHERAN CHURCH

4050 South Melpomene Way
Tucson, AZ 85730 Telephone: (520) 721-7618
Worship Service 10:00 a.m.
Sunday School & Bible Class 11:15 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

HOLY SCRIPTURE EV. LUTHERAN CHURCH

5605 Windsong Drive
Windcrest, TX 78239 Telephone: (210) 650-9053
Worship Service 9:30 a.m.
Sunday School & Bible Class 11:00 a.m.
The REV. E. R. STALLINGS, Pastor**
110 Grasmere Court
San Antonio, TX 78218 (210) 656-2125
E-mail: erstallings@juno.com

NOTE: Services are also held each Sunday in **Anaheim, California**.
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****Pastor Stallings is NO LONGER IN FELLOWSHIP with our Conference.**

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: peace@concordialutheranconf.com

NOTE: Services are also held each Sunday in our **Midland, Michigan** chapel at the **Ramada Inn**, 1815 South Saginaw Road:

Sunday School & Bible Class 6:30 p.m.

Worship Service 7:30 p.m.

ST. JOHN'S LUTHERAN CHURCH

Sixth and Tangent Streets

Lebanon, OR 97355

Telephone: (541) 258-8212

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) 723-718

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. STEPHEN'S EV. LUTHERAN CHURCH

420 Park Avenue

Wilmot, SD 57279

Worship Service 10:00 a.m.

Sunday School & Bible Class 11:15 a.m.

The Rev. MARK W. DIERKING, Pastor

420 Park Avenue

Wilmot, SD 57279

(605) 938-4710

E-mail: dierking@tnics.com

Church Directory, continued...

CONCORDIA LUTHERAN CONFERENCE

Church Directory, continued

TRINITY EVANGELICAL LUTHERAN CHURCH

300 North Ridgeland Avenue

Oak Park, IL 60302

Telephone: (708) 386-6773

Sunday School & Bible Class9:00 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: robertjlietz@yahoo.com

Churches in Fellowship
with the Concordia Lutheran Conference

Evangelical Lutheran Church of Yekaterinburg

Yekaterinburg, RUSSIA

For the time and location of services, contact:

THE REV. ROMAN G. SCHURGANOFF, Pastor

P. O. Box 62

620088 Yekaterinburg, RUSSIA

E-mail: romansh@r66.ru

St. Mark's Ev. Lutheran Church

22012 S. Torrence Avenue

Sauk Village, IL 60411

Telephone: (708) 758-6222

Worship Service 8:45 a.m.

Sunday School & Bible Class10:00 a.m.

THE REV. PAUL E. BLOEDEL, Pastor

22012 S. Torrence Avenue

Sauk Village, IL 60411 (708) 757-6859

E-mail: revbloedel@yahoo.com