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


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“We are  
partakers  
of Christ’s  
sufferings.”

— 1 Peter 4:13





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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.

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**Sermon Preached at the  
Friday Service of Convocation  
*Sixty-third Annual Convention*  
of the  
*Concordia Lutheran Conference***

Lebanon, Oregon     June 27, 2014

by Pastor David J. Mensing     Sauk Village, Illinois

Text: **Philippians 1:29**

In the Name of Jesus Christ, the Savior and Head of His Church, dearly beloved hearers of His precious Word:

Today marks the opening of the 63<sup>rd</sup> annual convention of the Concordia Lutheran Conference—sixty three years of fellowship in addition to that which we enjoy in our respective local congregations. What a priceless arrangement we have that the Lord has preserved unto us—especially when we consider that nowhere in His Word does He promise us a local congregation, let alone the benefit of several like-minded congregations to work and worship together. For many of us, this blessing of membership in the CLC through our local congregations has been all we have ever known. Others of us may still remember what it was like to feel isolated, without such an extensive cross-country network of brethren—and still some might lament that they have many less brethren in the faith now than they used to have. Whatever the case may be for us individually, let us rejoice together and confess with the Prophet Samuel of old, “*Hitherto hath the Lord helped us*” (I Samuel 7:12).



The overall theme of this year’s convention is a portion of I Peter 4:13, “*Rejoice, inasmuch as ye are partakers of Christ’s sufferings.*” The Holy Ghost in His Word frequently instructs us regarding the relationship of Christians and suffering, and our text for this morning is one such instance. In the context preceding our text, we learn that the verbally inspired letter which St. Paul sent “*to all the saints in Christ Jesus which are at Philippi, with the bishops and dea-*

*cons*,” he penned while in “*bonds*”—in prison. This letter was one of special comfort and encouragement to them, and “right off the bat,” within the first six verses, the Apostle Paul thanked God for their fellowship, and professed his confidence that “*He which hath begun a good work in [them] will perform it until the day of Jesus Christ.*” But dear brethren, this letter was not only inspired and penned for their benefit, for we know that the Lord has preserved His precious Word also for our learning, so that we, by His grace, find encouragement in these words as well (cf. Romans 15:4).

We, like the Philippian Christians, owe our heavenly Father an immense debt of gratitude for all of His gifts toward us. Just a quick inventory of the various forms of daily bread which we receive of Him every day is a sufficient testimony that He remains faithful to His gracious promises, despite our unfaithfulness to Him. But most notably, like the Philippian Christians, we would not even have a dear heavenly Father were it not for the unspeakable gift of saving faith worked in our hearts and sustained therein by the Holy Ghost through His Word (Philippians 1:6; John 17:17). In Ephesians chapter 2, we learn that we were, by virtue of our conception, “*dead in trespasses and sins;*” we “*walked according to the course of this world;*” and we “*were by nature the children of wrath, even as others*” (vs. 1-3). But in spite of all that enmity against Him (Romans 8:7), we have received from the Lord forgiveness of sins (Romans 3:24-28); we have been wrapped up under the cover of Christ’s perfect righteousness which hides our own natural filthiness (Philippians 3:9); and we have been made His adopted children and joint heirs of God with Christ—not by anything we have done, but alone by His work for us and in us, “*that [our] faith and hope might be in God,*” as the Apostle Peter writes in his first epistle, chapter 1 (v. 21).

Now saving faith, whereby God applies to each and every one of us the benefits of His Son’s redemptive work for the whole world, is not the only gift to which this morning’s text draws our attention. Rather, in this short verse, the Apostle Paul instructs his readers, “*Unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake.*” Let us this morning, then, meditate upon the Holy Ghost’s instruction that, like our faith,

**Suffering for the Lord’s Sake Is a Gift to His Dear Children—**

- (I) A gift which this world despises, but
- (II) a gift which we ought to cherish.

## I.

By His gracious operation, we know and we trust the Holy Ghost's sure words of our text. In I Corinthians chapter 2, St. Paul quotes the prophet Isaiah, writing, "*Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him, but God hath revealed them unto us by his Spirit*" (vs. 9-10). And a few verses later, the Apostle writes, "*But the natural man receiveth not the things of the Spirit of God for they are foolishness unto him; neither can he know them because they are Spiritually discerned*" (v. 14). So it ought to come as no surprise to us that the world of wicked and natural men despises God Himself, the revelation of His precious Word, and the special gifts which the Lord bestows upon His dear children.



**Demetrius, the silversmith, stirs up the people against Paul.**  
Acts 19:24–29

But what sometimes is surprising is just how deeply the despisal goes. It would be one thing if all that the unbelieving children of this world did was to regard the Lord's Word and anyone who trusts His promises to be foolish or "stupid." Certainly by that sinful attitude they would continue to remain under God's wrath and subject to eternal death as the wages of their sins (Romans 6:23), but that would be the end of it. Sadly, however, their deep despisal of the Lord and His Word is often far more active and sinister. They are not content merely to allow those who they regard as fools to act foolishly, but a deep hatred develops in their

hearts which grows and spills over into violence. When this occurs, we Christians are prime and easy targets for their rage.

The children of this world vent their rage against the Lord and His believers in various ways. Little children who openly talk about Jesus may be teased and bullied by their peers at school, made fun of by their teachers—or, God forbid, abused by unbelieving parents or care takers. Grown-up Christians may find themselves the victims of vicious slander which destroys their reputations; or they may become objects of diverse forms of discrimination in the work place. Christians, operating in charity according to God's principles in the 8<sup>th</sup> commandment, often find themselves to be the victims of fraud. In the United States we have

been largely protected from violent crimes, but throughout history and even today in certain parts of the world, many Christians have suffered kidnapping, torture, and even murder because of their faith—not only at the hands of everyday heathen thugs, but even at the hands of the governments which they obey for their Savior’s sake.

After operating according to their totally “*carnal mind*” and its “*enmity against God*” (Romans 8:7) for so long, and after “*hold[ing] down the truth in unrighteousness*” (Romans 1:18) so persistently, unbelievers may actually convince themselves in some sick, perverted way that they are doing the Lord’s work. The Lord Jesus Himself warns His disciples, “*The time cometh, that whosoever killeth you will think that he doeth God service*” (John 16:2). True to that warning, St. Paul, back when he was Saul of Tarsus, persecuted and laid waste to God’s Church, being zealous of the Jewish traditions of his fathers (cf. Galatians 1:13-14). And, as far as the children of this world are concerned, the fact that Christians, according to their New Man of faith are willing and ready to suffer for the sake of their Savior only makes it worse. Why should God’s adversaries, who regard His Word and His precious plan of salvation as foolishness anyway, ever stop persecuting His children who seem to be such suckers and willing victims? According to their thinking, they would be fools NOT to abuse us! Rest assured, brethren, their despal of our heavenly Father and their infliction of suffering upon us as His dear adopted children will not only continue until the end, but it will grow worse. Hear the Apostle Paul’s warning in his second letter to Timothy: “*Yea, and all that will live godly in Christ Jesus shall suffer persecution; and evil men and seducers shall wax worse and worse, deceiving, and being deceived*” (II Timothy 3:12, 13). May God grant us His grace that “*in nothing [we become] terrified by our adversaries*” (v. 28), much less that we grow to despise His gift to suffer for Jesus’ sake.

## II.

Rather, brethren, suffering for the sake of our Savior is a gift which we Christians ought to cherish. First of all, the Lord in His Word assures us that all the things which He gives us, and all the things which He allows to happen in this world work together for the benefit of His believers. By faith we believe this, trust in His wisdom, and rejoice because of His care for us. “*We know,*” we profess with the Apostle Paul in Romans 8:28, “*that all things work together for good to them that love God, to them who are the called according to His purpose.*” For this reason alone, because our text tells us that “*it is given*” unto us “*in*

*the behalf of Christ...to suffer for His sake*” we should cherish it as the gift of a loving Father to His children.

But this gift is a very particular and special one. By this gift the Lord constantly reminds us and assures us of our close connection to our dear Savior by faith—by virtue of the Lord calling us “*out of darkness into His marvelous light*” (I Peter 2:9). In the Gospel lesson read before, the Lord Jesus told His disciples, “*The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord*” (Matthew 10:24-25). As His disciples by faith, and as willing servants of His according to our New Man, we understand that our Lord and Master endured great suffering at the hands of those that hated Him; and St. Paul reminds us in Philippians chapter 2 that He “*became obedient unto death, even the death of the cross*” (2:8). In fact, in obedience to Jesus’ divine mission as the Redeemer of the world, the prophet Isaiah in his 53<sup>rd</sup> chapter prophesied, “*He hath born our griefs and carried our sorrows...He was wounded for our transgressions...He was oppressed and He was afflicted*”—all necessary because of our sins and endured by Him for our benefit (53:4-5, 7). In addition, the Lord Jesus reassures us in John’s Gospel chapter 15, “*If the world hate you, ye know that it hated Me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you*” (15:18-19). Brethren, knowing all that our Lord and Master did and suffered for us, how could any of us refuse to “*take up [our] cross and follow Him*” (Luke 9:23)? By God’s grace and working alone, we should reckon that to be “*enough*” for us (Matthew 10:25).

But brethren, it is so difficult because of the constant working of our old sinful flesh, first of all to be prepared to suffer for Jesus’ sake, but also, then, to bear that suffering when it comes. If left to ourselves, this would be utterly impossible. But the Lord has pity on us “*as a father pitieth his children...for He knoweth our frame; He remembereth that we are dust,*” the Psalmist writes (Psalm 103:13-14). He does not leave us to ourselves. God promises that He is faithful, “*who will not suffer you to be tempted above that ye are able*” (I Corinthians 10:13). And St. Paul assures us in Philippians 2:13, “*It is God which worketh in you both to will and to do of His good pleasure.*”

In order further to keep us humble and encouraged, He has provided, in addition to the perfect model of our dear Savior, numerous other good and faithful examples of what it means to suffer for the Lord’s sake.

Joseph, Moses, Elijah, Daniel, and all the prophets in the Old Testament endured suffering and some even death for the Lord's sake; likewise all the Apostles in the New Testament endured imprisonment and other perils. Still others, including John the Baptist and Stephen were killed for the sake of the Gospel. In addition to the accounts in the Holy Scriptures, we may examine historical accounts of countless Christians martyred throughout the last 1900 years. Finally, we may also look to our current brethren and the memory of those who have gone before to see lasting testimonies of faithful Christian patience and bravery during persecution and suffering.

Yes, the writer to the Hebrews states that we are "*compassed about with so great a cloud of witnesses,*" so that we, moved and enabled by His work through His Word, might "*lay aside every weight, and the sin which doth so easily beset us, and...run with patience the race that is set before us, looking unto Jesus, the Author and Finisher of our faith... [and considering] Him that endured such contradiction of sinners against Himself, lest [we] be wearied and faint in [our] minds*" (Hebrews 12:1-3). God grant that, cherishing the gift of suffering for His sake and encouraged by those faithful examples, we may be enabled to resist even unto blood striving against sin, if and when our heavenly Father requires that of us.

Dear brethren, the Lord Jesus does not ask us, His disciples, to do or endure anything which He has not endured for us—for our everlasting benefit, for the forgiveness of our sins, for our righteous status before God, and for the everlasting life which He has granted to us by grace, for Christ's sake, through faith (Ephesians 2:8-9). What a motivation thankfully to cherish His gift "*to suffer for [our Savior's] sake.*"

With that good and earnest purpose, then, let us take special opportunity to thank God for the fellowship of our brethren—not only in our own respective congregations but also in our Conference. We live our lives as strangers and pilgrims in the wicked world, among the children of this world. We are used and abused by them; and we are constantly assailed by their temptations, by those of our Old Adam, and by the terrors of our chief adversary, the devil. But here, today and for the rest of this week, the Lord has afforded us the great privilege of taking a deep "cleansing breath," as it were, and to recharge our spiritual batteries in a safe, secure, and brotherly environment. Let us take full advantage of this rare and blessed opportunity!





And when we return to the battle of our regular daily routines, let us by God's grace and with His help have the spiritual energy and fortitude to *"let [our] conversation be as it becometh the Gospel of Christ...that [we each] stand fast in one spirit, with one mind striving together for the faith of the Gospel; and in nothing terrified by [our] adversaries,"* in spite of any suffering we may need to endure. That, dear brethren, *"is an evident token of our salvation, and that of God"* (Philippians 1:27-28). God grant that to us all for the sake of His Son, our crucified and risen Messiah, the Lord Jesus! Amen.



# Sermon Preached at the Sunday Convention Service

Lebanon, Oregon June 29, 2014

by Pastor Daniel P. Mensing Tucson, Arizona

Text: **Acts 5:41**

In the name of Jesus Christ, our highly exalted Prince and Savior, the only Head of His Church, dearly beloved hearers of His precious Gospel:

What a blessed privilege it's been this past week for us to gather around the Word of our God, to get understanding from His wonderful precepts, and to exhort and admonish one another as Christian brethren for mutual edification! After all, we know that as we get closer and closer to the Last Day, "*evil men and seducers shall wax worse and worse, deceiving, and being deceived*," as St. Paul writes in his second pastoral letter to Timothy (II Timothy 3:13). So as things continue to get worse, we are always to be taking advantage of the opportunity to assemble with each other for spiritual support, "*and so much the more, as [we] see the day approaching*" (Hebrews 10:25). According to what the Lord has told us in His Word, His True Church, the Communion of Saints, will continue to suffer temporal persecutions at the hands of the devil and the children of this world until the end. This is because the Church and this present evil world are as opposed to one another as light is to darkness. Therefore, the world hates the Church and will continue to persecute it just as it persecuted its Head, Christ our Lord. That *would* sound pretty bleak if we didn't have our Savior's promised assurance that "*all things work together for good to them that love God, to them who are the called according to His purpose*" (Romans 8:28), and that not even the gates of **hell** shall prevail against His Church (Matthew 16:18).

Our brief text for this morning recounts the imprisonment of the Apostles in the days following the outpouring of the Holy Ghost on Pentecost. The truly miraculous thing about this account is the **reaction** that the Apostles had with respect to their persecution: they were "*rejoicing that they were counted worthy to suffer **shame** for [Christ's] name!*" Therefore, even though the thought of persecution may be scary and may even distract us from our Christian focus, let us learn from the example of the Apostles how to turn our negative perception of temporal persecution into a positive one, so that we don't lose sight of the won-

derful opportunity we Christians have when we are suffering shame at the hands of our spiritual enemies. Let **us** always be

### **Rejoicing in the Opportunity to Suffer Shame for Christ's Name**

Because, first of all, **(I)** it is an opportunity to confess our faith before men as His witnesses. In addition, while suffering temporal persecution, **(II)** we have an opportunity to do service to our Lord Christ as His true disciples. Finally, let us rejoice that, in suffering, **(III)** the Lord has provided us with an opportunity boldly to approach His Throne of Grace as His special people.

#### **I.**

Having learned from God's Word of the **opposition** between the sinful world and the Holy Christian Church, we ought to recognize that the persecutions that we Christians suffer in this life are consequences of proclaiming the Gospel of Christ and of showing our faith by our Godly way of life. For example, when we examine the surrounding verses of this morning's text, we note that the Apostles were thrown into prison **not** because they were rioting in the streets; **not** because they were vandalizing the city of Jerusalem, **or** because they were starting holy wars in Christ's name. They were imprisoned **because** they were publicly preaching the **crucified** and **risen Christ** and were performing miracles in His name (Acts 4:3; 5:18). By doing this, they marked themselves out as separate from this present evil world, being "witnesses" of Christ (Acts 5:32), and thus they made themselves targets of persecution.

As Christians, who are also "witnesses" (Acts 1:8b) of Christ and of His Gospel, we make ourselves objects of ridicule by our way of life to those who are carnally minded. As "lights in the world" (Philippians 2:15b) we Christians all have the same duty to proclaim the Word of God in its purity to others and to live according to it with hearts of faith. Yet, the preaching of the cross of Christ, of the Gospel of repentance and remission of sins, **and** living according to His pure doctrine are marks by which this present evil world identifies us as fools worthy of their derision. So, we should prepare ourselves for any and all onslaughts of the wicked, remaining steadfast in the faith of our crucified and risen Savior.

One of the things we should take away from our text is that, while suffering shame for Christ's name, we have special occasion to preach all the **more boldly** our crucified and risen Savior and the remission of sins granted to all the world for His sake. When the Apostles were

placed before the Sanhedrin, after being imprisoned for the sake of their faith, they did not *shrink back* from their profession nor *deny* their Savior, but they proclaimed Him **confidently** in the face of their enemies. They convicted the council of their sins and set forth the promise of forgiveness in His name, saying, “*The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with His right hand to be a Prince and a Savior, for to give repentance to Israel, and forgiveness of sins*” (Acts 5:30-31).

While facing persecution, *we* have the opportunity to take advantage of our adversaries’ **full attention**. When the world wants you to suffer; when it treats you badly for being a Christian; when it makes fun of you for believing what you believe, they are focusing on **you!** In that moment **you** become the center of their attention. Take **advantage** of it, brethren! Use that time to tell them about their sins and the hellfire that awaits them if they don’t repent (Luke 13:5)! Tell them about the redemption of the world that Christ accomplished by suffering for *their* sins (John 19:30)! Tell them about the forgiveness of their sins in Christ Jesus (II Corinthians 5:19), and how that “*a man is justified by faith, without the deeds of the Law*” (Romans 3:28). So, let us, like the Apostles, **not** shrink back from our profession, but **testify** of our faith, and, as St. Peter writes in His first epistle, “*sanctify the Lord God in [our] hearts: and be ready always to give an answer to every man that asketh [us] a reason of the hope that is in [us] with meekness and fear*” (I Peter 3:15).

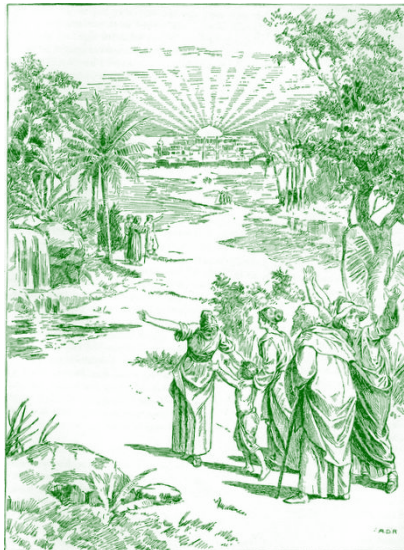
## II.

In addition, we should rejoice in our opportunity to suffer shame for Christ’s sake, because it’s an opportunity to do **service** to our Lord. Seeing that all true Christians are servants of the Lord Jesus, we ought to remember that no servant is above his master. The Savior told His disciples in Matthew 10:24ff., “*The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the Master of the house Beelzebub, how much more shall they call them of His household?*” Knowing how their Lord had been persecuted at the hands of the Jews just a couple of months earlier, the Apostles, emboldened by the Holy Ghost, were willing to suffer for their faith and to obey Christ in their lives of sanctification. Moreover, the Apostles did not merely have a **willingness** to serve the Lord by their sufferings, but were strengthened in their faith actually to suffer (Acts 5:32).

We *too* know the passion that our Lord and Savior went through to re-

deem us, which we've learned from the Holy Scriptures. Therefore, we *also* have a special opportunity to do service to our Lord as His disciples, following His steps and even suffering wrongfully at the hands of our enemies. St. Peter writes in his first general epistle, "*For even hereunto were ye called, because Christ also suffered for us, leaving us an example, that ye should follow His steps*" (I Peter 2:21). Everything that we Christians are to do in our lives of sanctification is to be done "*heartily*," as to the Lord (Colossians 3:23). Everything is to be done in faith, according to His holy Law, out of love and appreciation to God for our redemption, justification, and salvation. So, even when we suffer shame for the sake of our faith, we are to suffer in service to Christ, **rejoicing** in the opportunity to serve Him with our lives. Let's make no mistake about it, brethren. The cost of discipleship is **steep**. Jesus says in Luke 14:33, "*Whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple*" (Luke 14:33). As Christ's followers, we are to be willing to forsake all of our temporal goods, our families, and even our lives for His name. And, it is only by God's **grace** that any sinner is given such a mind-set and preserved in faith as the Lord's disciple.

Now, lest we become overwhelmed with the knowledge that we Chris-



tians will suffer persecution in this life, the Lord has graciously promised that all those who remain steadfast in the faith unto the end will receive the eternal inheritance of glory and life everlasting. In Luke 12:37, the Lord states, "*Blessed are those servants, whom the Lord when He cometh shall find watching; verily I say unto you that He shall gird Himself and make them to sit down to meat and will come forth and serve them.*" **What a blessing!** The Savior Himself will serve His people! This is a comfort that outweighs and overshadows **any** and all sufferings that

we could go through in this life, and, as St. Paul writes in Romans 8:18, "*The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.*" So, just as the Lord Jesus looked forward to the glory that was set before Him so that He endured the **shame** of the **cross**, as the writer to Hebrews states (Hebrews 12:2),



we who are His servants by faith in Him can rejoice in the opportunity to suffer for His name, “*knowing that of the Lord [we] shall receive the reward of the inheritance; for [we] serve the Lord Christ*” (Colossians 3:24).

### III.

Moreover, let us rejoice in suffering shame for Christ’s name, in that the Lord has provided us with an opportunity boldly to approach His



Throne of Grace as His special people. As we note from God’s Word, the kinds of trials that we Christians can end up suffering in this life may indeed be terrible. Yet the Lord earnestly instructs us that He **expects** us to bear our various crosses and follow Him. Christ says in Luke 9:23, “*If any man will come after Me, let him deny himself, and take up his cross **daily**, and follow Me.*”

Now, because of the weakness of our sinful flesh, this sounds like a difficult task – an impossible task. And indeed **it is**! If we were left to *ourselves* to follow after Christ’s steps, to preserve and strengthen our *own* faith according to our *own* power, brethren, we would not last a single moment. The Apostle Paul, in his letter to the Romans, tells us Christians that, by God’s grace, “*[we] are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in [us]*” (Romans 8:9). But if we were ever to “**quench** the Spirit,” which St. Paul warns us about in his letter to the Thessalonians (I Thessalonians 5:19), we would have nothing but our own sinful flesh – our “*carnal mind*” – which is ever at odds with God and His Word, and we would, once again, be members of this present evil world and under the condemnation of the Law (Romans 8:7; John 3:36). So, it is by God’s grace alone that we are kept in His Holy Christian Church and emboldened to speak His Word faithfully to others.

For that reason, we ought daily to take advantage of our opportunity boldly to approach the Lord’s Throne of Grace (Hebrews 4:16a) and pray that He graciously preserve and strengthen us with His Spirit by the Gospel. When the Sanhedrin began to intimidate the Apostles to prevent them from preaching Christ crucified, the Apostles boldly approached the Lord in prayer, saying, “*Lord, behold their threatening and grant unto thy servants that with all boldness they*

*may speak Thy Word*” (Acts 4:29). Let’s make this **our** prayer also, seeing that we also have special occasion to approach the Lord when *our* spiritual adversaries trouble us. As the writer to the Hebrews teaches us, “*Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession... [and let us]... come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need*” (Hebrews 4:14, 16).

What’s more, while suffering trials and tribulations, we not only have the opportunity to approach the Lord’s Throne of Grace with regard to *ourselves*, but we also have occasion to beseech the Lord on behalf of those who trouble us, that He might grant them repentance unto *life*. Jesus says in Matthew 5:44, “Love your **enemies**, bless them that **curse** you, do good to them that **hate** you, and pray for them which despitefully **use** you, and **persecute** you.” To the children of this world, and even to our own sinful flesh, this sounds absolutely ridiculous! But, when we consider that, before the Holy Ghost converted *our* hearts and granted *us* the gift of faith so that *we* became the children of our Heavenly Father, **we** were the *enemies* of Christ’s Church. Should **we** not have appreciated the fact that people prayed for us, that *we* might be justified and saved?

In Acts chapter 7, we see the example of St. Stephen who prayed for the very people that were stoning him to death, saying, “*Lord, lay not this sin to their charge*” (Acts 7:60). Christ Himself prayed for those who



crucified Him saying, “*Father, forgive them, for they know not what they do*” (Luke 23:34). How can we do **any less**? Therefore, let us rejoice that we have the opportunity to pray for those who hate us, so that, perhaps one day we might see them in heaven and glorify God together with all His saints!

Therefore, when the children of this world try to make our lives **miserable** by their ranting and raving, by their threatening and bullying, and by anything that they could possibly do to bring us down, **let us rejoice!** Let us rejoice in the fact that **we** have been counted worthy to suffer shame for Christ’s name!

Let us take the opportunity to profess to them what we believe and why we believe it. Let us be glad that we have the chance to serve the Lord Christ with our Godly way of life. And, let us cheerfully make use of our privilege as spiritual priests before God boldly to approach the Lord's Throne of Grace, praying both for our preservation and our adversary's conversion. The Apostle Peter writes in his first epistle, "**Rejoice**, inasmuch as ye are **partakers** of Christ's sufferings, that, when **His** glory shall be revealed, ye may be glad **also** with exceeding joy. If ye be reproached for the name of Christ, **happy** are ye, for the spirit of glory and of God resteth upon you; on their part He is evil spoken of, but on your part He is **glorified**" (I Peter 4:13-14).

*"[And now,] the God of all grace, who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To Him be glory and dominion forever and ever. Amen"* (I Peter 5:10-11).



*Soli Deo Gloria!*





## *Convention Digest*

The 63<sup>rd</sup> Annual Convention, held at St. John's Lutheran Church, Lebanon, Oregon, officially began at 9:30 a.m. with a Divine Worship Service of Convocation in which the local pastor, the Rev. Paul E. Bloedel, served as the liturgist; and the Rev. David J. Mensing, delivered the keynote sermon based on Philippians 1:29. His theme was: **Suffering for the Lord's Sake is a Gift to His Dear Children**, which he divided into the following two parts: **(I)** A gift which this world despises, but **(II)** a gift which we ought to cherish.



Following the service, the first session of the convention was called to order by the President, who first appointed the standard convention committees. Then in his annual report, President Worley stated that the members of our Conference have much for which to be thankful to the Lord on account of His grace and faithfulness. In particular, he focused upon the great blessing that we have been given in the successful conclusion of the seminary training of Pastors Daniel P. Mensing and David J. Mensing. Because these two men

have now been called into the ministry, there are, once again, no available candidates who could be called to fill a vacancy without creating another vacancy in the Conference. Consequently, President Worley emphasized that the need for new students is still very great, just as it was five years ago when our two newest pastors first began their theological instruction. He then set forth a general plea to the men of the Conference to consider the need for future pastors and whether they would be willing to begin training in our seminary. It was stressed that even if a man does not think he is able to do that important work, the Holy Ghost is the one who equips men with the ability to be faithful shepherds of souls.

After the noon meal, sessions were opened with a devotion conducted by Pastor Lietz. In the initial report of the *Finance Committee*, Mr. Robert G. Bloedel, the Conference Treasurer, presented the Financial Report for fiscal year 2013–2014. The report showed a beginning cash



balance of \$22,296.24 in the *General Fund* plus total receipts of \$24,722.92, yielding total cash available of \$47,019.16. Expenditures totaled \$36,322.81, leaving an ending cash balance as of May 31, 2014 of \$10,696.35. The report also showed a decrease in the *Student Aid Fund* from \$38,622.61 at the beginning of the fiscal year to an ending balance of \$33,239.47 on its closing date, May 31, 2014. Total cash in all funds as of May 31, 2014: \$43,935.82. The

Treasurer then distributed the Finance Committee's *Budget Worksheet* for the new fiscal year, June 1, 2014 through May 31, 2015. It showed a beginning cash balance of \$10,696.35 and anticipated receipts (including the pledges of our congregations) of \$31,075.00, for an expected total cash available of \$41,771.35 in the *General Fund*. Projected budgetary expenditures totaled \$40,500.00 divided among the following items: *Scriptural Publications*—\$1,500.00; Ekaterinburg Subsidy—\$12,000.00; Ekaterinburg Facilities Rental Subsidy—\$2,400.00; St. Mark's Subsidy—\$9,600.00; Good Shepherd Subsidy—\$12,000.00; Convention Expense—\$1,000.00; General Travel Expense—\$1,000.00; Miscellaneous Expenses—\$1,000.00. In the *Student Aid Fund*, the estimated income for the new year is \$3,600.00. The Treasurer drew attention to the fact that the anticipated expenditures for the next fiscal year exceed the anticipated pledges by almost \$10,000.00. He hastened to add that there is still a

cushion in the *General Fund*, so, for the next year, the Conference should be fine; but over the next years, the *General Fund* cannot be sustained unless expenditures significantly decrease and/or the contributions significantly increase. With regard to the possibility of transferring some money from the *Student Aid Fund* to help support the *General Fund*, it was suggested that this not be done (for *ethical* reasons, viz., that offerings for the *Student Aid Fund* had been contributed specifically for that purpose) without first having such action authorized by referendum of the congregations of the Conference.

Pastor Robert J. Lietz, the chairman of the *Committee on Missions*, presented his report in which he first gave an update on St. Mark's in Sauk Village, a congregation currently receiving financial assistance from the Conference (\$475.00 a month). Earlier this month, St. Mark's called



the Rev. David J. Mensing to serve them as Pastor, and this call was accepted. In order to help them fully support their new pastor according to God's ordinance, St. Mark's has requested an increase in its subsidy from the Conference to \$800.00 a month for the next fiscal year. With regard to Pastor Schurganoff and his congregation in Ekaterinburg, Russia, the committee chairman reported that Pastor Schurganoff has received some assistance from his members with the cost of his apartment rental this past year. Pastor Schurgan-

off's congregation is requesting that the monthly assistance from the Conference remain the same for this next fiscal year, namely, \$1,200.00 a month (including both salary for the pastor and rent of the worship facilities). For the first time, our brethren in Tucson Arizona, Good Shepherd Ev. Lutheran Church, are requesting a monthly subsidy of \$1,000.00 in order that they may be able fully to support their new pastor, the Rev. Daniel P. Mensing. About our Nigerian brethren, Pastor Lietz reported that the FLCN pastors, thanks to the generous assistance of individual congregations in our Conference, have been able to clear all of their debts. It was also mentioned that two members from the Nigerian congregations had been kidnapped recently and then later released after a ransom had been paid. No new information has been received about the health of Pastor Fyneface, specifically concerning his on-going affliction connected with his goiter and sleep apnea.

Pastor David T. Mensing, chairman of the *Editorial Committee* and

Editor of the *C. L.*, presented his report in which he set forth the importance of our official organ the *Concordia Lutheran* and the role of the Editorial Committee in the final form of its content. He stated that, by the grace of God alone, our Conference has remained faithful to the



Scriptures over the years, and this consistency is reflected in the orthodox theological articles that appear in the *Concordia Lutheran*. It was mentioned that this past year, when the assigned articles were not submitted, the Editor felt compelled to contribute substitute articles of his own. He also stressed that his overall workload this past year was exceptionally great (shepherding two flocks and teaching in the seminary), which resulted, in part, in the untimely appearance of several issues. The Editor expressed his thanks to the other members

of his committee—Pastor Worley and Mr. Jason Mabe. The print-shop manager of Scriptural Publications, Mr. Phillip Martin, was especially thanked for his work in the layout and printing of the *C. L.*

Pastor Lietz, the chairman of the *Publishing House Board of Control*, referred to the work of the Publishing House (*Scriptural Publications*) in printing the *C. L.*s every two months as well as other books and tracts. He set forth the following goals for the next fiscal year: 1) To monitor and update the Conference website on a regular basis; 2) To reprint the book, *Advanced Bible History*; and 3) To improve the service of *Scriptural Publications* in general. Thanks was expressed to Peace congregation for housing the publishing house and covering the cost of utilities connected with the facilities and the use of the equipment.



Pastor David J. Mensing, who as a Conference layman this past fiscal year was the Business Manager of *Scriptural Publications*, then presented his report, which consisted in his detailed balance sheet summarizing the finances of our Publishing House. The report showed a beginning cash balance of \$3,345.85, total receipts of \$2,703.36, total expenditures of \$3,448.64, and an ending balance of \$2,600.57.

Next, the Vice President and chairman of the *Committee on Lutheran Union*, Pastor David T. Mensing, presented the committee's report, in

which he stated the purpose of the committee, namely, to handle matters of potential fellowship with interested church bodies, and even to answer questions concerning our Scriptural doctrine and practice from inquiring individuals. Even though we stand ready to give an answer to all those who ask us concerning our confessional position, and even though we would be most eager and anxious to find like-minded churches and establish mutually-recognized fellowship with them, there have been no official contacts with this Committee over the past year. Based on a question from the floor, some discussion took place about two different individuals who have slandered our Conference in the past. The one, Professor Brug of the Wisconsin Synod, has somewhat admitted fault for not doing more diligent research for his book (“WELS and Other Lutherans”), though he has not yet, to our knowledge, shown the appropriate fruits of repentance. We have, for example, not seen the draft of a proposed entry concerning our Conference for the revision of Brug’s book, correcting misinformation published in his first edition.

The next morning, sessions began with a devotion led by Pastor Bloedel. Pastor Edward J. Worley then began his essay entitled: “*The Joyful Privilege of Suffering for Christ’s Sake*,” **Part I**: Suffering to be expected as necessary; and **Part II**: The cause of suffering for Christians is threefold: The devil, the world, and the sinful flesh. In his introduction, the essayist cited various passages of Scripture that describe the great joy that believers have in the Gospel of their Savior; and with reference to Jesus’ Parable of the Sower, he pointed out that due to persecutions and sufferings on account of the Christian faith, those that do not have deep spiritual roots may lose their joy in the Gospel as well as the saving faith produced by the spiritual seed of God’s Word. It was emphasized that sufferings in this earthly life should not surprise us. All people, both believers and unbelievers, endure pain and grief in the world; but when the Bible speaks of the “cross” under which Christians suffer, it refers specifically to the scorn, persecution, and tribulation that is a direct result of their faith. Because we are aligned with Christ, we should expect to suffer the hatred of the world, as He did. While we are to bear our crosses willingly and cheerfully for the Lord’s sake, we are not to *court* the cross—intentionally provoking the wrath of unbelievers against us. God does not want Christians to create “crosses” either for themselves or for others. Because Satan is so vehemently opposed to the Lord our God, he also directs his violent rage against the true followers of God. The followers of the devil in the world around us will be a continuous source of persecutions against the Christians. Through-

out history, the unbelievers have always tormented God's children most bitterly. In an attempt to avoid persecutions from the world, Christians are often tempted to hide their faith and to seek to blend in with the unbelievers; and believers will sometimes give in to such temptations on account of their sinful flesh. The Old Adam is the enemy within the Christian—that part which follows the devil and is just as wicked as all the unbelievers— and thus also brings much suffering into our lives.

Following the noon meal, the afternoon session began with a devotion conducted by Rev. David J. Mensing. The chairman of the *Committee on Theological Education*, Pastor Worley, then gave his report in which he mentioned that, with the graduation of Daniel P. Mensing and David J. Mensing earlier this month, our seminary currently has no students. The C. T. E. plans on working with the professors to collect the teaching materials they generated over the past years of seminary instruction in order that this material might be archived for reference in the future. Pastor Worley encouraged all the pastors and laymen in the Conference to keep the seminary in their prayers and also to keep in mind men in their congregations who could be properly encouraged to study in our seminary. Discussion from the floor centered around the importance of parents encouraging their sons to think carefully about and prayerfully to consider the possibility of pursuing theological training in our seminary.

Professor Lietz gave his interest report as a Seminary Instructor, in which he began by encouraging us all to give thanks unto the Lord for His gracious blessing upon our seminary program. He then summed up the coursework that he was assigned to teach the fifth-year students, namely, Dogmatics, Comparative Symbolics, and Pastoral Theology (which he co-taught together with Pastor Mensing). He expressed thanks to his congregation (Trinity in Oak Park) for covering the utility costs associated with the classes he taught and for allowing him to have his time divided between his pastoral work and his work as seminary professor.

Professor Mensing then gave his interest report as a Seminary Instructor, in which he thanked the Lord for blessing both the teaching and the learning over this last year, which was the final year of seminary training for Daniel P. Mensing and David J. Mensing. Professor Mensing summarized the courses that he taught, namely, Homiletics III (sermon writing and preaching), Church History IV (20<sup>th</sup> century history of Lutheranism in America), and Pastoral Theology (co-taught with Pastor Lietz). He also stressed the continuing need of pastors for the future in

our Conference. The most recent *C. L. s* were distributed, which contained a report of the graduation of the seminarians, the sermon preached by Pastor Worley at the graduation service, and also an article detailing the installation of Rev. David J. Mensing at St. Mark's in Sauk Village.

Rev. Daniel P. Mensing began his seminary interest report by summarizing the coursework covered in the various fifth-year classes taught by both professors. He referred to the "privilege" of being able to preach in three different congregations this past year (St. Mark's, Peace, and Trinity). He especially thanked the Conference brethren for their prayers and support; and he also specifically thanked the Conference for increasing his monthly stipend from \$300.00 to \$1,000.00. He has now been called by the Holy Ghost to serve as the pastor of Good Shepherd in Tucson, Arizona; and he besought the prayers of the brethren upon his future ministry. Next, Rev. David J. Mensing gave his report in which he thanked God for the many blessings received over the past year—also thanking his professors, the C. T. E., and his family for helping him in his seminary work. He focused his attention upon the fact that he has now received and accepted the call of the Holy Ghost to be the pastor of St. Mark's Ev. Lutheran Church in Sauk Village, Illinois. He thanked the Conference brethren for the support they extended to him over the past five years. He also asked that we would all remember to pray for him in his ministry going forward. At the suggestion of one of the delegates, the assembled convention arose to sing the *Common Doxology*.

The convention then took up the election of officers and standing committees. As officers, Pastor Worley was re-elected *President*; Pastor David T. Mensing was re-elected *Vice President*; Pastor Bloedel was re-elected *Secretary*; Mr. Robert G. Bloedel was re-elected *Treasurer*; Mr. William Bergstrom was elected *Board Member at Large* from the "far west;" and Mr. Tom Fedor was elected *Board Member at Large* from the "middle west."

The results of the elections of the "standing committees" are as follows: The ***Editorial Committee*** — Pastor David T. Mensing, Chairman and Editor of the *CONCORDIA LUTHERAN*, together with Pastor David J. Mensing and Jason A. Mabe; the ***Committee on Missions*** — Pastor Robert J. Lietz, Chairman, together with Pastor Mensing and Messrs. Dale Peterson, Steve Richter, and Tom Fedor; the ***Committee on Theo-***



**logical Education** — Pastor Edward J. Worley, Chairman, together with Pastor Bloedel and Messrs. Daniel Bloedel and Mark Mensing; the **Committee on Lutheran Union** — Vice President David T. Mensing, Chairman, together with Secretary Bloedel, Professor Lietz, and Daniel Bloedel; the **Finance Committee** — Treasurer Robert G. Bloedel, Chairman, together with Messrs. Phillip Martin, Jerry Sidwell, and Paul Natterer; and the **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. Paul E. Bloedel, again served as liturgist; and the Rev. Daniel P. Mensing preached the sermon based on Acts 5:41. His theme was: **Rejoicing in the Opportunity to Suffer Shame for Christ's Name**, divided into three parts: **I.** It is an opportunity to confess our faith before men; **II.** It is an opportunity to do service to our Lord Christ; **III.** It is an opportunity to approach the Throne of Grace.



Following the noon meal, the afternoon session began with a devotion conducted by Pastor David T. Mensing. The convention then heard the remaining portions of the doctrinal essay: ***“The Joyful Privilege of Suffering for Christ's Sake”*** by Pastor Edward J. Worley.

The natural emotional reaction in response to suffering persecutions from the world is sorrow and grief; however, we Christians can and should also truly rejoice in the crosses we endure when we remember the good that God has designed for us through them. Under the cross, the Lord desires to draw us to Himself in prayer and directs us to His Word for comfort and guidance. It is through the Gospel that God grants strength to His believing children and helps them not only to bear the tribulations but also to rejoice in them—being assured of the Lord's faithfulness and unchanging grace through the blood of the Redeemer. It was emphasized that the glory that awaits us in heaven, if we rightly cling to it in faith, will move us to bear the sufferings of this life most willingly in gratitude to the God of



our salvation. The essayist, as well as others from the floor, gave examples from the world in which we live in this present day about how the open confession of our Scriptural stand (in matters such as abortion and homosexuality) will very quickly make us targets of persecution, even of the most vicious hatred and slander from unbelievers. It is love for God and love for our neighbor, in response to God's great love for us in Christ, that causes us to bear faithful witness of our Christian faith before the world, no matter how much we may be called upon to suffer as a result.

The Conference Treasurer presented his final report in which he mentioned that there were no changes since the previous report. The Treasurer reminded the members of the Conference to keep a close eye on the General Fund balance in his monthly reports. Four months from now, the numbers may show enough of a change to see what kind of trend is developing.

Mr. Raymond S. Kusumi, the Conference Statistician, delivered the statistical report for fiscal year 2013–2014. (The specifics of this report can be found in the official Proceedings.)

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 Worley for his edifying 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 J. Mensing and Daniel P. Mensing for their sermons; **4)** Thanks to Pastors Lietz, Bloedel, David J. Mensing, and David T. Mensing who provided devotions opening the various sessions of the Convention; **5)** Thanks to Mr. Dale Peterson, Pastor M. L. Natterer, and Mrs. Karen Sinclair for the beautiful organ music during the convention; **6)** Thanks to St. John's Lutheran Church and its pastor for hosting the convention and for their loving and generous hospitality; and thanks to the Lord for preserving the unity of the Spirit in the bond of peace through His Word.

Peace Ev. Lutheran Church of Oak Forest, Illinois, extended to the Conference its invitation to host the 64<sup>th</sup> Annual Convention. (Dates: *Pastoral Conference*: Tuesday and Wednesday, June 23 and 24; *Board of Directors Meeting*: Thursday, June 25; *The Convention*: Friday, Saturday, and Sunday, June 26, 27, and 28, 2015.)

The chairman of the Committee on Missions, Pastor Lietz, then read an e-mail that just arrived from Pastor Fyneface, in which more detailed information was given about the Nigerian congregations. Some of the older pastors are now being assisted in their work by their deacons. Warm brotherly greetings and thanks were extended to our Conference from the F. L. C. N.

The Conference President concluded the 63<sup>rd</sup> Annual Convention of the *Concordia Lutheran Conference* with a devotion that included the singing of Hymn 14, the reading of Psalm 134, a prayer, the customary formularies, and the Apostolic Benediction.

—P. E. B.



REMINDER:

## **The Sixty-fourth Annual Convention**

will be hosted by

**Peace Ev. Lutheran Church, Oak Forest, Illinois**

*Pastoral Conference:* Tuesday and Wednesday, June 23 and 24

*Board of Directors Meeting:* Thursday, June 25

*The Convention:* Friday, Saturday, and Sunday, June 26, 27 and 28, 2015



## Ordination and Installation at Good Shepherd, Tucson

*“Take heed therefore unto...all the flock  
over the which the Holy Ghost hath  
made you [overseer].”*

—Acts 20:28



On Sunday, July 27, 2014, Good Shepherd Evangelical Lutheran Church, Tucson, Arizona, assembled in the sanctuary of God’s House officially to welcome its new pastor, the **Rev. Daniel P. Mensing**, in festive worship celebrating his ordination into the Holy Ministry and his installation as the shepherd and overseer of the flock. It was a beautifully sunny day in Tucson, as the members and some guests from Peace in Oak Forest joined in a service of great rejoicing.

Pastor David G. Redlin, the congregation’s pastor for over forty years and now retiring from the office, served as liturgist and officiated in the installation; and Pastor David T. Mensing of Oak Forest, the new pastor’s father, seminary professor and Vice President of the Concordia Lutheran Conference, both preached the sermon and officiated in the

ordination. His text was **Acts 20:26-28**, focusing on *The Pastorate of the Local Congregation* — **I.** Its solemn charge, **II.** Its God-ordained office, **III.** Its primary duty, and **IV.** Its ultimate purpose. Following



the offering, Vice President Mensing conducted the ordination ceremony — the rite in which a man’s first call into the pastoral office is recognized — and Pastor Redlin then installed the new pastor into the office to which he had been called by the Holy Ghost, namely, the pastorate of Good Shepherd Evangelical Lutheran Church. The service was specially beautified by a musical offering sung by the congregation’s choir. After the customary charge to the new pastor, a special intercession, and the Lord’s Prayer, the congregation

sang Hymn 484 (“*We Bid Thee Welcome in the Name of Jesus*”); and the new pastor concluded the service with the *Collect for the Church* and the *Aaronic Benediction*. Greetings and letters of congratulation from sister congregations were then read from the lectern before the postlude (“*Now thank we all our God!*”).



After greeting their new pastor in the receiving line and then assembling outdoors for pictures, the congregation presented to Pastor Redlin a commemorative bench at the entrance to the church, specially constructed by a local craftsman and set with a tiled mosaic highlighting people and events in his ministry at Good Shepherd.



The following Sunday, August 3rd, Good Shepherd formally recognized and celebrated the retirement of Pastor Redlin from the Holy Ministry, in which office he had faithfully served for over fifty years. The communion service was specially enhanced by two offerings rendered by the choir. Pastor Daniel Mensing preached the sermon based on II Kings 2:1-15 — the account of the Prophet Elijah casting the mantle of his office upon his student, Elisha, and then being received into heaven in a chariot of fire. Pastor

Mensing's theme was *The Retirement of Our Faithful Pastor*, commemorated by (I) our reluctance to see him leave his God-ordained office, (II) our confidence of his continued fellowship in the Gospel, and (III) our thankfulness to God for his succession. The service was followed by a celebratory luncheon and a multi-media presentation reminiscing upon Pastor Redlin's ministry. Pastor *Emeritus* Redlin and his dear wife, Susan, continue as cherished members of the congregation.



Let us all remember this beloved congregation in our prayers, that, in the pastorate of their new shepherd, the Lord of the Church would bless the ministration of His Word and Sacraments in their midst for their spiritual nutrition, edification, and preservation in the true faith unto salvation, that He prosper their God-ordained relationship and their work together to His glory in the Kingdom of Grace, and that He graciously grant Pastor Redlin rest from his labors and many further blessings in the coming years of his retirement!

—D. T. M.



*Good Shepherd Evangelical Lutheran Church*

## 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

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### **CHRIST LUTHERAN CHURCH**

Olu-Ama (Kula), Nigeria

**Pastoral Vacancy at present**

### **ST. PAUL'S LUTHERAN CHURCH**

Abule Egba, Lagos, Nigeria

**The Rev. Onesimus Ekele, Pastor**

### **HOLY TRINITY LUTHERAN CHURCH**

Idama, Nigeria

**Pastoral Vacancy at present**

Holy Trinity Lutheran Church

Idama, Rivers State, NIGERIA

### **SALEM LUTHERAN CHURCH**

Abalama, Nigeria

**The Rev. Elison B. Agborubere, Pastor**

Thompson Compound Abalama

Abalama, Rivers State, NIGERIA

### **ST. CLEMENT'S LUTHERAN CHURCH**

Elem-Sangama, Nigeria

**Pastoral Vacancy at present**

St. Clement Lutheran Church,

Elem-Sangama Arch-Deaconry

Elem-Sangama, Rivers State, NIGERIA

### **ST. MATTHEW'S LUTHERAN CHURCH**

Port Harcourt, Nigeria

**The Rev. Allenson Karibi Asawo, Pastor**

76 Abba Street, Mile 1 Diobu

Port Harcourt, Rivers State, NIGERIA

### **ST. PAUL'S LUTHERAN CHURCH**

Kula, Nigeria

**Pastoral Vacancy at present**

St. Paul's Lutheran Church

Kula, Rivers State, NIGERIA

### **ST. PAUL'S NYEMONI LUTHERAN CATHEDRAL**

Abonnema, Nigeria

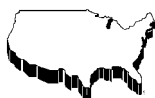
**The Rev. Nimi B. Fyeface and**

**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](http://www.concordialutheranconf.com)

### GOOD SHEPHERD EV. LUTHERAN CHURCH

On the Web at:

4090 S. Melpomene Way, Tucson, AZ 85730 [GoodShepherdLutheranChurchTucson.com](http://GoodShepherdLutheranChurchTucson.com)

**Worship Service** ..... 9:30 a.m.

Telephone (520) 721-7618

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

**The Rev. DANIEL P. MENSING, Pastor**

550 North Harrison Road, #11107, Tucson, AZ 85748

Pastor: (708) 601-3946

**E-mail:** [danielpmensing@gmail.com](mailto:danielpmensing@gmail.com)

### PEACE EVANGELICAL LUTHERAN CHURCH

On the Web at:

Central Avenue at 171<sup>st</sup> Place, Oak Forest, IL 60452-4913 [PeaceEvLutheran.com](http://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](mailto:pastormensing@yahoo.com)

### ST. JOHN'S LUTHERAN CHURCH

Sixth and Tangent Streets, Lebanon, OR 97355

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

**Worship Service** ..... 11:00 a.m.

Telephone: (541) 258-2941

**The Rev. PAUL E. BLOEDEL, Pastor**

483 Tangent Street, Lebanon, OR 97355

Pastor: (206) 412-7418

**E-mail:** [revbloedel@gmail.com](mailto:revbloedel@gmail.com)

### ST. LUKE'S LUTHERAN CHURCH

On the Web at:

5350 South Fountain Street, Seattle, WA 98178

[StLukes-CLC.com](http://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](mailto: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](http://StMarksEvLutheran.com)

**Adult Bible Class** ..... 3:00 p.m.

**Worship Service** ..... 4:00 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](mailto:d_mensing@hotmail.com)

### TRINITY EVANGELICAL LUTHERAN CHURCH

On the Web at:

300 North Ridgeland Avenue, Oak Park, IL 60302

[TrinityEvLutheran.com](http://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@yahoo.com](mailto:robertjlietz@yahoo.com)



# Persecution

When the children of this world try to make our lives **miserable** by their ranting and raving, by their threatening and bullying, and by anything that they could possibly do to bring us down, **let us rejoice!** Let us rejoice in the fact that **we** have been counted worthy to suffer shame for Christ's name! Let us take the opportunity to profess to them what we believe and why we believe it. Let us be glad that we have the chance to serve the Lord Christ with our Godly way of life. And, let us cheerfully make use of our privilege as spiritual priests before God boldly to approach the Lord's Throne of Grace, praying both for our preservation and our adversary's conversion.

Excerpt from *Sunday Convention Sermon*, page.102