

APPENDICES

CONSERVATIVE LUTHERAN ASSOCIATION

(CLA)

Let's Get Acquainted:

Who We Are: The CLA is a free-association of independent Lutheran congregations located throughout North America who are in agreement with the confessional statement (note below) and believe they can support one another to accomplish certain tasks collectively rather than all alone. They believe they are part of Christ's Great Commission army and their particular call is to maintain the distinctive confessional Lutheran voice in their community and thus also in the world.

What We Confess:

1. Members of the CLA accept all the canonical books of the Old and New Testaments as a whole and in all their parts as the divinely inspired, revealed and inerrant Word of God, and submit to this as the only infallible authority in all matters about which it speaks.
2. Members of the CLA accept and confess the following Symbols:
 - a. The ancient ecumenical creeds: The Apostolic, The Nicene, and The Athanasian, in all their several parts and without reservations;
 - b. The unaltered Augsburg Confession and Luther's Small Catechism, The Apology, Luther's Large Catechism, The Smalcald Articles and the Formula of Concord.
 - c. We accept these confessions as written and as being relevant also to this day.

What We Are Doing: Our immediate objectives in the CLA are:

1. To provide accurate, documented information to individuals or congregations on the current situation within mainline Lutheranism.
2. To provide guidelines and alternatives to the 5 1/2 million Lutheran members who will be affected by the proposed merger of the American Lutheran Church, Lutheran Church in America and Association of Evangelical Lutheran Churches into a New Lutheran Church.

3. To establish new CLA congregations throughout North America whenever and wherever they are needed and where adequate numbers members or supporters are currently available or can be developed through a planned informational program.

4. To furnish new CLA congregations with trained and qualified pastors who are desirous of identifying with us. These might be graduates from Faith Evangelical Lutheran Seminary or seasoned pastors, both active and retired, who are serving or have served in other synods or associations.

5. To provide ongoing support to CLA congregations as is possible in areas of church planting, pastoral supply, hymn books, pastor's pension and medical program, pastor's ongoing education, confirmation and Sunday School material, devotional guides, auxiliary suggestions, evangelism and stewardship programs, church growth materials, annual retreats and convention, etc.

6. To establish and maintain mission projects and /or missionaries throughout the world (at home and abroad) which are supportive of the conservative Lutheran position and with whom CLA congregations can identify and support with their prayers, talents and gifts.

7. To contact and maintain ongoing rapport with other conservative groups worldwide who are not directly identified with the CLA but who have similar goals and are similarly motivated and in agreement with our Confessional Statement.

8. To work together with the leadership of the remaining conservative Lutheran bodies in America as long as they retain their evangelical and confessional position.

9. To provide vicars, pastors and missionaries to other church bodies when it is mutually beneficial to the man, the CLA and the other church body to do so.

10. To serve as a reference source to identify other conservative, evangelical, Lutheran congregations, pastors, synods, association movements, missions, institutions, para-church agencies, support groups and individuals who are worthy of recommendation or referrals, as determined by their confessional stand and/or product produced (fruit which they are bearing).

QUESTIONS ON W.C.L.A.

QUESTIONS ON THE W.C.L.A.

SUGGESTED ANSWERS

1. Does the WCLA really serve a unique role in the Church or is it merely serving its own self-interests?
2. Just what does the WCLA propose doing that makes it unique?
3. What is significant about the terms: Confessional? Lutheran? Association?
4. Is such a concept limited to only North America?
5. Is it still possible to re-establish a firm Lutheran doctrinal base when traditional Lutheran roots seem to be crumbling?
6. Would such a position be detrimental to the ecumenical movement and set back the timetable of this movement?
7. Can the various Lutheran groups from different ethnic and liturgical emphases, as well as from different doctrinal and experiential emphases, really hope to work together within WCLA?

It is a unique role since WCLA is not in competition for members and programs. This would be a self-serving view. Instead WCLA is concerned for the Lutheran Church at large and desires to help this church remain true to its name and calling.

WCLA proposes to be the coordinating agency for a wide variety of conservative, evangelical, Lutheran groups, associations, movements, agencies, institutions, etc., who seek to fulfill the Church's prime reason for being, The Great Commission.

Confessional means we unreservedly confess our beliefs in an inerrant and inspired Bible, as a whole and in all of its parts.

Lutheran means we also closely adhere to the teachings of the Lutheran Book of Concord of 1580 A.D.

Association rather than Synod, means we intend not to be hierarchical but evangelistic and open to various ideas.

Certainly not! The Lutheran Church throughout the world is going through a severe identity crisis. Many lifelong Lutherans are dropping out or changing their denominational ties.

The Lutheran doctrinal base is a true Scriptural base for all theology. Most of the other denominations accept much of the Lutheran doctrine, but often vary in one or more points. The systematic Lutheran position remains centered on WORD Alone, GRACE Alone, FAITH Alone in CHRIST Alone.

True ecumenism is based on true doctrine which must never be compromised nor watered down. Union with doctrinal agreement is more important than a man-made time-table.

The Bible and the Book of Concord should be sufficient for deciding doctrinal questions. Other differences can be "worked around". For those wishing to stress some particular point of view at the expense of not completing our appointed task, we would suggest you not affiliate with the WCLA.

QUESTIONS ON THE W.C.L.A.

SUGGESTED ANSWERS

8. What then is the specific common goal of those affiliating with the WCLA?

The Common Goal is "World Evangelization" to the Lord Jesus Christ. This requires ongoing education of the total Church at-large so that each member may understand this goal and mature in his or her faith. It also means that we will recognize and meet the spiritual, physical, and other needs of the world insofar as we are able.

9. Why wouldn't the major Lutheran denominations be also willing to work with the WCLA in such an endeavor?

Either because of a rather provincial understanding of Christianity or because they are working toward other non-biblical goals or peripheral interests.

10. Would you be willing to become a part of a world-wide Lutheran movement identified as the World Confessional Lutheran Association and thus support a combined ministry of many various individual Lutheran groups, agencies, movements, etc., which have as their goal the winning of the world to Jesus Christ?

We hope your answer is YES! If it is, we invite you to sign the attached card which will get you on our mailing list for a variety of periodicals and other material. It will also allow you to become more active in the crucial work of the WCLA.

READER REQUEST FORM (No Charge) Tear off and mail To: World Confessional Lutheran Association, P.O.Box 7186 Tacoma, WA 98407

- Lutherans Alert Magazine
- Faith Seminary Catalog.....
- WCLA Statement of Faith.....
- CLA Introduction Booklet.....
- Prayer Partners Ministry.....
- Church Loan Information
- Pastor's Pension and Medical Plan..

Name _____
 Address _____
 City _____ State _____
 Zip _____ Telephone (____) _____
 Comments _____

COURSES OFFERED

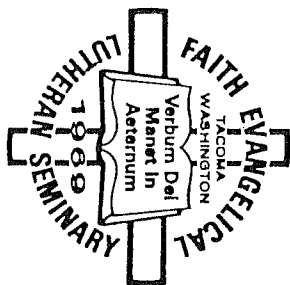
- Basic Doctrinal Courses
- Basic Bible Courses
- Basic Languages
- Core Mission Courses
- Theology of Missions
- History of Missions
- World Religions
- World Missions Today
- Missionary Life and Work
- Cultural Anthropology
- Principles of Church Growth
- Mission Strategy
- Indigenous Church
- Literacy
- Training National Writers
- Teaching English as a Second Language
- Language and Culture Learning
- Internship
- Elective Mission Courses
- Training the Ministry
- Programmed Instruction
- Guided Ethnic Studies
- Writing for New Literates
- Bible Education by Extension
- Christianity and Islam
- Christianity and China
- Christianity and India
- Others
- Thesis

REQUEST FOR INFORMATION - - - - -

Name _____
Address _____
Date of Birth _____
Church Affiliation _____
Education Status _____
Degrees (if any) _____

(PLEASE DETATCH AND MAIL)

FAITH SEMINARY
3504 North Pearl St.
P.O. BOX 7186
TACOMA, WASHINGTON 98407
(206)752-2020



FAITH
SCHOOL
OF
WORLD MISSION

a division of
Faith Seminary

CONSERVATIVE
EVANGELICAL
BIBLE-BASED
CHRIST-CENTERED
COMPLETE TRAINING
WORLD-WIDE TRUST
LOW TUITION COST

3504 North Pearl
P.O. Box 7186
Tacoma, Washington 98407

PURPOSE

Faith School of World Mission has been established as a division of Faith Seminary to train men and women to reach the 2.8 billion Chinese, Hindu, Muslim, and other people who have never heard a clear presentation of the Gospel and who have no evangelical witness in their midst. This school fills a gap for persons in denominations who desire training in every aspect of mission work and who agree with the doctrinal statement below.

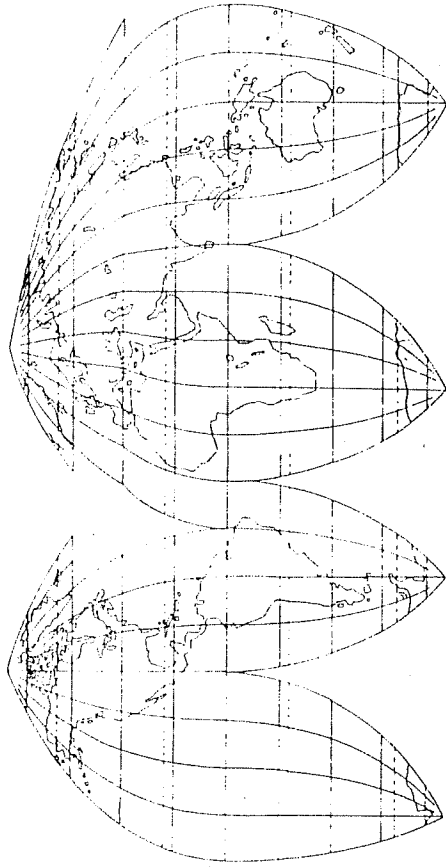
HISTORY

Faith School of World Mission, a division of Faith Seminary, will expand its offerings in September, 1987. The Seminary was established in 1969 by Lutherans Alert National, now known as World Confessional Lutheran Association (WCLA). It has trained men and women for missionary service throughout the world. We have placed renewed emphasis on this important training in recent months in light of the great need for additional missionaries at home and abroad.

COSTS

A major portion of the costs of instruction will be borne by faithful supporters of the school which will permit a very low tuition charge to students:

- Tuition Fee. \$40 per quarter credit hour
- Registration Fee, \$15
- Books, \$80 per quarter (approx)



ADMISSIONS

Students without college training are eligible to take classes and will be awarded a certificate of completion for each course. Students with two years, or more, of college are eligible for admission into the degree programs as noted below.

DEGREES

B.A. DEGREE - 2 yr. program in Missions and Cross-cultural Communications (requires A.A. Degree or equivalent).
M.A. DEGREE - 1 yr. program in Missions and Cross-cultural Communications (requires B.A. Degree with major in Bible or Evangelism).
DIV. DEGREE - Program in Missions for those with a B.A. OR M.A. Degree.

INTERNSHIP

All students will be encouraged to serve a 10-12 week cross-cultural internship in one of several possible ministries before the end of their formal training.

DOCTRINAL STATEMENT

We believe in the plenary and verbal inspiration and authority of all the 66 canonical books of the Old Testament and New Testament as the divinely inspired and inerrant word of God and submit to them as the only infallible authority in all matters of faith and practice. We believe the original documents were inerrant as to fact and infallible as to truth. (I Cor. 2:13, II Tim. 3:16,17, II Pet. 1:20,21). A more complete statement of faith will be furnished upon request.

FACULTY

The faculty is highly qualified in its particular area of mission and theological discipline. Faculty members include full-time resident professors at the Seminary, plus visiting adjunct instructors from various denominations, mission fields and backgrounds.

We welcome all applicants regardless of race, color, sex, national or ethnic origin, or physical handicap who are personally committed to faith in Christ and the Bible.

**DO YOU DESIRE THE
MINISTRY?**

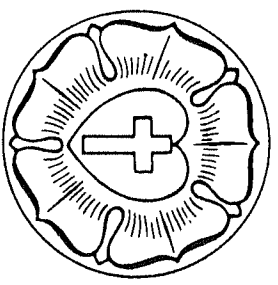
Perhaps to a foreign land,
Perhaps to your home town.
The harvest is plentiful;
The laborers are few.
Will you answer:
"Lord, here am I, send me"?

**FAITH EVANGELICAL
LUTHERAN SEMINARY**

would like to help you
answer that divine call
through Spirit-led study
of the inerrant Word of God.

**SPECIFIC TRAINING PROGRAMS
OFFERED IN THESE AREAS:**

- Lay Ministry Leadership Training
- Pre-Theological Studies
- Theological Studies
- Pastoral Ministry
- Missions
- Hospital & Prison Chaplaincy
- Post-Graduate Program for Pastors
& Missionaries
- Biblical Language Studies



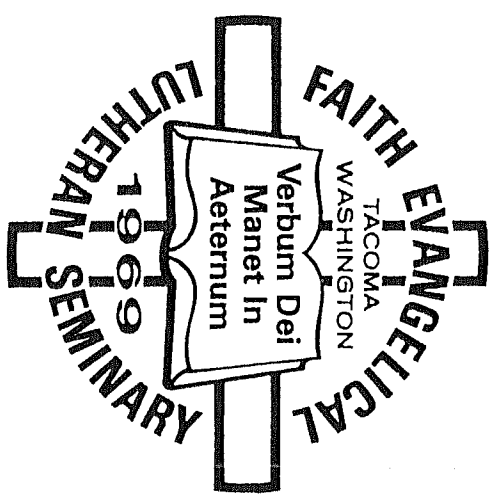
NONDISCRIMINATORY POLICY AS TO STUDENTS

Faith Evangelical Lutheran Seminary admits students of any race, color, national or ethnic origin to all the rights, privileges, programs, and activities generally accorded or made available to students at the school. It does not discriminate on the basis of race, color, national and ethnic origin in the administration of its policies and school programs.

FAITH EVANGELICAL LUTHERAN SEMINARY
3504 North Pearl
P. O. Box 7186
Tacoma, Washington 98407

To: _____

**FAITH EVANGELICAL
LUTHERAN SEMINARY**



3504 North Pearl
P.O. Box 7186
Tacoma, Washington 98407
(206) 752-2020
Outside of Washington — Toll Free
1-800-228-4650

Purpose

Faith Seminary is dedicated to the pure, Biblical, historical Gospel of our Lord and Savior, Jesus Christ. It is committed without reservation to the inspiration and inerrancy of the Holy Scriptures. To this end, it trains men for the pastoral ministry in the Lutheran Church and both men and women for other lay ministries in the Lutheran or other evangelical churches. It also provides opportunity for continuing education for both laity and clergy through resident or independent study programs.

History

Faith Seminary was established and is sponsored by the World Confessional Lutheran Association (WCLA), previously named Lutherans Alert National (LAN), an organization of conservative Lutherans from throughout the U.S.A. and Canada. The seminary was founded in 1969 in Tacoma, Washington. Students from all Lutheran bodies, as well as many from nearly all mainline denominations, have found the training at Faith Seminary has met their needs.

Costs

The major portion of cost of instruction is borne by the faithful members of the WCLA and tuition is charged at a very moderate rate of \$40 per quarter credit hour or \$480 per quarter for full-time students taking up to 16 credits. Tuition for Evening Classes is \$100 per Continuing Education Unit (CEU) for credit or \$40 per CEU for audit. Independent Study Courses are charged at \$35 per quarter credit hour. The Doctor of Ministry program is charged at \$900 for the total three year program. Write for current catalog for details.

Veterans Assistance

The council for Post-Secondary Education, State of Washington, has approved all academic programs, both resident and independent study, for full G.I. Bill benefits.

Membership

Faith Seminary is the official school to train pastors for the Conservative Lutheran Association (CLA), the congregational arm of the World Confessional Lutheran Association. Students receive calls to CLA churches and may also be taken into other church bodies through colloquy. Special scholarships for tuition are available to men desiring to serve in the CLA after graduation. The seminary is a member of the Association for Clinical Pastoral Education Inc., which offers accredited centers for training in CPE throughout the world for ministry in Clinical Chaplaincy.

Admission

Students are admitted to the seminary who exhibit the academic and spiritual characteristics necessary for success in one of the programs noted below. Details are noted in the seminary catalog.

Programs Available

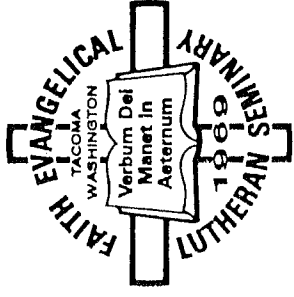
	RESIDENT STUDY	INDEPENDENT STUDY	DAYS	EVENINGS
SCHOOL OF PASTORAL STUDIES B.Th., M.Div. Degree Program	x		x	x
SCHOOL OF CONTINUING EDUCATION M.Th., D.Min. Degree Program	**	x		
SCHOOL OF THEOLOGICAL STUDIES M.A. Degree Program	x	x	x	x
SCHOOL OF BIBLICAL STUDIES Certificate of Religious Studies	x			x
SCHOOL OF CHURCH LEADERSHIP Master of Ministry Degree Program	x			
SUMMER SCHOOL OF BIBLICAL LANGUAGES & SPECIAL ELECTIVES	x			

**Up to three weeks of the D.Min. Degree Program must be done in resident study.

THE MASTER OF MINISTRY DEGREE PROGRAM IS NOT YET APPROVED BY THE VETERANS ADMINISTRATION.

Doctrinal Statement on Scripture

We believe in the plenary and verbal inspiration and authority of all the sixty-six canonical books of the Old Testament and New Testament as the divinely inspired and inerrant word of God and submit to them as the only infallible authority in all matters of faith and practice. We believe the original documents were inerrant as to fact and infallible as to truth (1 Cor. 2:13, 2 Tim. 3:16-17, 2 Pet. 1:20-21).



REQUEST FOR CATALOG

Date _____

Name _____

Address _____

Date of Birth _____

Married Yes No Ages of Children _____

Church Affiliation _____

Education Status _____

Degrees (if any) _____

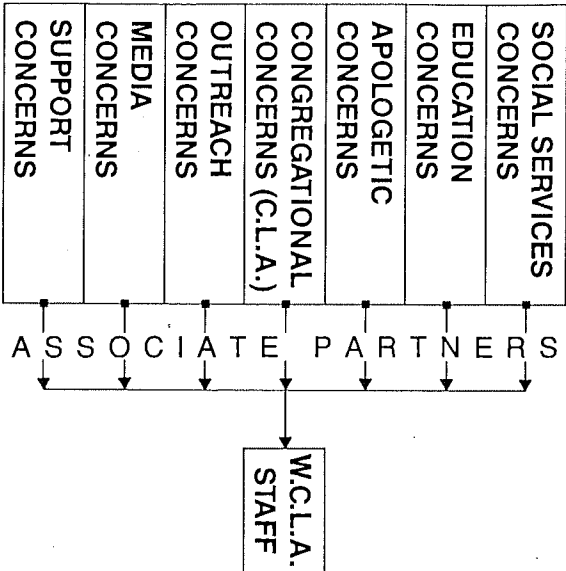
Present Occupation _____

Program of Interest _____

Detach and mail to:
 Registrar
 Faith Evangelical Lutheran Seminary
 3504 N. Pearl Street
 P. O. Box 7186
 Tacoma, Washington 98407

OUR ORGANIZATIONAL STRUCTURE

The WCLA is the umbrella organization under which many other concerns are being accomplished. Each of these concerns is seen as part of the mission of the Christian Church on earth. The parent organization WCLA, is registered as an official Church body with the Internal Revenue Service. Likewise the Conservative Lutheran Association (CLA) is also registered as a Church body for tax deductible gifts and for clergy ordination and pension provisions. Each of the concerns noted is accomplished by either the WCLA staff or one of the Associate Partner organizations.



OUR MEMBERSHIP

The World Confessional Lutheran Association consists of individual Lutherans, individual Lutheran congregations, and Associate Partners representing various agencies or separate organizations involved in one of the seven areas of concern. They are members if they subscribe to the Statement of Faith of the WCLA and provide support, either financially or through the sharing of their resources.

Members, then, are those who cooperatively work together for the common goals of the organization.

Members meet together in Convention and at other times to plan and share their individual areas of concern.

Associate Partners are those ministries which have their own boards and charters and who desire to work collectively with others affiliated with the WCLA for the accomplishment of larger programs and thus satisfy the specific needs of the group.

A corporate board of ten men, both Lay and Clergy, meet twice a year and are fiscally responsible for the WCLA.

For Information
Please Write or Call:

World Confessional Lutheran Association

P.O. Box 7186

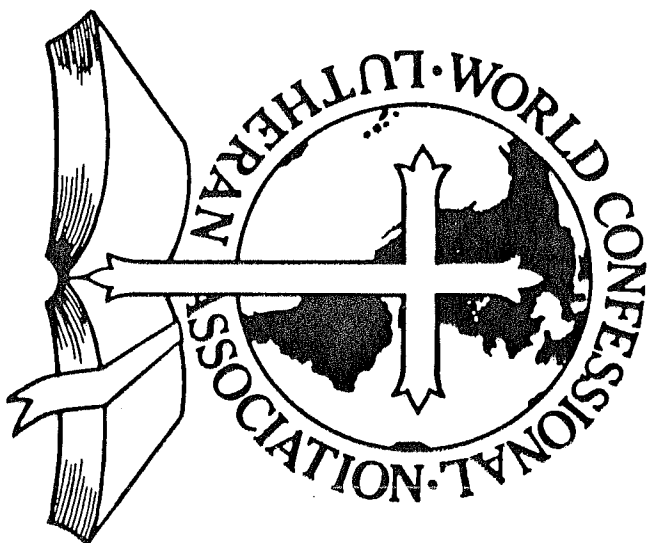
Tacoma, Washington 98407

(206) 752-2020

Outside of Washington—Toll Free

1-800-228-4650

INTRODUCING THE



A MINISTRY FOR CONCERNED
LUTHERANS
AROUND THE WORLD

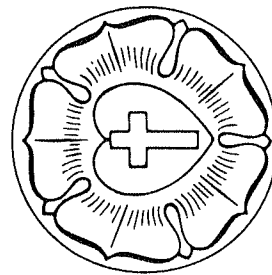
A POSITIVE ALTERNATIVE
TO JOINING THE
NEW (MERGED) LUTHERAN CHURCH

OUR PURPOSE AND GOAL

The World Confessional Lutheran Association is a collective body of concerned Christians who desire to retain the Lutheran distinctives of Word Alone, Grace Alone, Faith Alone in Christ Alone as the hallmark of the true Christian Church on earth.

The individuals, congregations and associated ministries making up the WCLA believe that the doctrine of Biblical inerrancy is of vital importance in accomplishing this goal. These people are working together to help achieve Christ's "Great Commission" in this generation.

The concerns of the WCLA are the same concerns of the whole Christian Church on earth; namely, to glorify God by our worship, our evangelization of the lost, our nurture of the saved, our service of love to our neighbor and our obedience to our Lord.



OUR FAITH

The WCLA accepts all the canonical books of the Old and New Testaments as a whole and in all of their parts as the divinely inspired, revealed, and inerrant Word of God, and submits to this as the only infallible authority in all matters of faith and life.

The WCLA accepts the doctrinal statements of the confessional Lutheran Church; namely, the Apostolic, Nicene and Athanasian Creeds; and the unaltered Augsburg Confession, the Small and Large Catechisms of Luther, the Apology to the Augsburg Confession, the Smalcald Articles, and the Formula of Concord, not insofar as, but because they are true and reliable expositions of the Holy Scriptures.

The WCLA acknowledges Jesus Christ as Head and Lord of the Church, and accepts the Bible, the Holy Scriptures, as His inerrant revelation and directive to His people.

OUR RESOURCES

The Resources necessary to accomplish our goal must be provided by many divergent groups and individuals. The WCLA can only provide a small fraction of the total overall needs. The rest will come from existing ministries throughout the world. These ministries have qualified experts and known capabilities to do one or more of the segments of the overall task. By combining and coordinating the unique contributions of the various participants, we will, by the help of the Holy Spirit, accomplish the Lord's charge to His people. We are now able to provide:

PASTORAL SUPPLY: Pastors, vicars, lay-pastors, evangelists.

ADVANCED MINISTERIAL TRAINING: Independent Study or Resident courses for the busy pastor.

FAITH EVANGELICAL LUTHERAN SEMINARY: To train young men to be shepherds of souls.

WORDS OF TRUTH RADIO: To provide worship opportunities to people all around the world.

LUTHERANS ALERT: To keep you aware of the current theological scene.

CHRISTIAN EDUCATION ASSISTANCE;

ESTATE PLANNING ASSISTANCE;

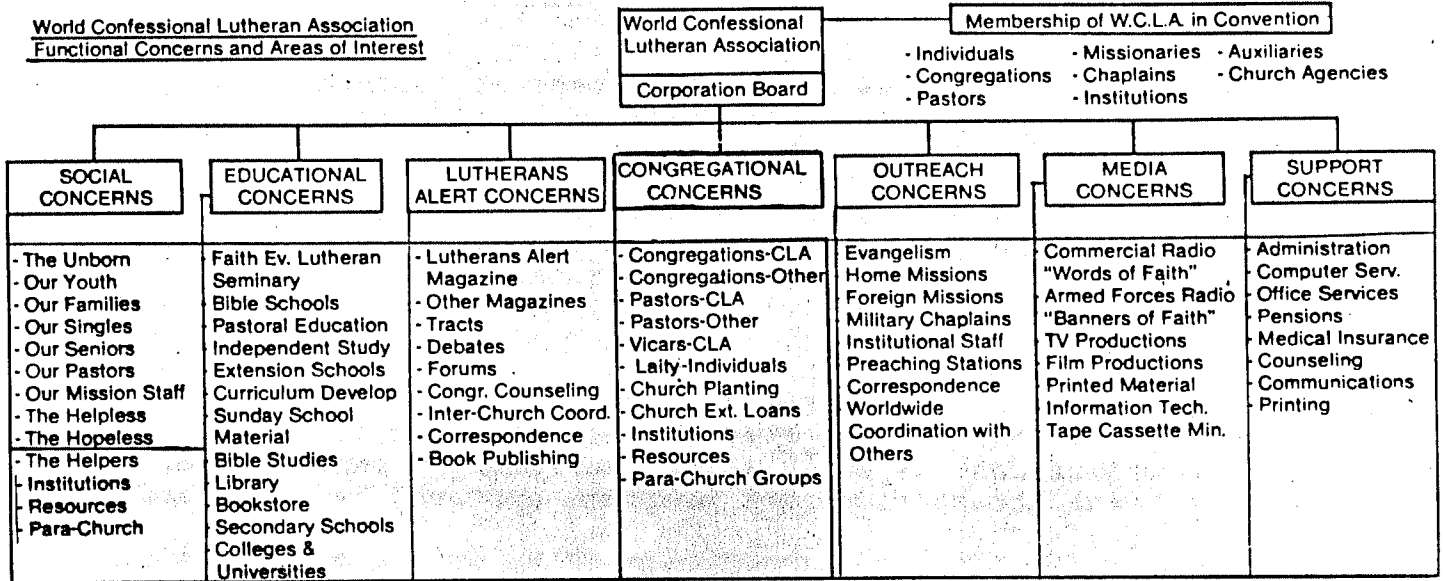
COUNSELING ASSISTANCE;

MISSIONARY PLACEMENT AND SUPPORT;

PENSION PLAN FOR PASTORS;

SUPPORT SERVICES TO ASSOCIATES.

INTRODUCING THE WORLD CONFSSIONAL LUTHERAN ASSOCIATION



GREETINGS FROM THE WORLD CONFSSIONAL LUTHERAN ASSOCIATION.

This is intended to introduce you to an association that was first initiated under the name Lutherans Alert National in 1965 in Cedar Rapids, Iowa. The name was then changed in 1984 to reflect a world-wide expansion of our ministry and of our constituents.

The central theme of WCLA is to keep Jesus Christ at the very center of the Church by upholding the great truths of Christianity as found in the Holy Bible.

The stated purpose of the WCLA is: "To provide the environment, organizational structure, expertise and necessary resources to fulfill the Church's 'Prime reason for being' through the collective efforts of concerned, confessional Lutherans throughout the world."

The Church's "Prime reason for being" is to glorify God through our worship, praise and obedience. This carries with it the two-fold expectations of Christ that the Church is to:

1. Seek to make disciples of all nations (Matthew 28:19).
2. Seek to help disciples mature in their Christian life and their expression of love (I Cor. 13).

The chart above, showing the functional concerns of WCLA, is but a reflection of the many tasks The Christian Church is called to do. All churches, synods, para-church agencies, movements, etc., should fit into one or more categories of this chart. WCLA proposes to be the agency that assists in helping the Church realize its responsibility and to help it return to its intended purpose.

The seven areas of concern noted on the chart are being developed from several directions through our own staff personnel as well as through other agencies located throughout the world. These other groups are identified as "Associate Ministries" who may be involved in these concerns at the present time. We have sought to affiliate with them and they with us. They are the type of groups that agree with us on our statement of faith and on the overall objective of World Evangelization. They each have their own board and charter. The WCLA is the means through which they find other groups needed to complete their work. Mission training agencies need mission placement and logistic groups to make their work complete. Seminaries need feeder schools to keep their enrollment at a place where they can operate efficiently. Bringing these various agencies together is only one of the tasks the WCLA is doing to fulfill its portion of the Great Commission.

The WCLA is managed by a corporate board of between 9 to 16 men who are responsible for the overall operation and fiscal viability of the organization. A small staff (currently 7 persons) serve the WCLA providing the services and programs approved by the Board.

The Conservative Lutheran Association (CLA) is the congregational arm of the WCLA at present. Twelve congregations make up the roster at present with another ten at various points of progress in the decision making process. There are twenty-six men on the active CLA Clergy Roster. Another 18 men are on the Associate Clergy Roster. Many of the Associate members hold membership in another Lutheran denomination but have chosen for various reasons to also belong to the CLA. Some are available for call into CLA or synodical congregations.

Lutherans Alert National (the original identity of WCLA), continues as the Apologetic arm of the new WCLA. The monthly publication is Lutherans Alert Magazine and is distributed to nearly 7,000 readers eleven times a year. This is an excellent source of information regarding the status of Lutheran merger as well as countless other timely articles that each and every Lutheran should know.

Faith Evangelical Lutheran Seminary (FELS) is the existing school serving the WCLA and its affiliated ministries. FELS was established in Tacoma, Washington in 1969. Approximately 20 students are enrolled in resident degree courses. An additional 50 students are in the Korean Division of the Seminary with still another 125 enrolled in one of the several independent study opportunities for both pastor and laity. These existing services will be supplemented by many new opportunities in the Educational Concerns of the WCLA.

Words of Truth (WOT) is the radio voice of the WCLA. This ministry includes a thirty minute radio broadcast of music and the preached Word that is carried over several stations in the USA. Many additional radio stations carry the same format through the Armed forces Radio Network where the program is called "Banners of Faith". The other media concerns that will be developed are noted on the chart.

Other concerns now initiated within WCLA include those involving Social Services, Outreach Ministries, and Support Services. These have always been of concern to our constituents and staff but were not formally identified as ministries. Now through the expanded opportunities available in WCLA, we can see these vital ministries become areas of the highest priority. For the most part, the work is to be done through the Associate Ministries made up of numerous existing agencies who now will work together to accomplish tasks which were beyond the reach of individual separate entities.

The area of Outreach is especially significant to the Church around the world. We are naming this branch of our endeavor "Lutheran World Concerns" and believe this will be a most important division of our work. Here we will be in contact with schools, seminaries, mission stations, hospitals, etc, in all parts of the world. We will develop evangelistic methods to fit with the cultural and physical needs of the projects.

The Area of Social Concerns is also a very vital ministry for Lutherans throughout the world. The sad experience of some of the major Lutheran denominations with the Lutheran Social Services in Minnesota and elsewhere is only an early warning of a completely humanistic approach to an area of need that the Christian community can serve properly and evangelistically when they are given proper direction and Christian counsel. The WCLA and its associates will meet that need.

MEMBERSHIP REQUIREMENTS

Active Members: Individuals who are members of a CLA Congregation or Individuals who support the work of WCLA with an annual gift of \$25 or more. For this gift they receive the periodical Lutherans Alert Magazine or Lutheran World Concerns Update.

Associate Member: Members of a ministry associated with WCLA. Associated Ministries are those groups, agencies, churches, or institutions who affiliate with WCLA after the WCLA Board reviews their statement of faith and determines their objectives are in harmony with our own. Individuals from non CLA congregations can also become Associate members when their congregation supports the WCLA or one of its individual Concerns with an annual gift of \$100 or more.

Voting Members : Both active and associate members have a vote on the resolutions and business matters at the annual WCLA Convention.

READER REQUEST FORM (No Charge) Tear off and mail To: World Confessional Lutheran Association, P.O.Box 7186 Tacoma, WA 98407

- Lutherans Alert Magazine
- Faith Seminary Catalog.....
- WCLA Statement of Faith.....
- CLA Introduction Booklet.....
- Prayer Partners Ministry.....
- Church Loan Information
- Pastor's Pension and Medical Plan..

✓

Name _____

Address _____

City _____ State _____

Zip _____ Telephone (____) _____

Comments _____

THE WORLD CONFSSIONAL LUTHERAN ASSOCIATION
STATEMENT OF FAITH

The World Confessional Lutheran Association and its several areas of concern including the congregational concerns of the Conservative Lutheran Association, are as the names imply, Lutheran in belief and practice. Therefore we believe and teach those doctrines that have been historically held by the confessional Lutheran Church. The following explanation of what Lutherans believe is generally accepted by all Lutherans who hold the conservative and traditional Lutheran view.

GENERAL

Lutherans believe what the Holy Scriptures teach. They recognize no other authority and no other standard. They accept the Bible completely and without qualification. "Where is this written?" is the full and final answer to any question of faith or morals. What God's Word reveals, Lutherans accept without question even though tradition, church, or their own reason may speak against it.

Lutherans believe what the ancient Church believed. The Reformation did not put forth a new creed; it merely revived the original doctrine of the Bible. The three creeds in which the ancient Church declared her belief are embraced by the Lutheran Church without alteration, addition, or reservation. In his day, Luther stated:

"We are the same as the old Church.... We fabricate nothing new, but retain the old Word of God as the ancient Church confessed it.... We and they are one Church, teaching and believing one and the same Word of God."

The Lutheran Church, therefore, acknowledges and accepts as its confessional basis:

- (1) The Holy Scriptures of the Old and New Testaments as the revealed Word of God and the only rule and norm of faith and practice:
- (2) The general creeds of the primitive Church as declaring the truth of the Scriptures against the heresy of early centuries:
 - (a) The Apostles' Creed
 - (b) The Nicene Creed
 - (c) The Athanasian Creed;
- (3) The particular creeds of the Lutheran Church collected in the Book of Concord of 1580 as a restatement:
 - (a) The Augsburg Confession
 - (b) The Apology of the Augsburg Confession
 - (c) The Smalcald Articles
 - (d) The Small Catechism of Luther
 - (e) The Large Catechism of Luther
 - (f) The Formula of Concord.

SUMMARY OF LUTHERAN BELIEF

BIBLE Lutherans believe and teach that the Holy Bible, in all its words as well as in all its thoughts, is the inspired Word of God and consequently without error; that it is the only Revelation of God given to men, full and complete, allowing no additions to its teachings whatever; and that it is so clear in its denunciation of sin and in its offer of salvation that anyone may read it and understand it.

References: 2 Pet, 1: 21; 2 Tim. 3: 15-17; 1, Cor, 2: 13; Gal, 1: 7-9; Rev. 22: 18-19; Ps. 119: 105, 130.

GOD Lutherans believe and teach that the knowledge of God which man has by nature is defective and insufficient for salvation; that sure and saving knowledge of God can be gained only from the Holy Scriptures in which God has clearly revealed Himself as the Holy Trinity, Father Son and Holy Ghost, three equal Persons in one Being; and that every other god worshipped by men is an idol.

References: Rom. 1: 19-20, 2: 14-15; Deut, 6: 4; Matt. 28: 19; John 5: 23, 1 Cor. 8: 4-6.

MAN Lutherans believe and teach that man was created by God in His own image; that this image of God, consisting in man's perfection and holiness, was lost when man fell into sin; and that through this Fall all men have become sinners, wholly depraved and helpless through any power of their own to save themselves from sin.

References: Gen, 2: 7; 3: 1-16; 1: 27; Gen, 1: 27; compared with Gen. 5: 3; Ps. 53: 3; Rom. 5: 12; Ps. 143: 2; Is. 64: 6.

SIN Lutherans believe and teach that right and wrong can be determined only in relation to God's holy Law; that every thought, word, or deed contrary to His Will is wrong and sin; that every sin, original or actual, is rebellion against God; that sin is the root of all misery in the world; and that every man because of sin is from birth subject to death and eternal damnation.

References: Ez: 18: 30; Rom. 8: 7; 1 John 3: 4; Gen, 8: 21; Zech. 8: 17; Rom. 6: 23.

GOSPEL Lutherans believe and teach that God in His infinite love did not abandon men in their doom but resolved to save them through the sacrifice of His own Son; that the Gospel is the special revelation in which God offers to all men forgiveness of sins and salvation through Jesus Christ; and that those who penitently embrace this Gospel of reconciliation through Christ are declared righteous before God and saved—not through their own merit, but for Christ's sake, by grace and through faith.

References: John 3: 16-17, 1 Tim. 2: 4; Rom. 3: 22-24; 28; Eph. 2: 8-10.

SAVIOUR Lutherans believe and teach that Jesus Christ is the God-man; that as the Son of God He existed from eternity and is equal in every respect to the Father and the Holy Ghost; that as the Son of Man He was born of a Virgin Mother and perfectly sinless but in every respect a true man; that He fulfilled the Law of God for all men and then paid the penalty for the guilt of all men by His suffering and death on the Cross; that through this Sacrifice the world was redeemed and reconciled to God; that by His descent into Hell He showed His triumph over His enemies and by His resurrection from the dead was declared the all-sufficient Redeemer; and that He will return visibly to the earth on the Last Day to judge all men, living and dead.

References: John 1: 1; Matt. 1: 18-25; 1 Pet. 2: 22; 2 Cor. 5: 19; 1 John 2: 2; Col. 2: 15; Rom. 1: 14; Acts 10: 42.

THE HOLY SPIRIT Lutherans believe and teach that the Holy Spirit is the Third Person in the Holy Trinity, true God with the Father and the Son. It is the Holy Spirit who sanctifies the believer by bringing him to true faith in Christ through means of the Word and Sacraments. He thus imparts to the believer the blessings of redemption and all good works that follow.
References: Matt. 28: 19, Eph. 2: 8-9, I Cor. 6:11, I Cor. 12: 3.

CONVERSION Lutherans believe and teach that conversion is contrition and faith; that it is not merely moral reformation or the solemn resolution to improve one's life, but it is a complete change of heart, a spiritual rebirth of the sinner, a miraculous re-creation affected by the power of the Holy Spirit working through the Gospel; and that in conversion God creates saving faith in the penitent heart.
References: Ezek. 11: 19; Jer. 31: 18; John 1: 12-13; Rom. 10: 17; Acts 11: 21.

FAITH Lutherans believe and teach that the faith which saves is not merely intellectual assent to Scriptural propositions but is alone the penitent sinner's trust in God's forgiveness offered in Christ's name; that such faith is not an act of obedience or a self-induced achievement of the human will but is entirely God's act of grace by the Holy Spirit through the Gospel; and that if a man has not this simple trust in Christ, he cannot be saved.
References: Jas, 2: 19; Is. 55: 6-7; Mark 1: 15; John 1: 12, 16; 1 Cor. 12: 3; Rom. 10: 17; Acts 16: 31; John 3: 36.

CHURCH Lutherans believe and teach that the church is not an outward earthly organization, but the communion of saints, made up of all those, regardless of denomination, language, or colour, who in their hearts accept Jesus as their God and Saviour; that this Church, found wherever the Gospel of Christ is preached, is known to God but invisible to men since it is impossible for men to determine which of those who profess Christianity have true faith in their hearts; and that no church-body can rightfully claim to be the "only saving Church" outside of which there is no salvation.

Lutherans also believe and teach that there is a visible Christian Church consisting of all those who profess the Christian faith and use God's Word but among whom are hypocrites and teachers of unscriptural doctrine; and that it is the duty of every discerning believer to join that church-body which preaches the Bible fully and purely and to avoid spiritual fellowship with such who depart from the Divine Word.
References: John 18: 36; Eph. 1: 22-23; Is. 55: 10-11; Luke 17: 20-21; 2 Tim. 2: 19; Matt. 13: 47-48; Matt. 15: 9; Rom. 16: 17; 2 Thess. 3: 6, 14; 2 Cor. 6: 14-18.

MINISTRY Lutherans believe and teach that the Christian ministry is an office ordained by God for the public ministry of His Word and Sacraments, not a special order like the Old Testament priesthood; that it is the call of the congregation and not the rite of ordination which makes a minister; that the dogma that ordination by "apostolic succession" confers a special gift has no support in Scriptures; that the New Testament terms "bishop", "elder", "pastor" are descriptive of the one and the same office; and that the office of the public ministry must not be given to women.
References: Heb. 10: 12, 14, 18; 1 Tim. 2: 5; Acts 6: 2; 1 Pet. 2: 9; Tit. 1: 5,7; Acts 20: 17, 28; 1 Cor. 14; 34ff; 1 Tim. 2: 11.

BAPTISM Lutherans believe and teach that the Sacrament of Holy Baptism was ordained by Jesus Christ as a means of grace through which the Holy Spirit offers forgiveness of sins and the promise of eternal life; that through the Word of God in Baptism infants become children of God and adults are assured of their adoption through faith in Christ; and that Baptism may be administered by sprinkling, pouring, or immersing so long as water is applied in the name of the Triune God according to Christ's command.

References: Matt, 28: 19; Tit. 3: 5; Mark 10: 14; Mark 7: 4 (cf. various meanings of the original "baptize" here translated "wash"); Mark 16: 16; Acts 22: 16.

**LORD'S
SUPPER**

Lutherans believe and teach that in the only other Sacrament, Holy Communion, the Lord Jesus Christ, according to His own plain Word, gives us His body and blood for the remission of sins; that the Lutheran belief, called the "Real Presence", does not imply, either by transubstantiation or consubstantiation, any kind of change in the visible elements, that the bread remains bread and the wine remains wine, but by virtue of Jesus' word of institution, this bread is His Body and this wine is His Blood; that all who eat and drink at the Lord's Table receive His body and blood in and with the bread and wine, those who believe to the strengthening of their faith, those who reject to their condemnation; and that this Sacrament ought therefore to be withheld from those who are unable to examine themselves in the Christian faith.

References: Matt, 26: 26-28; Mark 14: 24; 1 Cor. 11: 24-25; 26-28-; Matt. 7: 6; 1 Cor. 11: 29.

HEREAFTER Lutherans believe and teach that on the Last Day the bodies of all men, separated from their souls in death, will be raised and reunited with their souls; that in the subsequent Judgment of Christ, which will include all men, the determining factor will not be morality but faith in His Atonement; that all believers will rise like Christ with glorified bodies to live with God forever in heaven, while all unbelievers will be sent to eternal punishment in hell.

References: John 5: 28-29; Acts 10: 42; 1 Cor. 15: 51-52; Rom. 8: 18; Matt. 10: 28; Is. 66: 24.

STATEMENT ON "SPECIAL QUESTIONS"

SPECIAL QUESTIONS

INTRODUCTION - In addition to the basic doctrinal beliefs held by the historic Lutheran Church, there are many other "Special Questions" which cause concern within the church. These are important questions which sometimes are interpreted in different ways. Listed below we note the Lutheran position as held by conservative and confessional Lutheran groups which include the World Confessional Lutheran Association and the Conservative Lutheran Association.

CHURCH UNION The Lutheran Church holds that God is not pleased with denomination-ism but desires to have all Christians united in one visible communion by one faith and one doctrine; that the divisions of visible Christendom are a sin before God, a scandal among Christians, and an obstacle to the advance of Christian missions; that the only union which is essential before God is the unity of doctrine and practice; that this unity is not achieved by mere amalgamation of diverse bodies nor by a common acceptance of one order and liturgy nor by the route of mutual concessions, since all these involve compromise of truth and sanction of error. Where the establishment and maintenance of Church fellowship ignores present doctrinal differences or declares them a matter of indifference, there is unionism, pretense of union which does not exist.

References: Rom. 16: 17, 2 Tim. 2:17-21, 2 John 2:9-10

LODGERY The Lutheran Church holds that all such organizations or societies, secret or open, as are either avowedly religious or practice forms of religion without confessing as a matter of principle the Triune God or Jesus Christ as the Son of God, come into the flesh, and our Savior from sin; or teach, instead of the Gospel, salvation by human works or morality, are anti-Christian and destructive of the best interests of the church and the individual soul, and that, therefore, the church of Christ and its congregations can have no fellowship with them. We agree that a Lutheran body should not tolerate pastors who have affiliated themselves with any anti-Christian society. And they admonish their pastors and congregations to testify against the sin of lodgery and to put forth earnest efforts publicly and privately to enlighten and persuade persons who are members of anti-Christian societies to sever their connection with such organizations. (*From Minneapolis Thesis of 1930*)

References: 2 John 9; John 14: 6; Acts 4: 12; 15: 11; Phil. 3: 9; Matt. 14: 6-9.

MILLENNIUM The Lutheran Church holds that millennialism, the theory that Jesus Christ will establish a theocratic kingdom on earth and will with His Church reign for a thousand years, is a manmade and anti-scriptural teaching; that, like the ancient Jewish heresy so rife at the time of Christ, it would make of Christ's spiritual kingdom a materialistic and outward world-dominion; that its promise of a final period of unusual prosperity for the Church is flatly contradicted by the Bible which clearly teaches that the last days shall be a time of great persecution and suffering for Christians; and that Revelation 20 teaches no millennial reign at all but describes the spiritual glory of the Church of the New Testament established by the Messiah.

References: John 6: 14-15; Luke 17: 20-21; John 18: 36; Rom. 14: 17-19; Matt. 24: 9-13; 21-27; Luke 1: 46-55.

MODERN MEDIA METHODS The Lutheran Church holds that every modern invention in the field of communications has been given by God for the propagation of the Gospel; that pulpit preaching should be augmented and reinforced by every means at the Church's disposal in order to gain the hearing of the multitudes who have lost the habit of church attendance; and that the modern media of radio, films and television are not to be conceded to the monopoly of Satan but can and should be used legitimately and effectively in the service of Christ's Kingdom.

References: Matt. 24: 14; 1 Cor. 9: 22; Rom. 11: 14; Heb. 5: 12; Matt. 28: 19.

CHARISMATIC MOVEMENT The Lutheran Church holds that through the Word and Sacraments we obtain all that is necessary for our Christian life and growth. Luther warned against "fanatics" and "enthusiasts" (German: Schwaermer) in his day. The modern Charismatic Movement must also be viewed with this same warning since it often stresses the necessity of a subjective and special manifestation of the Spirit with the resulting degradation of the pillars of Lutheranism, namely, The Word Alone, Grace Alone, Faith Alone in Christ Alone.

References: 1 Tim. 1: 4, 2 Tim. 2: 23, 2 Thess. 2: 11, Titus 1:14

WOMEN AND FEMINISM The Lutheran Church holds that women are to be subject to their husbands and not usurp the husband's leadership role within either the Church or the home. Terms such as "submissive" and "subject" are not to be viewed negatively as implying second-class citizens, but rather exemplifying the very nature of Christ who showed Himself to be both submissive and subject to His Father's will. Scripture is very clear in showing women are not to be given leadership roles over the men of the congregation which then automatically precludes women from serving in the pastoral or ministerial role in the congregational setting. Consideration of these facts should be used within the congregation in determining limitations on women's suffrage (voting privileges).

The modern feminist movement with its many ramifications is usually opposed to the Scriptural limits and therefore Feminism must not be permitted to dictate congregational polity.

The role of women in the church is very important when the Scriptural guidelines are properly followed. Women may freely teach the young and the other women. They may serve in the many mercy works of the congregation. They may serve in supportive roles under the leadership of a male elder or Pastor. They may work in the auxiliary organizations for women and youth. They may serve as deaconesses in the appropriate areas of visitation, soul care, counselling, hospitality and fellowship.

References: 1 Tim. 2:12, 1 Cor. 14:34-37, Titus 2:5, 1 Cor. 11:3, Eph. 5:22-28, 1 Pet. 3:1-6, Col. 3:18.

SANCTITY OF LIFE The Lutheran Church holds that the Holy Bible teaches the sanctity of human life and the great value we must place on that life. This applies to all ages from the unborn fetus to the aged adult, regardless of the apparent outward circumstances. When we rebel against God's will by prematurely destroying His creation or rejecting His gospel, we invite God's judgment upon ourselves and our society. Only in the case of a mother's life being threatened by the birth of the child can there be a valid reason to consider abortion. A human being exists when God creates him, not at some later point when he has grown to look like a newborn or has taken his first breath of air. God creates human beings at conception. We have no reason to terminate a life until the Lord God decides to do it. This excludes the case of capital punishment since the Bible clearly teaches there are specific instances wherein God judges a person's life to be forfeited through proper and legally provided means.

References: Ps. 139:13-16 Ps. 51:5, Matt. 1:18-20, Jer. 1:5, Gen. 9:6, Rom. 13:14

CREEDS The Lutheran Church holds that creeds, being simple statements of belief, have a necessary and useful purpose; that loyalty to truth demands of the Church that she states her belief against any denial of Bible teaching; that creeds are in no sense the equal of, nor an addition to, the Holy Bible but only a concise and relevant restatement of Scriptural doctrine; and that the practice of subscribing in ordination to a creed with "mental reservation" is morally dishonest and rightly arouses the distrust of sincere Christian lay-people.

References: 1 Pet. 3: 15; Matt. 10: 32; Is. 29: 13.

DIVORCE The Lutheran Church holds that matrimony is a divine institution; the marriage bond must be kept inviolate until God through death dissolves it; and that, regardless of civil legislation, before God no divorce is valid except in cases of fornication and malicious desertion.

References: Gen. 2: 18-24; Matt. 19: 6; 19: 9; 1 Cor. 7: 15.

CHURCH AND STATE The Lutheran Church holds that Church and State are spheres of service ordained by God and under His authority, the Church for the salvation of souls through the persuasion of the Gospel, the State for the temporal welfare of society through the force of law; that since it represents God, the Christian owes obedience to the State except where such obedience conflicts with the Word of God; that the Church dare never employ the force of civil law to coerce observance of its principles and that the State has no right to violate freedom of conscience, to control the Church or use it for its own purposes; that "politics" have no place in the Christian pulpit; that the Church's one function is to preach the Gospel; and that the mingling of Church and State jeopardizes civil and religious liberty.

References: Rom. 13:1-7, 1 Peter 2:14, John 18:36, Matt. 22:21, Mark 16:15

NON-DISCRIMINATION The World Confessional Lutheran Association and all of its various and separate ministries are non-discriminatory on the basis of race, color, national or ethnic origin. This applies to our hiring practices as well as in the ongoing administration of our policies and programs. In the area of awarding pastoral degrees or ordaining qualified clergy into the ministry, we restrict these two areas to the male sex only based on the teachings of Scripture.

References: 1 Tim. 2:12, 1 Cor. 14:34-37, Titus 2:5

ENFORCEMENT AND CONTROL

This statement of Faith and Special Questions is submitted to all participants of the WCLA and its various and separate ministries as a guideline from which we can all work. The WCLA, in seeking to clarify its witness or to settle doctrinal controversies, shall have the right to adopt doctrinal resolutions and statements which are in harmony with Scriptures and the Lutheran Confessions.

Under normal circumstances it is expected that the local congregations of the Conservative Lutheran Association (CLA) will each monitor and abide by the Statement of Faith on basic doctrinal issues. In areas involving special questions, it is again expected that the local congregations will each establish their own position with regard to the question that is compatible with the statement in this document. The enforcement is clearly in the hands of the local congregation. Inter-congregational considerations could be presented by resolution at an annual convention of the WCLA or the CLA. Resolutions made in this manner must be ratified by a unanimous vote in favor by the Corporate Board.

1987
CONSERVATIVE LUTHERAN ASSOCIATION
CONGREGATIONAL ROSTER

ALABAMA

Salem

SALEM LUTHERAN CHURCH
Route 2, Box 312
Salem, AL 36874
Tel: (205)298-0574

Pastor Willard Conradson
address same as church

CANADA

Victoria, B.C.

MARTIN LUTHER GEMEINDE (Church)
1262 Rockcrest Avenue
Victoria, B.C.
Canada V9A 4W2

Pastor Herbert Reichelt
1731 Llandaff Place
Victoria, B.C.
Canada V8N 4V2
Tel: (604)477-3475

CALIFORNIA

Anaheim

TRINITY LUTHERAN CHURCH
4101 Nohl Ranch Road
Anaheim, CA 92807
Tel: (714)637-8370

Pastor Pomeroy J. Moore
420 Fernhill Lane
Anaheim, CA 92807
Tel: (714)637-3815

Dr. John W. Montgomery
2530 Shadow Ridge Lane
Orange, CA 92667
Tel: (714)998-2888

Pastor James Elmore
318 E. Blueridge Ave.
Anaheim, CA 92665
Tel: (714)637-1076

LOUISIANA

New Orleans

ST. LUKE'S EV. LUTH. CHURCH
4600 Elysian Fields Ave.
New Orleans, LA 70122
Tel: (504)288-8868

Pastor David Torrel
address same as church
Tel: (504)283-5312

MASSACHUSSETS

Fall River

ST. PAUL'S LUTHERAN CHURCH
1249 Rodman Rd. Box 241
South Station
Fall River, MA 02724

Pastor Gerard Blais
address same as church
Tel: (617)676-0723

MONTANA

Bozeman

CHRISTIAN FAITH CHURCH (Luth)
P.O. Box 1068
Bozeman, MT 59715
Tel: (406)586-9586

Pastor Donald Voorhees
Hidden Valley Mobile Estates
Box 54, Space 25
Bozeman, MT 59715
Tel: (406)587-0818

MISSOURI

Springfield

IMMANUEL LUTHERAN CHURCH
2756 Blackman Road
Springfield, MO 65804
Tel: (417)881-1020

Pastor Vincent Will
address same as church

OKLAHOMA

*Oklahoma City

FIRST LUTHERAN CHURCH
1300 N. Robinson Street
Oklahoma City, OK 73103
Tel: (405)235-1013

Pastor Gerald Peterson
4704 N.W. 30th Street
Oklahoma City, OK 73122
Tel: (405)946-0626

*Pending approval at Convention

TEXAS

Tulia

CHRIST EV. LUTHERAN CHURCH
700 Austin Street
Tulia, TX 79088
Tel: (806)995-3341

Pastor Joseph Schultz
614 N. Briscoe Street
Tulia, TX 79088
Tel: (806)995-3869

WASHINGTON

Anderson Island

FAITH IND. LUTHERAN CHURCH
Anderson Island, WA 98303
Tel: (206)884-4974

Pastor James Sheasley
c/o Faith Ind. Luth. Church
Anderson Island, WA 98303
Tel: (206)884-4917

Buckley

GRACE LUTHERAN CHURCH
Buckley, WA 98321

Pastor Neil Bloom
12026 225th Ave. Ct. E.
Sumner, WA 98390
Tel: (206)862-6959

Tacoma

CENTRAL LUTHERAN CHURCH
409 North Tacoma Avenue
Tacoma, WA 98403
Tel: (206)383-5528

Pastor Rueben H. Redal
425 North Tacoma Avenue
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Pastor Greg DeVore
306 North "J" Street
Tacoma, WA 98403
Tel: (206)272-7397

Pastor Edwin Huff
1706 North Frace
Tacoma, WA 98407
Tel: (206)752-9189

Pastor Bill Sconone
8081 44th W.
Tacoma, WA 98466
Tel: (206)565-6504

Pastor Lloyd R. Nelson
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Tacoma, WA 98407
Tel: (206)752-0030

Edmonds

ST. MATTHIAS LUTHERAN CHURCH
9300 - 236th Street
Edmonds, WA 98020

Pastor Mark Dankof
412 N.E. 165th Street
Seattle, WA 98155
Tel: (206)363-6370

QUESTIONNAIRE FOR MERGING LUTHERANS

4/10/87

The following comparative list of questions reflect the theological and practical considerations facing congregations and individuals who are affected by the merger of three Lutheran bodies into the new Evangelical Lutheran Church of America (ELCA). Column A reflects those views readily acceptable to the leadership of the ELCA. Column B reflects those views readily acceptable to the Conservative Lutheran Association (CLA). See how you would score yourself on each item to determine whether or not you will be happy in the ELCA or might be more at home with the CLA.

ELCA	Column A	Column B	CLA
1. Anxious to be part of a larger church body?	___	1. Want to be part of an independent and autonomous local congregation?	___
2. Willing to be under hierarchical control as in the past?	___	2. Desire to be in association with other like-minded congregations?	___
3. Willing to call pastor selected by synod officers and ratified by the congregation?	___	3. Wish to select pastor of our own choice with only advisory recommendation from the Association?	___
4. Willing to possibly lose property if we ever decide to leave synod?	___	4. Want to keep property even if we decide to leave the Association?	___
5. Satisfied with the preaching of a social gospel instead of Law and Gospel?	___	5. Want to regularly be challenged by the preaching of Law and Gospel which is able to guide into all truth, correcting social ills	___
6. Like the idea that the pastor's pension should vest in the synod after the death of the spouse?	___	6. Believe the pastor's pension residual should become a part of his estate after the death of the spouse?	___
7. Willing to support colleges and seminaries that teach students to doubt key areas of our faith?	___	7. Willing to support colleges and seminaries that strive to teach the historic Christian faith from an inerrant and inspired Bible?	___
8. Support the idea that both men and women may serve as pastors?	___	8. Believe that Scripture clearly teaches that only men should serve as pastors?	___
9. Approve having ties with secular humanists and liberal affiliates such as NCC, WCC, ACLU?	___	9. Approve having ties with evangelical and conservative affiliates such as NAE, Bible Science, and Abiding Word Ministries?	___
10. Will tolerate the concept that the Bible contains error but this will not hurt my faith in Christ?	___	10. Maintain that Biblical inerrancy is vital to a living and growing faith in the Savior, Jesus Christ?	___
11. Can accept belief in a mystical and mythical Jesus who was possibly divine & possibly human and who was "spiritually" resurrected?	___	11. Fervently believe Jesus was physically resurrected from the grave because He was the true, Divine Son of God and also true man born of the Virgin Mary?	___
12. Accept the idea that all religions eventually lead to God and eternal life with Him? (Unive#salism)	___	12. Believe in salvation by God's grace alone through faith alone in Christ alone. (Traditional and Confessional Lutheranism)	___
13. Believe in mergers with other church bodies, even if there is differences in doctrine?	___	13. Believe in mergers with other church bodies only if there is doctrinal agreement on all key areas of belief?	___

TOTAL SCORE- COLUMN A

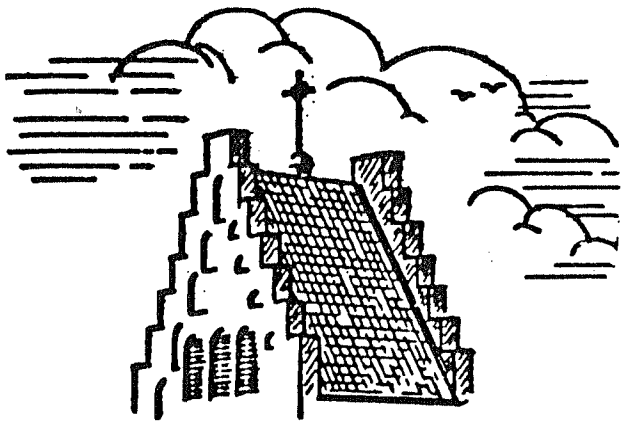
10 or more points: Enjoy ELCA
 5-9 points: You will be uncomfortable
 0-4 points: You will be totally out of place in ELCA

COLUMN B- TOTAL SCORE

10 or more points: You belong in CLA
 5-9 points: You will learn to enjoy CLA
 0-4 points: You will be uncomfortable with CLA at outset.

SUMMARY
EVALUATION OF ALTERNATIVES

AREA OF CONCERN	ALTERNATE "A" MERGER OF ALC/LCA/AELC (ELCA)	ALTERNATE "B" BECOME INDEPENDENT OR IN CIA
1. THEOLOGY	Anticipate increasingly neo-orthodox trends and emphasis on humanism. (See tract, <u>What is Happening in the Lutheran Church?</u>)	Retain confessional, conservative, Biblical emphasis without reservations or apologies.
2. PENSIONS	Relatively low return on investment. Widow benefits have been grossly inadequate. No residual for estate.	Retain vested benefits from ALC/LCA Plans. Establish IRA for higher return on investment for both pastor and spouse. Roll-over accrued funds.
3. PROPERTY CONTROL	Anticipate increased synodical control of all local congregational real estate with court approval.	Retain local congregational autonomy and control of all real estate. No interference from CIA. Specific article on Implied Trust in constitution.
4. PASTORAL CALL	Current trends give less and less congregational voice in the selection process.	Retain total congregational authority to select man of own choice. Use presently developed guidelines to determine candidates credibility.
5. CLERGY AVAILABLE	Ample supply but all are trained under the Higher-Critical or Neo-Orthodox approach. Congregations often assigned women as pastors.	Limited supply at present but expect rapid growth after merger. Men are all trained in the traditional Bible-centered approach. Conservative ALC/LCA pastors will also be available after they come out of merging churches.
6. COLLEGES AND SEMINARIES	Humanism and the moderate or Neo-Orthodox emphasis will proliferate. Little emphasis on true Biblical theology.	Recommend identifying with other evangelical colleges in each local community. Faith Ev. Lutheran Seminary can serve most Lutheran groups to train pastors.
7. HOME MISSIONS & SOCIAL SERVICE	Emphasis will probably continue to center on special social-action ministries and ecumenical concerns	Emphasis will be centered on "Church Planting" of new congregations. Each congregation develops service projects locally. CIA will keep congregations aware of other needs around the world.
8. WORLD MISSIONS	Missionaries are often being brought home without replacement. Church leaders claim the job is done. Emphasize social and physical. Downplay need to evangelize other religions & cultures.	Support evangelical mission projects sponsored by W.M.P.L., L.B.T. and All Nations Frontier Mission. Send trained evangelists to the 2½ billion people who still haven't heard the Gospel. Plant independent Luth. congregations.
9. EVANGELISM	True Gospel-centered evangelism is not really promoted from National headquarters. Current philosophy seems to say that all religions lead to God. Don't try to impose Christianity on others.	Adopt "Church Growth" and evangelism philosophy that is true to Matthew 28:19. Training programs will be offered to the local congregations with periodic regional seminars in Church Growth and Evangelism Explosion with Lutheran adaptation.
10. PUBLISHING HOUSE	Publications will undoubtedly become increasingly humanistic and Neo-Orthodox. Evangelical books and S.S. material will be in short supply. Conservative books will go out of print.	Christ-centered publishing houses are still available at Northwest Pub. House, Concordia, Lutheran Brethren. The CIA will establish other resources to reprint out of print volumes as demand dictates & when reprint rights can be obtained.



Ten Reasons for Not Joining the New Lutheran Church

In January 1988, the new Evangelical Lutheran Church in America is scheduled to begin operations. This new church body will be the result of a merger by the Lutheran Church in America, the American Lutheran Church, and the Association of Evangelical Lutheran Churches. By all standards, this new Lutheran church body will be the most liberal Lutheran church in the history of Lutheranism.

Over the next several weeks, congregations of the American Lutheran Church will vote to approve or disapprove this planned merger. From all reports, it is a foregone conclusion that this merger will be overwhelmingly approved by ALC congregations. It is sad to see a church body move so forthrightly to destroy itself. Lutheran Church in America congregations will not be privileged to vote on this merger. They are in it, like it or not. Any LCA congregation taking time to vote in spite of their constitution will find their action to be one of futility as they are hopelessly locked into this new church merger.

Those ALC congregations that still believe in the absolute authority of the Word of God will do well to heed those wise voices which have long warned against this merger. Once in the new Lutheran church, they will never get out. For those unfortunate Lutherans whose congregations are sure to enter the new liberal Lutheran church, there is just one thing left to do - flee for your spiritual lives and the spiritual lives of your posterity! Unite with a Bible-believing, Christ-honoring Lutheran congregation where the truth of Christianity is upheld.

Below I list ten reasons why Lutherans should not unite with the proposed new Lutheran church. These reasons are explained in full detail in my book The Church's Desperate Need for Revival. (By David R. Barnhart)*

1. The constitution of the new Lutheran church defiantly refuses to acknowledge the Bible as the inspired, infallible, and inerrant Word of God as is presently stated in the constitution of the American Lutheran Church. A church body which does not acknowledge the absolute authority of Holy Scripture is not Lutheran.

2. The constitution of the new Lutheran church has lowered the standard of validity of our historic Lutheran Confessions. This will pave the way for the ultimate merger with the Roman Catholic Church which many Lutheran church leaders are seeking. The bishop of the LCA has made many overtures for Lutheran/Roman Catholic agreements and fellowship.

3. Avowed homosexuals are presently ordained and placed in parishes in the Lutheran Church in America. Certain LCA church leadership have sanctioned the immoral behavior of homosexuals as an acceptable "alternate lifestyle." Pro-homosexual organizations operate freely within the present-merging church body, with the approval and financial support of the same. One does not have to be a prophet to know that within a short time, practicing homosexuals will be freely admitted into membership and openly ordained in the new Lutheran Church.

4. The present merging bodies are involved in showing hard-core pornography in church treatment programs and in the training of church professionals. Specifically, Lutheran Social Services of Minnesota and Luther Northwestern Seminary.

5. The present merging bodies allow the false teachings of universalism and liberation theology to be freely taught and published within their schools and publications. Some teachers even deny the bodily resurrection of Jesus Christ.

6. The LCA has consistently taken a pro-choice stand on abortion in its publications and statements.

7. The present ALC is a member of the apostate World Council of Churches. The LCA is a member of both the World Council of Churches and the National Council of Churches. A vote on joining these two apostate organizations has been delayed until the first convention of the new Lutheran church. But again, one does not have to be prophet to know the outcome of that decision.

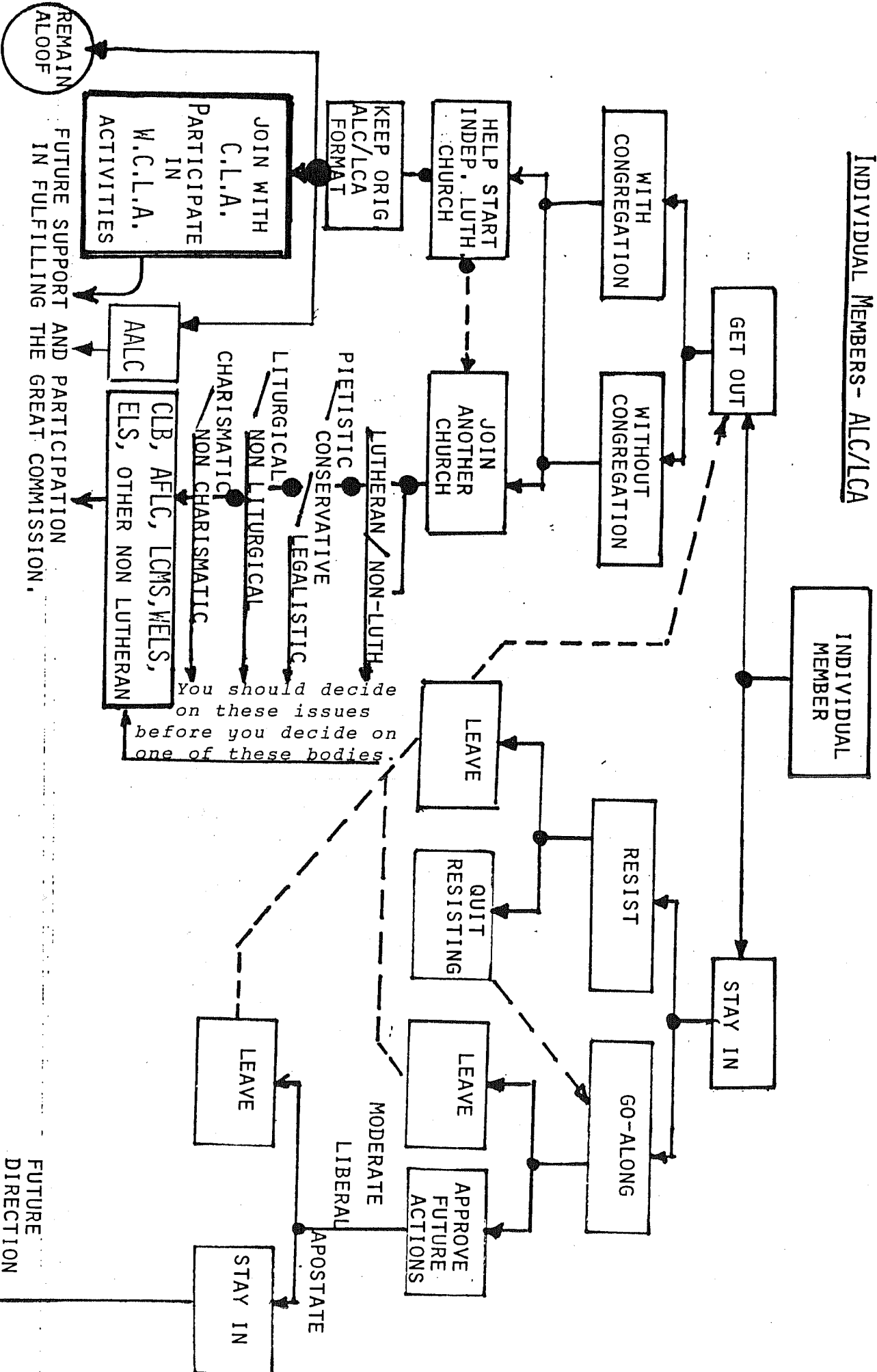
8. The new Lutheran church will operate with a power structure much like that of the present LCA. In time to come, all congregational property will be locked into the new church structure and no congregation will be released to withdraw except by the whimsical wishes of the liberal church leadership in the newly-merged body.

9. The present quota policy for minorities in the structure of the new Lutheran church is but the stage for the admission of homosexual and lesbian minorities in the near future.

10. Scripture forbids Christians from entering any alliance which denies the faith and compromises the Word of God. Separation is mandated by Scripture. It is one thing when a church body strays from once-held truth; it is another matter altogether when a church body's confessions and practices openly deny the teaching of Scripture!

CHART #2
 DECISION SCHEDULE -

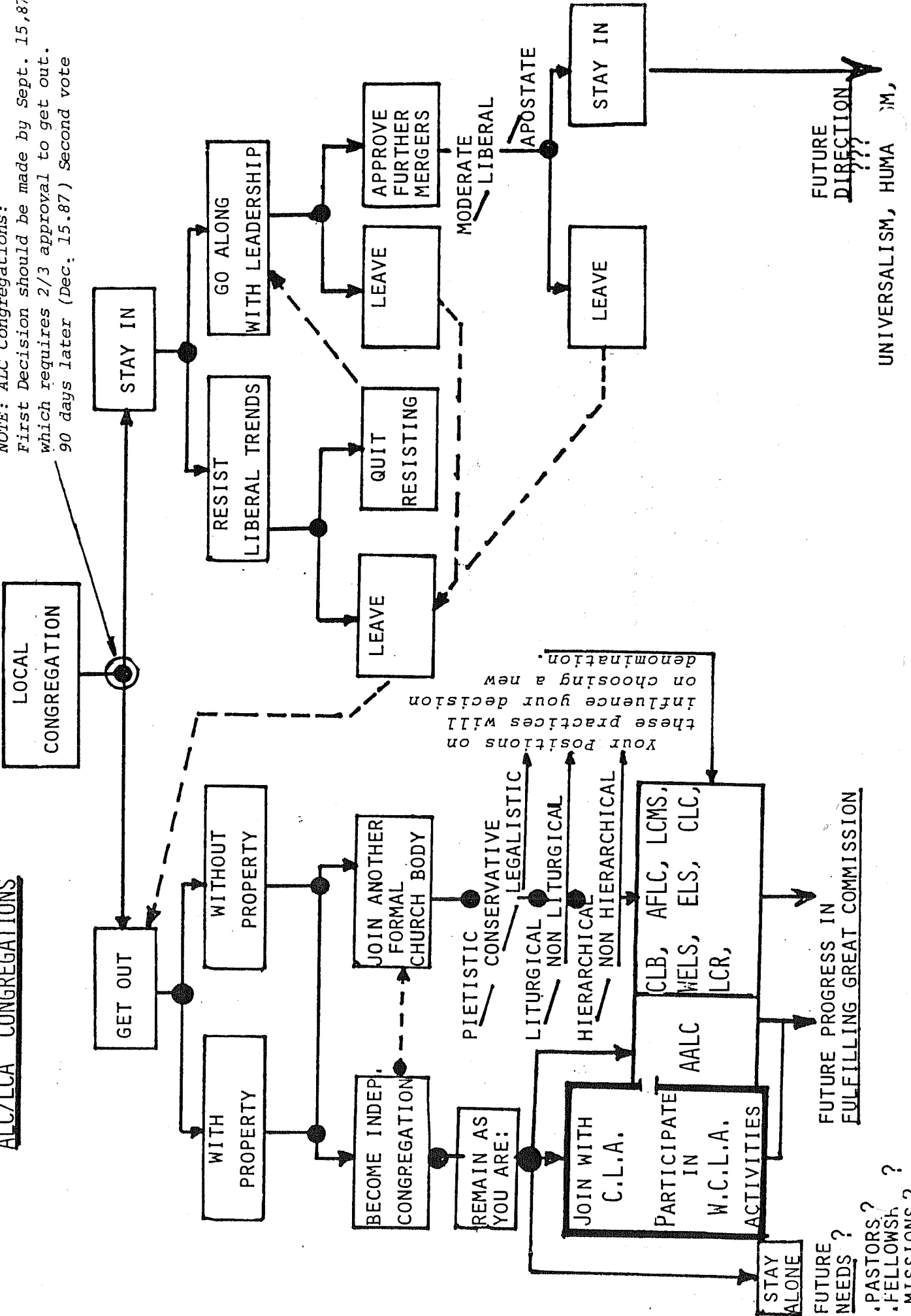
INDIVIDUAL MEMBERS - ALC/LCA



UNIVERSALISM, HUMANISM

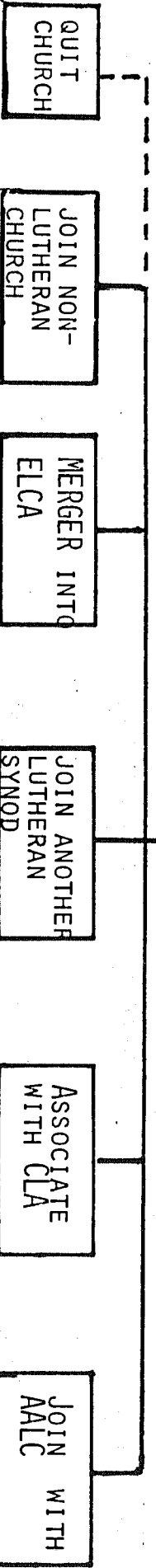
CHART #1
 ● DECISION SCHEDULE --
ALC/LCA CONGREGATIONS

NOTE: ALC Congregations:
 First Decision should be made by Sept. 15, 87,
 which requires 2/3 approval to get out.
 90 days later (Dec. 15.87) Second vote



SOME OPTIONS OPEN TO INDIVIDUALS & CHURCHES

EXISTING ALC/LCA MEMBERS



. INDIVIDUALS SIMPLY LEAVE ALL CHURCHES
 . GIVE-UP ON LUTHERAN CHURCH
 . BE PART OF "BIG CHURCH"
 . BE PART OF ESTABLISHED LUTH. DENOM.
 . THE TRUE ALC . MAINTAIN PRESENT PRACTICES
 . THE TRUE ALC . MAINTAIN PRESENT PRACTICES

. NO WORSHIP ON:
 . SACRAMENTS
 . WORSHIP/LIT.
 . LAW & GOSPEL PREACHING
 . USING GIFTS
 . SPIRITUAL PRIESTHOOD
 . TYPES OF HYMNS,
 . DIFFERENT VIEWS ON:
 . DOCTRINE
 . ETHICS
 . EVANGELISM
 . CHURCH POLITY
 . FURTHER MERGERS WITH:
 . UNIVERSALISTS
 . HUMANISTS
 . ONE WORLD CHURCH
 . DIFF. EMPHASIS ON:
 . CHRISTIAN LIFE
 . LITURGY
 . HYMNAL
 . PRAYER FELLOWSHIP
 . COMMUNION FELLOWSHIP
 . VOTING PRIVILEGES
 . SAME AS BEFORE ON:
 . SACRAMENTS
 . LITURGY
 . LAW & GOSPEL
 . HYMNAL
 . SP. PRIESTHOOD
 . INCREASED FREEDOM
 . CONGREG. AUTONOMY
 . OWNING PROPERTY
 . VESTED PENSIONS
 . THE AALC IS THE SAME AS CLA FOR MOST PART.

. NO SUN. SCH
 . NO NURTURE
 . NO MISSION
 . NO FUTURE
 . NOT APPROVED IN BIBLE
 . METHODIST
 . PRESBYTERIAN
 . BAPTIST
 . PENTECOSTAL
 . ASSEMBLIES
 . ASSOCIATED WITH:
 . N.C.C.
 . M.C.C.
 . L.W.F.
 . ROME??
 . MISSOURI SYNOD
 . WISCONSIN SYNOD
 . EV. LUTHERAN SYNOD
 . ASSOC. FREE LUTH CH.
 . CH. OF LUTH. BRETHR.
 . OTHER
 . HAVE SEMINARY & MISSIONARY TRAINING SCHOOL
 . HAVE ESTABLISHED CLERGY ROSTER 10-12 MEN AVAIL. FOR CALL.
 . HAVE OTHER AVAILABLE RESOURCES.
 . RESOURCES NOT YET ESTABLISHED.

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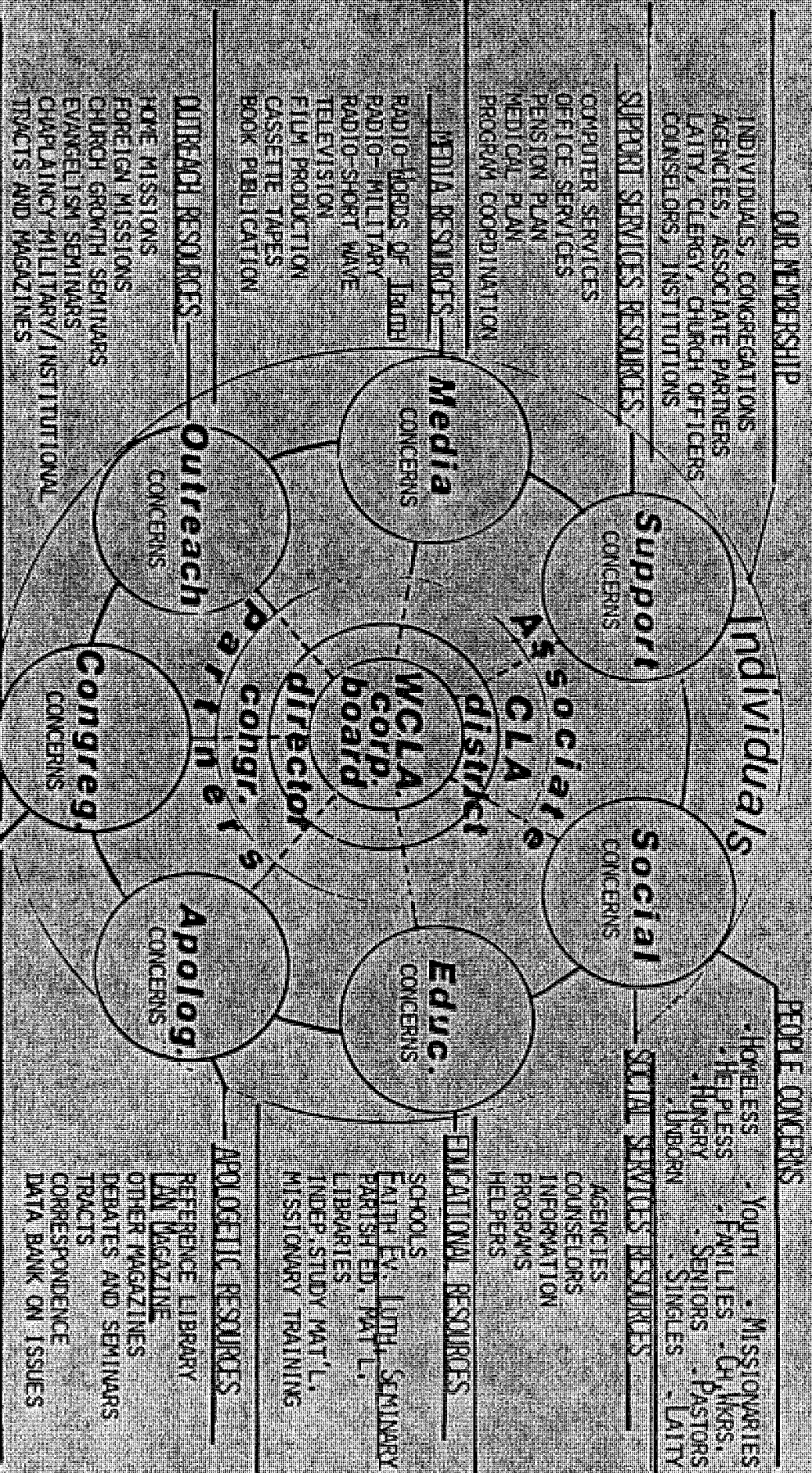
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World Confessional Lutheran Association

Organized To Support

Major Concerns:

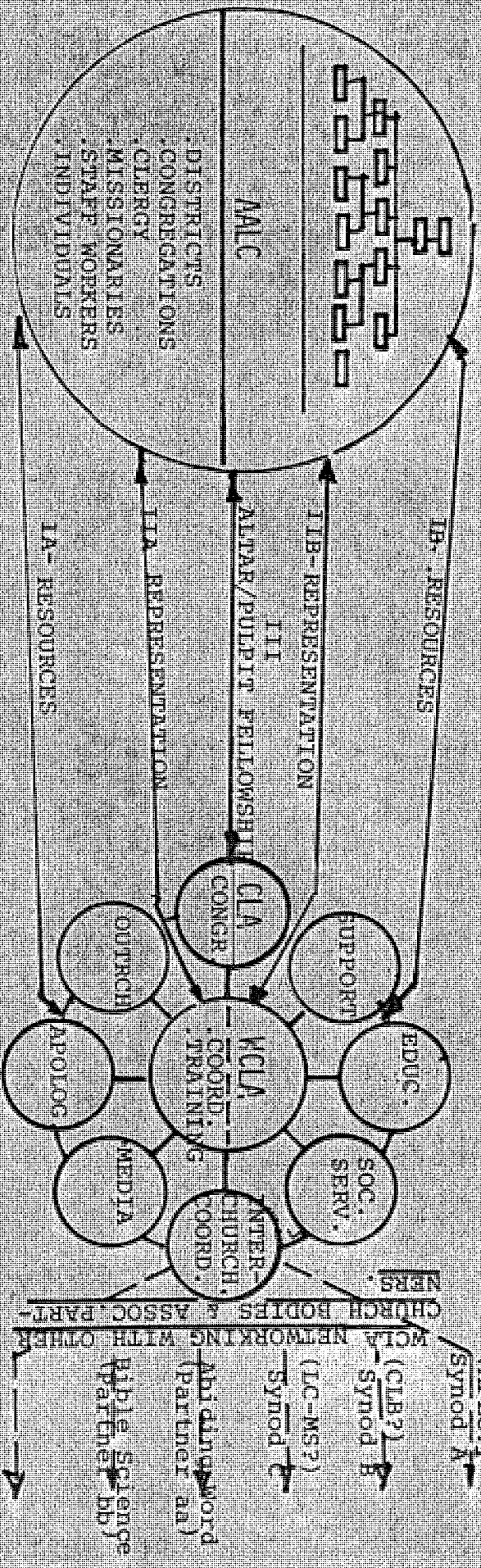


WORLD CONFSSIONAL LUTHERAN ASSOCIATION
PROPOSED PROJECTS (OPEN DOORS)
June 1, 1987 to May 31, 1988

- A. CONGREGATIONAL CONCERNS (CONSERVATIVE LUTHERAN ASSOCIATION)
 1. Pray for fifty new students (Pastoral or missionary training) for the fall quarter, 1987 at Faith Seminary.
 2. Establish a "Church Planting Fund" to assist in starting four new CLA congregations by January 1, 1988 (\$12,000).
 3. Recruit twenty new pastoral candidates into the seminary and twenty ALC/LCA existing pastors into CLA.
 4. Establish a new official board for the CLA to conduct regional/national business in consort with WCLA guidelines.
- B. EDUCATIONAL CONCERNS (FAITH CHRISTIAN SCHOOLS)
 1. Expand curriculum at Faith Seminary to fully meet the need of the "Remnant Church".
 2. Develop Theological Training by Extension (TEE) in areas separated geographically from Faith Seminary in Tacoma.
 3. Reestablish a comprehensive Missionary Training School in the Fall of 1987.
 4. Begin development of comprehensive "Home Study" materials for all grade levels: K through 12.
- C. OUTREACH CONCERNS (LUTHERAN WORLD CONCERNS)
 1. Increase support of China Mainland Mission under direction of Dr. Ben Song. (Chinese Missions)
 2. Develop expanded ministry to Arab orphans in Middle East under direction of Rev. David Williams. (Muslim Missions)
 3. Investigate previous proposal to start Bible School and Seminary in India. (Hindu Missions)
 4. Develop "Associate Partner" status with Dr. Morris Watkins, All Nations Missions (Bibleless Tribes)
 5. Expand our ministry to hospital and institutional chaplains.
- D. MEDIA CONCERNS (WORDS OF TRUTH)
 1. Develop new program format for weekly devotional broadcast for five major listening areas.
 2. Develop plan to produce & distribute VCR and radio cassette tape programs for educational use.
 3. Produce complete series of new tracts to explain each of our seven areas of concern.
 4. Investigate need to produce a new series of Sunday bulletin folders for CLA and other churches.
- E. APOLOGETIC CONCERNS (LUTHERANS ALERT NATIONAL)
 1. Expand the Lutherans Alert-National Magazine constituency by 30%.
 2. Invite other apologetics concerns groups to join with us as "Associate Partners".
 3. Hold ongoing regional seminars on alternatives to merger as requested by ALC/LCA congregations questioning merger.
- F. SOCIAL SERVICES CONCERNS (FAITH MINISTRIES)
 1. Develop a registry of hundreds of Christian agencies who do not compromise the historically doctrines of the Church
 2. Provide pension & medical plans to CLA pastors and staff workers that is superior to other synodical plans.
 3. Establish "hot-line" counseling services to CLA pastors and their congregational families.
 4. Develop research papers and tracts on various current social issues and what are good Christian approaches to each.
- G. SUPPORT SERVICES CONCERNS (HELPING HANDS)
 1. Begin research for the publication of a new hymnal and worship book for Remnant Church.
 2. Develop catalog of services available from and/or required by Associate Partners.

INTERRELATIONSHIPS PROPOSED -
AMERICAN ASSOCIATION OF LUTHERAN CHURCHES AND WORLD CONFSSIONAL LUTHERAN ASSOCIATION

This was not approved by AALC



(AALC?)
/Synod A

(CLB?)
-Synod B

(LC-MS?)
-Synod C

Abiding Word
(Partner aa)

Bible Science
(Partner bb)

CHURCH BODIES & ASSOC. PARTNERS
 WCLA NETWORKING WITH OTHER

IA- RESOURCES AVAILABLE TO AALC FROM WCLA

- . Pastoral Supply
- . Faith Seminary
- . Radio/TV Programs
- . Mission Projects
- . Indiv. Missionaries
- . Chaplain Endorsements
- . Pension Plan Counsel

IIB- REPRESENTATION OF AALC ON WCLA BOARD

- . President of AALC serves on Exec. Committee of WCLA Board
- . AALC Officers serve on WCLA Concerns Committees if they desire to do so.
- . AALC Member Congregational Representatives serve on WCLA Concerns Committees if they desire to do so.

IH- RESOURCES PROVIDED TO WCLA FROM AALC

- . Computer Serv.
- . Continuing Educ.
- . Cassette Ministry
- . Missionary Training
- . Bible School

IIV- REPRESENTATION OF WCLA ON AALC BOARD

- . President of WCLA serves on Exec. Committee of AALC.
- . WCLA serve as Resource personnel to AALC if requested.

III - FELLOWSHIP BETWEEN AALC AND WCLA

- . Altar/Pulpit Fellowship between AALC & WCLA/CIA
- . Convention and Ministerium Fellowship