



CELFC 2018

*2nd Asia-Oceania
Regional Conference*

Theme :
One In Jesus



Date : November 6-8
Hong Kong SALEM Church



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2018 Confessional Evangelical Lutheran Conference 2nd ASIA OCEANIA Convention

ONE IN JESUS 在基督裏成為一

Monday, November 5 **Arrival day**

- 3:00 - 6:00pm Registration at the camp
6:00 - 7:00 pm Evening meal at the camp
7:00 - 10:00pm Registration

Tuesday, November 6 **DAY 1**

- 8:00 - 8:45 am Breakfast @ campsite canteen
- 9:00 - 10:00 am **Opening Service**
(Theme: *One in Jesus Through Our Worship*, Colossians 3:16)
- Master: Pastor Titus Tse (English)
- Preacher: Pastor Alex Wong (Cantonese)
- Interpreter: Mr. Angus Au (English)
- 10:00 - 10:15 am Welcome
Pastor Titus Tse [HK Salem] and Pastor Rob Siirila [WELS/Life Net]
- 10:15 -10:30 am Recess
- 10:30 - 12:15 pm **ESSAY 1: *Holy Communion (History and Biblical principle)***
10:30-11:30 [60 min] Speaker: Dr. Glen Thompson, ALS
11:30-12:15 [45 min] Group Discussion and report
- 12:30 - 2:00 pm Lunch @ campsite canteen
- 2:00 - 2:15 pm Afternoon Devotion
(Theme: *One Jesus - One Teaching*, John 8:31-40)
- Devotional leader: Pastor Takeshi Nidaira [Japan]
- 2:15 - 3:45 pm **ESSAY 2: *Evangelism***
2:15-3:15 [60 min] Speaker: Pastor Young Ha Kim; Group Discussion
3:15-3:45 [30 min] Group report (if time)
- 3:45 - 4:00 pm Recess
- 4:00 - 5:30 pm Church presentations (@ 5min)
- 6:00 - 6:45 pm Evening meal @ campsite canteen
- 7:00 - 7:15 pm Evening Devotion
(Theme: *One Jesus - One Belief*, Eph 3:14-4:16)
- Devotional leader: Rev. Mikael Zelod Natnael (Indonesia)
- 7:15 - 9:00 pm Social time / Fellowship

Wednesday, November 7 **DAY 2**

- 8:00 - 8:45 am Breakfast @ campsite canteen
- 9:00 - 9:15 am Morning Devotion
(Theme: **One Jesus - One Church**, 1 Cor 1:2-9)
- Devotional leader: Dr. Samuel Choi [Korea]
- 9:15 - 11:00 am **ESSAY 3: Communion (in Practise)**
9:15-10:00 [45 min] Speaker with Q & A: Pastor Johnny Zhang, China
10:00-10:40 [40 min] Group Discussion
10:40-11:00 [15 min] Group report
- 11:00 - 11:15 am Recess
- 11:15 - 12:15 pm **Prayer time for sister churches**
- 12:30 - 2:00 pm Lunch @ campsite canteen
- 2:00 - 2:15 pm Afternoon Devotion
(Theme: **One Jesus - One Mission**, Isa 52:7-15)
- Devotional leader: Simeon Mamidi (India)
- 2:15 - 3:30 pm Presentations
- 3:30 - 4:00 pm Recess
- 4:00 - 5:00 pm **Closing Service (with Holy Communion)**
(Theme: **One in Jesus Through the Sacrament**, 1 Cor 10:15-17)
- Master: (English) Pastor Jonathan Li [China]
- Preacher: Pastor Rob Siirila (English)
- Holy Communion: Pastor Rob Siirila, Pastor Alex Wong, Pastor Jonathan Li
- Blessing: Pastor Tituts Tse
- 5:00 - 5:30 pm Announcements
- 6:00 - 9:00 pm Evening meal (Hong Kong style BBQ) + Social time / Fellowship

Thursday, November 8 **DAY 3**

- 8:00 - 9:00 am Breakfast
- 9:30am Sight-seeing (Sponsored by HK Salem)
- SALEM-Grace Lutheran Church & Headquarters, ALS, Stanley market, Peak
- 7:15 - 9:15 pm Banquet (Sponsored by Life Net)
- 9:15 - 10:00 pm Return to campsite

Friday, November 9

- 8:00 - 8:45 am Breakfast (option)



ONE IN JESUS

在基督裏成為一

~~ Worship and Daily Devotions~~

WELCOME TO WORSHIP



As you prepare to worship your Lord, spend a few quiet moments in prayer before each service or devotion. Review the lessons, the service notes, and pray this prayer:

Lord, favorably receive the prayers of your Church, that being instructed by the doctrine of the blessed apostles, we may always make a pure confession of your saving truth; through Jesus Christ, your Son, our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. Amen.

SERVING IN WORSHIP

Opening Service Presiding Minister:	Rev. Titus Tse, Hong Kong
Opening Service Preacher:	Rev. Alex Wong, Hong Kong
Opening Service Interpreter:	Evangelist Angus Au, Hong Kong
Day One Afternoon Devotion:	Rev. Takeshi Nidaira, Japan
Day One Evening Devotion:	Rev. Mikael Zelod Natnael, Indonesia
Day Two Morning Devotion:	Rev. Samuel Choi, Korea
Day Two Afternoon Devotion	Simeon Mamidi, India
Closing Service Preacher:	Rev. Rob Siirila, WELS/Life Net
Closing Service Holy Communion:	Rev. Rob Siirila, WELS/Life Net
	Rev. Titus Tse, Hong Kong
	Rev. Jonathan Li, East Asia

*A special thanks to all musicians and other assistants who have made our worship possible!
To God be all glory!*

OPENING SERVICE

Preparation

1. Welcome (Master, Seated) Welcome and Introduction

2. Meditation (Members, Seated)

3. Invocation (Master, Stand)

M: In the name of the Father and of the Son (+) and of the Holy Spirit.

C: Amen !



Reconciliation

4. Confess our sin (Master, Stand)

M: Before we worship our holy God, we confess our sins together....

C: The Holy Lord God, please forgive us for sinful and unintentional, offending you and offending others. By the death and resurrection of the Lord Jesus for the world, we are justified by righteousness and reconciliation with God. Praying by the name of the Lord Jesus Christ, Amen.

M: "In him we have redemption through his blood, the forgiveness of sins, in accordance with the riches of God's grace." (Eph1:7) Therefore, by the promise of God's forgiveness of sin, we have been justified by faith in Jesus Christ. Through the Words of our God, He makes us one in Jesus Christ, keeping us forever and ever.

C: Amen !

M: We praise God together <Refrain of How Great Thou Art, Hymns of Praise 19>

*Then sings my soul, my Saviour God, to Thee
How great Thou art, how great Thou art
Then sings my soul, my Saviour God, to Thee
How great Thou art, how great Thou art*

5. Confession <Apostles Creed> (Master, Stand)

I believe in God, the Father almighty, maker of heaven and earth.

I believe in Jesus Christ, his only Son, our Lord, who was conceived by the Holy Spirit, born of the virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried. He descended into hell. The third day he rose again from the dead. He ascended into heaven and is seated at the right hand of God the Father almighty. From there he will come to judge the living and the dead.

I believe in the Holy Spirit, the holy Christian Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

6. Opening Hymns (Master, Seated) <Spirit Song> Hymns of Praise 69

John Wimber

Spirit Song
Irregular

John Wimber

3 4 5 | 6 • 6 6 • 6 | 6 2 2 3 4 | 5 • 5 5 • 6 |

1. 噢！讓主用祂無限的愛 圍繞在你我身
 2. 噢！讓我們心中的喜樂 化爲一首讚美
 1. O let the Son of God en-fold you, with His Spir-it and His
 2. O come and sing this song with glad-ness, as your hearts are filled with

1 - - 2 3 | 4 • 4 4 • 4 | 4 7 1 1 2 | 3 - - - |

旁，使我們枯乾的心靈得滿足。
 詩，齊聲頌讚主的聖名到永遠。
 love, let Him fill your heart and sat-is-fy your soul.
 joy, lift your hands in sweet sur-ren-der to His name.

0 3 4 5 | 6 • 6 6 • 6 | 6 2 2 3 4 | 5 • 5 5 • 6 |

噢！讓主鴿子般的聖靈 降臨在你我身
 噢！讓我們心中的憂慮 完全交託主手
 O let Him have the things that hold you, and His Spir-it like a
 O give Him all your tears and sad-ness, give Him all your years of

1 - - 2 3 | 4 • 4 4 3 | 2 • 2 1 7 | 1 - - - | 1 - - - |

上，使我們一生得到引領扶持。
 裡，使我們的一生與耶穌同行。
 dove, will de-scend up-on your life, and make you whole.
 pain, and you'll en-ter in-to life in Je-sus' name.

6 - - - | 7 - - 6 | 5 - - - | 3 - - - |

(副歌 Refrain)
 耶 稣， 噢， 耶 稣，
 Je sus, O Je sus,

4 - - 6 | 5 - - 4 | 3 - - - | 3 - - - |

充 满 我 的 心。
 come and fill Your lambs.

6 - - - | 7 - - 6 | 5 - - - | 3 - - - |

耶 稣， 噢， 耶 稣，
 Je sus, O Je sus,

4 - - 3 | 2 - - 1 | 1 - - - | 1

充 满 我 的 心。
 come and fill Your lambs.

Scripture

7. Bible Reading (Master)

<Old Testament> Ezekiel 11:19-21 (Seated)

19 I will give them an undivided heart and put a new spirit in them; I will remove from them their heart of stone and give them a heart of flesh. 20 Then they will follow my decrees and be careful to keep my laws. They will be my people, and I will be their God. 21 But as for those whose hearts are devoted to their vile images and detestable idols, I will bring down on their own heads what they have done, declares the Sovereign LORD."

<Epistles>Colossians 3:10-17 (Seated) *Reading together

10 and have put on the new self, which is being renewed in knowledge in the image of its Creator. 11 Here there is no Greek or Jew, circumcised or uncircumcised, barbarian, Scythian, slave or free, but Christ is all, and is in all. 12 Therefore, as God's chosen people, holy and dearly loved, clothe yourselves with compassion, kindness, humility, gentleness and patience. 13 Bear with each other and forgive whatever grievances you may have against one another. Forgive as the Lord forgave you. 14 And over all these virtues put on love, which binds them all together in perfect unity. 15 Let the peace of Christ rule in your hearts, since as members of one body you were called to peace. And be thankful. 16 Let the word of Christ dwell in you richly as you teach and admonish one another with all wisdom, and as you sing psalms, hymns and spiritual songs with gratitude in your hearts to God. 17 And whatever you do, whether in word or deed, do it all in the name of the Lord Jesus, giving thanks to God the Father through him.

<Gospel> John 17:17-24 (Stand)

17 Sanctify them by the truth; your word is truth. 18 As you sent me into the world, I have sent them into the world. 19 For them I sanctify myself, that they too may be truly sanctified. 20 "My prayer is not for them alone. I pray also for those who will believe in me through their message, 21 that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me. 22 I have given them the glory that you gave me, that they may be one as we are one: 23 I in them and you in me. May they be brought to complete unity to let the world know that you sent me and have loved them even as you have loved me. 24 "Father, I want those you have given me to be with me where I am, and to see my glory, the glory you have given me because you loved me before the creation of the world.

M: We Praise our Lord together <Sing Hallelujah to the Lord> (Stand)

*Sing Hallelujah to the Lord (x2), Sing hallelujah (x2),
Sing hallelujah to the Lord.*

8. Sermon (Preacher and Interpreter, Seated) *to see page 11-12*

One in Jesus—Through Worship (Colossians 3:16)

Preacher: Rev. Alex Wong (Cantonese)

Interpreter: Evangelist Angus Au (English)

Sermon Title: One in Jesus – Through Worship (Col 3:16)

A. Introduction

Today is 2nd CELC Asia-Oceania Regional Conference opening service, the sermon title is 「One in Jesus - Through Worship」.

Scripture : Colossians 3:16

Let the message of Christ dwell among you richly as you teach and admonish one another with all wisdom through psalms, hymns, and songs from the Spirit, singing to God with gratitude in your hearts.

B. Explanation and Application

1. Background

- ❶ 316 is a special combination figure. In the Gospel of John 3:16 is talking about God so loves the world. In 2 Timothy 3:16 is telling us that Bible is God-breathed. In Colossians 3:16, we will think about Worship/ Sunday Service.
- ❷ Twenty years ago, I had heard the term “One Worship” “One Movement”. I joined a Christian Charity in charge movement “Care the poor and the root people in Mid-Autumn Festival”. There were about 40 churches to join this project. Before we went out to share Moon Cakes, we sang some songs. The leader of singer said, “We have 40 churches to join this project, now we learn from Jesus to take care the poor people. We are same church and same family”. At that time, I thought that “One Service” is to join charity actives.
- ❸ When I learnt more bible teachings, I know that the meaning of “One Worship” didn’t only in charity projects. This need to be basic on bible teaching. In Colossians 3:16a, Paul said that “Let the message of Christ dwell among you richly as you teach and admonish one another”. (Colossians3:16) Worship is In same doctrine, same theology, same faith. If no bible Words, “One Worship” just only a charity moving.

2. Jesus Christ is the Centre of One Worship

Therefore, one worship must have God’s words. God’s word is Bible. Christian songs is also important. We study bible and sing the hymns to become: ①teach and admonish one another, ②singing to God with gratitude in your hearts.

① Teach and admonish one another

- ❶ I have shared with some friends about the issue of worship. Some people say that since Jesus said: " worship is in the Spirit and in truth ", I can go to the home or in the silent place, countryside, watching nature worship God. Why go back to the church, listen to messeges that I don't want to hear, or worship with people I don't like.
- ❷ Worship is not our personal thing, it is a collective worship. God wanted to recruit Israelites to go out to Egypt to worship Him (Ex. 3:18), and in worship, God has sent messeges through the ancient prophets, disciples, today pastors and evangelists. The preacher may be not good skills but his preaching is God’s Words, we are still learning from his sermon.

③ Worship is not a one-way teaching. We can respond. This is to have mutual advice. We share the experience in the Lord and come to each other to persuade and support each other. How to reach each other's advice? After the worship party, everyone can share the worship in the group or after worship at lunch. God not only uses preaching messages, but also speaks to us through reading, singing, and communion, so that we can have it.

② Singing to God with gratitude in your hearts.

① Worship, in addition to biblical teaching, Hymns is also very important. Martin Luther said that hymns have a very important position in worship. St. Paul also teaches "using Psalms, hymns, and songs from the Spirit", ancient Hebrews. Psalms has been used to praise God, and the Psalms are often sung in worship. Modern, although we come from different cultures, we can still sing each other through hymns, and praise the Lord who created the heavens and the earth and came into the world.

② Just as the Ten Commandments teach the Israelites to keep the Sabbath and remember the creation and redemption of God. Today, our first day of worship on the seventh day is to remember the creation of God and the redemption of Christ Jesus on the cross, so we come to the Lord. Worship, not to return to the club, the fraternity, but to think of the Lord Grace in front of Christ.

Conclusion :

May every time we gather to worship God, we can use the word of the Lord's to present the rich and rich truth of Christ in our hearts, to hold the words we have acknowledged, to persuade each other in the same faith, to support each other and worship our Lord , One in Jesus. Amen!



9. Responding Hymns (Master, Stand)

<People of Power > Hymns of Praise 295 to see page 14

10. In Peace (Master, Stand)

M: May Lord's peace be with you. C: His peace be with you also.

M: Peace and Blessing with each other!

11. Lord's Pray (Master, Stand)

Our Father who art in heaven, hallowed be thy name,
thy kingdom come, thy will be done on earth as it is in heaven.

Give us this day our daily bread;

and forgive us our trespasses as we forgive those who trespass against us;

and lead us not into temptation, but deliver us from evil.

For thine is the kingdom and the power and the glory forever and ever. Amen

Sending

12. Sending Hymns (Master, Stand)

<Behold How Good and Pleasant > Hymns of Praise 509 to see page 15

13. Benediction (Master, Stand)

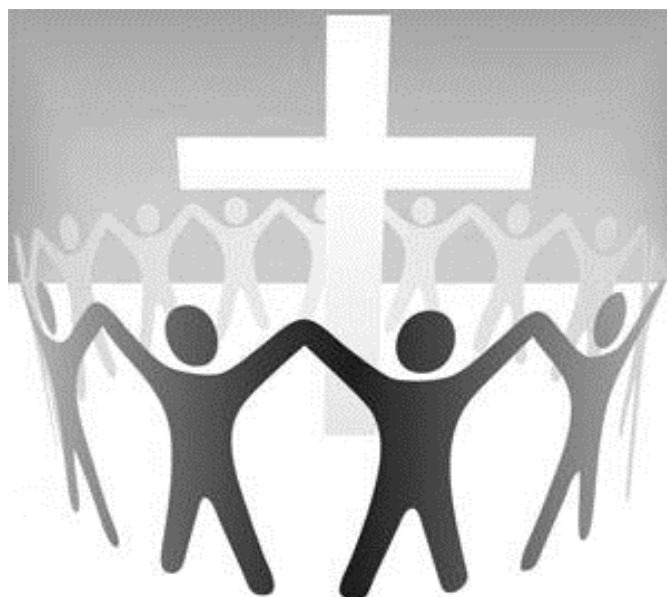
M: May the grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all.

C: Amem !

14. Amen (Members, Stand) Amen ! Amen ! Amen ! Amen !

15. Closing (Pianist, Seated)

* Announcement



<People of Power > Hymns of Praise 295

D. Richards

People of Power
Irregular

D. Richards

0 3 4 | 5 C 3 1 i 7 6 | 6 5 5 - 3 4 | 5 4 3

“我要建立一羣大能子民， 一羣充滿讚
"For I'm build - ing a peo - ple of pow - er And I'm mak - ing a

G 2 3 4 | 3 C 3 4 | 5 3 1 i 7 6 | 6 5 5 -

美的子民， 他們要靠我靈來往此地，
peo - ple of praise, That will move thro' this land by My Spir - it,

4 3 | 2 G 2 3 G7 4 3 2 | 1 C - C7 i i | i 6 -

並要榮耀我寶貴的名。” 主啊！興起，
And will glo - ri - fy My pre - cious Name." Build Your church, Lord,

i i | i C i 5 - 5 5 | 5 Dm7 2 - 6 6 | 5 C C7 - -

建立教會， 使我們靠祢堅立；
make us strong, Lord, join our hearts, Lord, thro' Your Son;

i i | i F i 6 - i i | i C i 5 - 5 5 | 5 Dm7 G7 4 3 | 1 C - 1 ||

成爲合一 祢的肢體， 在祢愛子的國度。
make us one, Lord, in Your bod - y, in the King - dom of Your Son.

<Behold How Good and Pleasant > Hymns of Praise 509

6 1 ||: 3. 1 6 1 6 5 | 6 - - 3 5 | 6. 5 3 3 2 1 2

1. 看 哪！弟 兄 和 睦 同 居， 是 何 等 的 善、何 等 的
 2. 比 黑 門 的 甘 露， 降 在 錫 安

1. Be - hold how good and plea - sant for breth - ren to dwell as
 2. like the dew of Her - mon fall - ing on the hills of Zi -

3 - - 0 | 2 1 2 3 3 1 6 5 6 - | 3 3 5 3 5 6 6 1

美： 這 好 比 那 貴 重 的 油， 澆 在 亞 倫 頭 上 流 到
 山： 因 為 在 那 裡 有 耶 和 華 所 命 定 的 福， 就 是
 one. It is like the pre - cious oil run - ning down on - Aa - ron's
 on. For there it is the Lord has com - mand - ed the

2nd time to Coda ⊕ D. S. ⊕

2. 3 5 3 3 2 1 | 6 - - 6 1 | 6 - -

鬚 鬚 又 流 到 他 衣 襟。 又 好
 永 遠 的 生 命。
 head, his beard and his col - lar. It is
 bless - ing, life for ev - er - more.

AFTERNOON DEVOTION (1ST Day)

Tuesday, November 6, 2018

Devotional Leader: Rev. Takeshi Nidaira, Japan

INVOCATION (*Stand*)

Leader: In the name of the Father and of the Son and of the Holy Spirit.

Group: Amen.

PSALM 1 (EHV)

Leader: How blessed is the man who does not walk in the advice of the wicked,

Group: **who does not stand on the path with sinners, and who does not sit in a meeting with mockers.**

Leader: But his delight is in the teaching of the LORD,

Group: **and on his teaching he meditates day and night.**

Leader: He is like a tree planted beside streams of water, which yields its fruit in season,

Group: **and its leaves do not wither. Everything he does prospers.**

Leader: Not so the wicked!

Group: **No, they are like the chaff which the wind blows away.**

Leader: Therefore the wicked will not stand in the judgment,

Group: **nor sinners in the assembly of the righteous.**

Leader: Yes, the LORD approves of the way of the righteous,

Group: **but the way of the wicked will perish.**

READING (*Be Seated*)

Text: John 8:31-40

“One Jesus - One Teaching” (His Word of Truth)

HYMN “God’s Word Is Our Great Heritage” CW #293

PRAYER (*Stand*)

Leader: Blessed Lord, you have given us your Holy Scriptures for our learning. May we so hear them, read, learn, and take them to heart, that being strengthened and comforted by your Holy Word, we may cling to the blessed hope of everlasting life, through Jesus Christ, our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

Group: Amen.

BLESSING

Leader: May the blessing of the eternal God, be upon us: His Word to guide us, His presence to shelter us, His peace to unite us.

Group: Amen.

293

God's Word Is Our Great Heritage

God's Word is our great her - i - tage And shall be ours for-

ev - er; To spread its light from age to age Shall be our

chief en - deav - or. Through life it guides our way; In death it

is our stay. Lord, grant, while worlds en - dure, We keep its

teach - ings pure Through - out all gen - er - a - tions.

Text: Nikolai F. S. Grundtvig, 1783-1872; tr. Ole G. Belsheim, 1861-1925
Tune: Friedrich O. Reuter, 1863-1924

REUTER
87 87 66 66 7

Alternate setting: 536

EVENING DEVOTION (1ST Day)

Tuesday, November 6, 2018

Devotional Leader: Rev. Mikael Zelod Natnael, Indonesia

INVOCATION (*Stand*)

Leader: In the name of the Father and of the Son and of the Holy Spirit.

Group: Amen.

PSALM 34 (EHV)

Leader: Proclaim the greatness of the LORD with me,

Group: **and let us exalt his name together.**

Leader: The Angel of the LORD camps around those who fear him,

Group: **and he delivers them.**

Leader: Fear the LORD, you his saints,

Group: **since those who fear him lack nothing.**

Leader: The LORD redeems the soul of his servants.

Group: **Anyone who takes refuge in him will not be found guilty.**

Leader: Taste and see that the LORD is good.

Group: **Blessed is everyone who takes refuge in him.**

READING (*Be Seated*)

Text: Ephesians 3:14 - 4:6

One Jesus - One Belief (One True Faith)

HYMN "Oh, for a Faith that Will Not Shrink" CW #405 (1,3,5,6)

PRAYER (*Stand*)

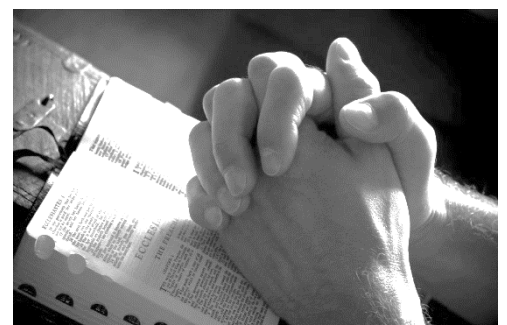
Leader: Almighty God, we thank you for teaching us the things you want us to believe and do. Help us by your Holy Spirit to keep your Word in pure hearts that we may be strengthened in faith, guided in holiness, and comforted in life and in death, through Jesus Christ, our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

Group: Amen.

BLESSING

Leader: May the love of the Lord Jesus draw us to Himself. May the power of the Lord Jesus make us strong to do His will. May the peace of the Lord Jesus fill our lives.

Group: Amen.



Oh, for a Faith that Will Not Shrink

405

1 Oh, for a faith that will not shrink Though
 2 That will not mur - mur nor com - plain Be -
 3 A faith that shines more bright and clear When
 4 That bears un - moved the world's dread frown Nor

pressed by man - y a foe, That will not trem - ble
 neath the chas - t'ning rod, But in the hour of
 tem - pests rage with - out, That, when in dan - ger,
 heeds its scorn - ful smile, That sin's wild o - cean

on the brink Of pov - er - ty or woe,
 grief or pain Can lean up - on its God,
 knows no fear, In dark - ness feels no doubt,
 can - not drown Nor Sa - tan's arts be - guile,

5 A faith that keeps the narrow way
 Till life's last spark is fled
 And with a pure and heav'nly ray
 Lights up the dying bed.

6 Lord, give us such a faith as this,
 And then, whate'er may come,
 We'll taste e'en now the hallowed bliss
 Of an eternal home.

MORNING DEVOTION (2nd Day)

Wednesday - November 7, 2018

Devotional Leader: Rev. Samuel Choi, Korea

INVOCATION (*Stand*)

Leader: In the name of the Father and of the Son and of the Holy Spirit.

Group: Amen.

PSALM 46 (EHV)

Leader: God is our refuge and strength,

Group: **a helper who can always be found in times of trouble.**

Leader: That is why we will not fear when the earth dissolves

Group: **and when the mountains tumble into the heart of the sea.**

Leader: There is a river—its streams bring joy to the city of God,

Group: **to the holy dwelling of the Most High.**

Leader: God is in her. She will not fall.

Group: **God will help her at daybreak.**

Leader: “Be still, and know that I am God.

Group: **I will be exalted among the nations. I will be exalted on the earth.”**

Leader: The LORD of Armies is with us.

Group: **The God of Jacob is a fortress for us.**

READING (*Be Seated*)

Text: 1 Corinthians 1:2-9

One Jesus - One Church (Fellowship of the Holy Christian Church, the Communion of Saints)

HYMN “The Church’s One Foundation” CW #538 (1,3,5)

PRAYER (*Stand*)

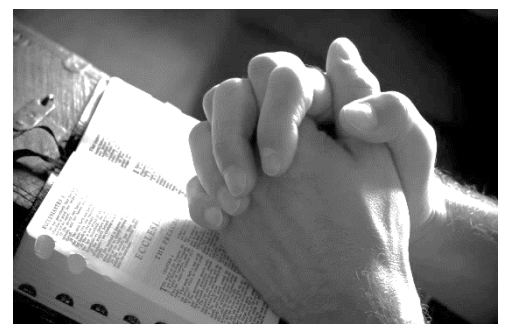
Leader: Almighty God, grant to your Church the Holy Spirit and the wisdom that comes from above. Let nothing hinder your Word from being freely proclaimed to the joy and edifying of Christ’s holy people, so that we may serve you in steadfast faith and confess your name as long as we live, through Jesus Christ, our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

Group: Amen.

BLESSING

Leader: The grace of our Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with us all.

Group: Amen.



5 Mid toil and trib - u - la - tion And tu - mult of her war

1 The Church's one foun - da - tion Is Je - sus Christ, her Lord;
 2 E - lect from ev - 'ry na - tion, Yet one o'er all the earth;
 3 The Church shall nev - er per - ish. Her dear Lord, to de - fend,
 4 Though with a scorn - ful won - der The world sees her op - pressed,

She waits the con - sum - ma - tion Of peace for - ev - er - more

She is his new cre - a - tion By wa - ter and the Word.
 Her char - ter of sal - va - tion: One Lord, one faith, one birth.
 To guide, sus - tain, and cher - ish, Is with her to the end.
 By schisms rent a - sun - der, By her - e - sies dis - tressed,

Till with the vi - sion glo - rious Her long - ing eyes are blest

From heav'n he came and sought her To be his ho - ly bride;
 One ho - ly name she bless - es, Par - takes one ho - ly food,
 Though there be those that hate her And strive to see her fail,
 Yet saints their watch are keep - ing; Their cry goes up, "How long?"

With his own blood he bought her, And for her life he died.
 And to one hope she press - es, With ev - 'ry grace en - dued.
 A - gainst both foe and trai - tor She ev - er shall pre - vail.
 And soon the night of weep - ing Shall be the morn of song.

- 5 Mid toil and tribulation
 And tumult of her war
 She waits the consummation
 Of peace forevermore
 Till with the vision glorious
 Her longing eyes are blest
 And the great Church victorious
 Shall be the Church at rest.

AFTERNOON DEVOTION (2nd Day)

Wednesday - November 7, 2018

Simeon Mamidi, Lutheran Mission of Salvation, India

INVOCATION (*Stand*)

Leader: In the name of the Father and of the Son and of the Holy Spirit.

Group: Amen.

PSALM 98 (EHV)

Leader: Sing to the Lord a new song,

Group: **for he has done marvelous things.**

Leader: The Lord has made his salvation known.

Group: **He has revealed his righteousness to the eyes of the nations.**

Leader: He has remembered his mercy and his faithfulness to the house of Israel.

Group: **All the ends of the earth have seen the salvation of our God.**

Leader: Shout for joy to the Lord, all the earth.

Group: **Break out in joyful song! Make music!**

Leader: Shout for joy before the King, the Lord.

Group: **For he comes to judge the earth.**

Leader: He will judge the world in righteousness

Group: **And the peoples with fairness.**

READING (*Be Seated*)

Text: Isaiah 52:7-15

One Jesus - One Mission (Proclaim the gospel to the ends of the earth)

HYMN "We All Are One in Mission" CW #566

PRAYER (*Stand*)

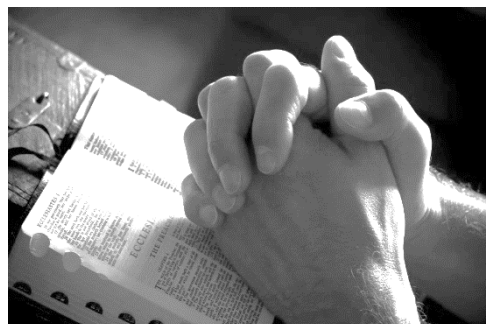
Leader: Heavenly Father, give us and all your children everywhere caring hearts to love and seek the lost. Help us overcome our fears and grant us courage to share our hope of salvation with those who have no hope. Make us faithful in our daily lives so that all we say and do may glorify you, through Jesus Christ, our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

Group: Amen.

BLESSING

Leader: The almighty and merciful Lord, the Father, the Son, and the Holy Spirit, bless and preserve us.

Group: Amen.



566

We All Are One in Mission



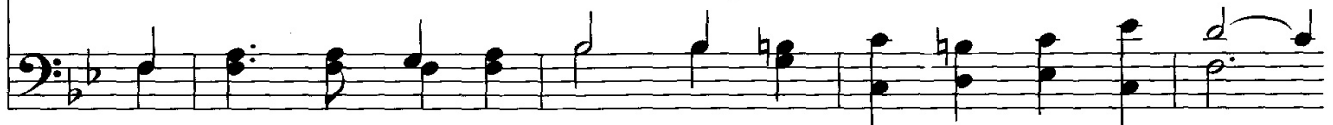
1 We all are one in mis - sion; We all are one in call,
 2 We all are called to ser - vice, To wit - ness in God's name.
 3 Now let us be u - nit - ed, And let our song be heard;



Our var - ied gifts u - nit - ed By Christ, the Lord of all.
 Our min - is - tries are dif - f'rent; Our pur - pose is the same:
 Now let us be a ves - sel For God's re - deem - ing Word.



A sin - gle great com - mis - sion Com - pels us from a - bove
 To touch the lives of oth - ers With God's sur - pris - ing grace,
 We all are one in mis - sion; We all are one in call,



To plan and work to - geth - er That all may know Christ's love.
 So ev - 'ry folk and na - tion May feel God's warm em - brace.
 Our var - ied gifts u - nit - ed By Christ, the Lord of all.



CLOSING SERVICE

HYMN Holy Holy Holy CW #195 *to see page 29*

STAND



INVOCATION

M: In the name of the Father and of the Son (+) and of the Holy Spirit.

C: Amen.

CONFESSION

M: Beloved in the Lord: let us draw near with a true heart and confess our sins to God our Father, asking him in the name of our Lord Jesus Christ to grant us forgiveness.

C: Holy and merciful Father, I confess that I am by nature sinful and that I have disobeyed you in my thoughts, words, and actions. I have done what is evil and failed to do what is good. For this I deserve your punishment both now and in eternity. But I am truly sorry for my sins, and trusting in my Savior Jesus Christ, I pray: Lord, have mercy on me, a sinner.

M: God, our heavenly Father, has been merciful to us and has given his only Son to be the atoning sacrifice for our sins. Therefore, as a called servant of Christ and by his authority, I forgive you all your sins in the name of the Father and of the Son (+) and of the Holy Spirit.

C: Amen.

M: In peace, let us pray to the Lord.

For the well-being of all people everywhere, that they may receive from you all they need to sustain body and life, hear our prayer, O Lord.

C: Lord, have mercy.

M: For the spread of your life-giving gospel throughout the world, that all who are lost in sin may be brought to faith in you, hear our prayer, O Christ.

C: Christ, have mercy.

M: For patience and perseverance in this life, that we may not lose the hope of heaven as we await your return, hear our prayer, O Lord.

C: Lord, have mercy.

M: Lord of life, live in us that we may live for you.

C: Amen.

THE SCRIPTURE LESSONS

Revelation 21:1-6

Then I saw “a new heaven and a new earth,” for the first heaven and the first earth had passed away, and there was no longer any sea.²I saw the Holy City, the new Jerusalem, coming down out of heaven from God, prepared as a bride beautifully dressed for her husband. ³And I heard a loud voice from the throne saying, “Look! God’s dwelling place is now among the people, and he will dwell with them. They will be his people, and God himself will be with them and be their God. ⁴‘He will wipe every tear from their eyes. There will be no more death’ or mourning or crying or pain, for the old order of things has passed away.”⁵He who was seated on the throne said, “I am making everything new!”Then he said, “Write this down, for these words are trustworthy and true.” ⁶He said to me: “It is done. I am the Alpha and the Omega, the Beginning and the End. To the thirsty I will give water without cost from the spring of the water of life.

Psalm 24

M: The earth is the LORD's, and everything in it, the world, and all who live in it;

C: **for he founded it on the seas and established it on the waters.**

M: Who may ascend the mountain of the LORD? Who may stand in his holy place?

C: **The one who has clean hands and a pure heart, who does not trust in an idol or swear by a false god.**

M: They will receive blessing from the LORD and vindication from God their Savior.

C: **Such is the generation of those who seek him, who seek your face, God of Jacob.**

M: Lift up your heads, you gates; be lifted up, you ancient doors, that the King of glory may come in.

C: **Who is this King of glory? The LORD strong and mighty, the LORD mighty in battle.**

M: Lift up your heads, you gates; lift them up, you ancient doors, that the King of glory may come in.

C: **Who is he, this King of glory? The LORD Almighty— he is the King of glory.**

STAND

GOSPEL

M: The Gospel according to **Matthew 5:3-12**

C: *(Spoken)* **Glory be to you, O Lord.**

³Blessed are the poor in spirit, for theirs is the kingdom of heaven.

⁴Blessed are those who mourn, for they will be comforted.

⁵Blessed are the meek, for they will inherit the earth.

⁶Blessed are those who hunger and thirst for righteousness, for they will be filled.

⁷Blessed are the merciful, for they will be shown mercy.

⁸Blessed are the pure in heart, for they will see God.

⁹Blessed are the peacemakers, for they will be called children of God.

¹⁰Blessed are those who are persecuted because of righteousness, for theirs is the kingdom of heaven.

¹¹Blessed are you when people insult you, persecute you and falsely say all kinds of evil against you because of me. ¹²Rejoice and be glad, because great is your reward in heaven, for in the same way they persecuted the prophets who were before you.

M: This is the Gospel of the Lord.

C: *(Spoken)* **Praise be to you, O Christ.**

BE SEATED

HYMN OF THE DAY **I come with joy to meet my Lord** *to see page 30*

SERMON I Corinthians 10: 15-17

¹⁵I speak to sensible people; judge for yourselves what I say. ¹⁶Is not the cup of thanksgiving for which we give thanks a participation in the blood of Christ? And is not the bread that we break a participation in the body of Christ? ¹⁷Because there is one loaf, we, who are many, are one body, for we all share the one loaf.

Theme: One In Jesus Through the Sacrament of Holy Communion

1. We participate in Christ's body and blood.
2. We all receive the Sacrament as one body

STAND

Confession of Faith

Responsive Nicene Creed with Application

M: In a world that has difficulty believing in the one true God, but is so ready to believe that our universe happened by some accident or blind chance, what do you believe?

C: **We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen.**

M: In a society that often teaches that Jesus was just a great human teacher, a wise prophet, or just one way to God, what do you believe?

C: **We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one being with the Father. Through him all things were made. For us and for our salvation, he came down from heaven, was incarnate of the Holy Spirit and the virgin Mary, and became fully human.**

M: While many put their trust in things or people that they make into their gods, what do you believe Jesus did that proves He has conquered death and is true God just as He said?

C: **For our sake he was crucified under Pontius Pilate. He suffered death and was buried. On the third day he rose again in accordance with the Scriptures. He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end.**

M: Those who refuse to trust the Lord are without hope. What do you believe that gives you hope now and for eternity?

C: **We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son who in unity with the Father and the Son is worshiped and glorified, who has spoken through the prophets. We believe in one holy Christian and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead and the life of the world to come. Amen.**

BE SEATED

OFFERING

STAND

PRAYER OF THE CHURCH

THE SACRAMENT

PREFACE

M: The Lord be with you.

C: **And also with you.**

M: Lift up your hearts.

C: **We lift them up to the Lord.**

M: Let us give thanks to the Lord our God.

C: **It is good and right so to do.**

M: It is truly good and right that we should at all times and in all places give you thanks, O Lord, holy Father, almighty and everlasting God, through Jesus Christ, our Lord, who has called us to be his own so that we may live under him in his kingdom and serve him in everlasting righteousness, innocence, and blessedness. Therefore with all the saints on earth and hosts of heaven, we praise your holy name and join their glorious song:

HOLY, HOLY, HOLY *Isaiah 6:3; Matthew 21:9*
(spoken by all)

**O holy, holy, holy Lord God of pow'r and might,
Your glory, earth and heaven In countless ways recite.
Hosanna! Come and save us, Lord God of hosts on high,
And in your grace and mercy Receive our fervent cry.**

**Hosanna in the highest! How truly blest is he
Who in God's name is coming To set his people free!
He comes to bring salvation And with his blood outpoured,
Deliver us from bondage— Hosanna, mighty Lord!**

PRAYER OF THANKSGIVING

M: Blessed are you, O Lord of heaven and earth. We praise and thank you for sending your Son, Jesus Christ, and we remember the great acts of love through which he has ransomed us from sin, death, and the devil's power.

By his incarnation, he became one with us.
By his perfect life, he fulfilled your holy will.
By his innocent death, he overcame hell.
By his rising from the grave, he opened heaven.

Invited by your grace and instructed by your Word, we approach your table with repentant and joyful hearts. Strengthen us through Christ's body and blood, and preserve us in the true faith until we feast with him and all his ransomed people in glory everlasting.

C: Amen.

LORD'S PRAYER *Matthew 6:9-13*

**C: Our Father in heaven, hallowed be your name, your kingdom come,
your will be done on earth as in heaven. Give us today our daily bread.
Forgive us our sins, as we forgive those who sin against us.
Lead us not into temptation, but deliver us from evil.
For the kingdom, the power, and the glory are yours now and forever. Amen.**

WORDS OF INSTITUTION *Matthew 26:26-28 ; 1 Corinthians 11:24,25*

M: Our Lord Jesus Christ, on the night he was betrayed, took bread; and when he had given thanks, he broke it and gave it to his disciples, saying, "Take and eat; this is my (+) body, which is given for you. Do this in remembrance of me."

Then he took the cup, gave thanks, and gave it to them, saying, "Drink from it, all of you; this is my (+) blood of the new covenant, which is poured out for you for the forgiveness of sins. Do this, whenever you drink it, in remembrance of me."

The peace of the Lord be with you always.

C: Amen.

LAMB OF GOD *John 1:29* *Spoken*

**C: Lamb of God, you take away the sin of the world; have mercy on us.
Lamb of God, you take away the sin of the world; have mercy on us.
Lamb of God, you take away the sin of the world; grant us your peace. Amen.**

BE SEATED

DISTRIBUTION

STAND

M: We give you thanks, O Lord, for the foretaste of the heavenly banquet that you have given us to eat and to drink in this sacrament. Through this gift you have fed our faith, nourished our hope, and strengthened our love. By your Spirit help us to live as your holy people until that day when you will receive us as your guests at the wedding supper of the Lamb, who lives and reigns with you and the Holy Spirit, one God, now and forever.

C: Amen.

BLESSING *Numbers 6:24-26*

M: The Lord bless you and keep you.
The Lord make his face shine on you and be gracious to you.
The Lord look on you with favor and (+) give you peace.

C: Amen.

Closing Hymn: A Mighty Fortress is our God *to see screen*

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Holy, Holy, Holy, Lord God Almighty

4 Ho - ly, ho - ly! Lord God Al - might - y!

1 Ho - ly, ho - ly, ho - ly! Lord God Al - might - y!
 2 Ho - ly, ho - ly, ho - ly! All the saints a - dore thee,
 3 Ho - ly, ho - ly, ho - ly! Though the dark - ness hide thee,
 4 Ho - ly, ho - ly, ho - ly! Lord God Al - might - y!

All thy works shall praise thy name in earth and sky and sea.

Ear - ly in the morn - ing our song shall rise to thee;
 Cast - ing down their gold - en crowns a - round the glass - y sea;
 Though the eye of sin - ful man thy glo - ry may not see,
 All thy works shall praise thy name in earth and sky and sea.

Ho - ly, ho - ly, mer - ci - ful and might - y,

Ho - ly, ho - ly, ho - ly, mer - ci - ful and might - y,
 Cher - u - bim and ser - a - phim fall - ing down be - fore thee,
 On - ly thou art ho - ly; there is none be - side thee,
 Ho - ly, ho - ly, ho - ly, mer - ci - ful and might - y,

God in three per - sons, bless - ed Trin - i - ty!
 Who was and is and ev - er - more shall be.
 Per - fect in pow'r, in love, and pu - ri - ty.
 God in three per - sons, bless - ed Trin - i - ty!

我心喜樂恭迎救主 I Come with Joy to Meet My Lord

這是我的身體，為你們捨的。林前 11：24

William A. Wren, b. 1936, alt. *Land of Rest* 86 86 Adt. and Har. Annabel Morris Buchanan, 1889 - 1983 American Folk Melody

5 | 1 - 1 2 3 5 | 1 - 1 6 5 5 |

1. I come with joy to meet my Lord, For -
 2. I come with Chris - tians far and near To
 3. As Christ breaks bread and bids us share, Each
 4. And thus with joy we meet our Lord, His
 5. To - geth - er met, to - geth - er bound, We'll

Dm 1 - 1 C 2 3 5 | F Am 5 - 5 - 5 | Dm 6 - 5 3 . 4 Am 5

giv - en, loved, and free, In awe and won - der
 find, as all are fed, The new com - mu - ni -
 proud di - vi - sion ends. That love that made us
 pres - ence, al - ways near, Is in such friend - ship
 go our dif - ferent ways, And as His peo - ple

Bb 1 - 1 F 6 5 5 | 1 - 3 C7 4 3 2 | Fsus4 F 1 - 1 - ||

to re - call His life laid down for me.
 ty of love In Christ's com - mun - ion bread.
 makes us one, And stran - gers now are friends,
 bet - ter known: We see and praise Him here.
 in the world, We'll live and speak His praise.

This is My body which is broken for you. 1 Cor. 11 : 24
THE CHURCH AT WORSHIP : HOLY COMMUNION

ESSAY I

“Take and Eat”:

Following Christ’s Command and Receiving God’s Gifts Thankfully¹

Dr. Glen Thompson

All three synoptic Gospels record that a few hours before he was betrayed by Judas and arrested, Jesus celebrated a meal with his disciples. During that meal he took bread, broke it, gave thanks and gave it to them saying, “Take, eat; this is my body given for you.” Then he took a cup, and gave it to them to drink saying, “Drink from this, everyone. This is my blood poured out for many for the forgiveness of sins.” Paul repeats these words in his first letter to the Corinthians, adding that Jesus then told his disciples, “Do this, whenever you drink in remembrance of me; for as often as you eat this bread and drink this cup, you are proclaiming the Lord’s death until he comes.”² While these last words are not included in the synoptic accounts, the actions of the early church show that Jesus’ disciples all clearly understood that Jesus was here instituting a sacred act that was to be solemnly repeated by his church in the future.

About forty years after Paul’s death, the leader of the congregation in Antioch, Ignatius wrote to the church at Smyrna warning it against the false teaching of Docetism—that Jesus had only seemed to or appeared to take on flesh and die but was not *truly* human. Such people cannot be called Christian, he says, for they have “false ideas about the grace of Jesus Christ” and “they stay away from the Eucharist³ [i.e., the Lord’s Supper] and from worship services; for they refuse to admit that the Eucharist is the flesh of our Savior Jesus Christ, who suffered for our sins and who the Father, in his goodness, raised.”⁴

This letter, coming from the very first years of the church’s development, illustrates how false teachings about Christ’s humanity led to false conclusions about Christ’s work, and to a disregard for and misunderstanding of the Lord’s Supper. Things have not changed. Today, a proper understanding of the Lord’s Supper is still a good indicator of whether a person has a proper understanding of Christ and what he has done for us, and vice versa. In what follows, we will trace some major areas of teaching and practice about the Lord’s Supper over the past 2,000 years. Our hope is that this will both help us understand some of the false teachings and practices that have arisen, but more importantly lead us to a renewed appreciation for

¹ I would like to thank my colleagues Prof. Steve Witte and Michael Smith for their helpful comments which have improved this paper.

² I have followed quite closely the wording of Matthew 26:26-28; Mark 14:22-24 and Luke 22:17-20 have slight variations on the wording. Paul’s account is in I Corinthians 11:23-25.

³ The Apology of the Augsburg Confession explains how the Lord’s Supper came to be called the Eucharist (Greek for *thanksgiving*) saying that the pious Christian “makes a distinction between what is given and what is forgiven; it compares the greatness of God’s blessings with the greatness of our ills, our sin and our death; and it gives thanks. From this term Eucharist arose in the church” (Article 24, *On the Mass*, par. 76).

⁴ Ignatius, *Letter to the Smyrnaeans*, 5-7 (adaptation of the translation of Cyril Richardson. Many of the patristic citations in this paper are included in the 3 vols. of W. Jurgens, *Faith of the Early Fathers* (Collegeville MN, 1979), but I have often updated or simplified his translations.

the true teaching about and power of this sacrament and a unity in practice. We will use a series of seven questions to organize our study.

1. How often and when is it to be celebrated?	32
2. How should it be celebrated?	35
3. What are the elements?	36
4. What happens to the elements, and when?	38
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6. Who should receive it?	42
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1. How often and when is it to be celebrated?

All three synoptic Gospels agree that Jesus' instituted the Lord's Supper while he was eating the annual Passover meal with his disciples. Within 24 hours Jesus had himself become the lamb led to the slaughter, the perfect and eternal Passover Lamb who sacrificed himself for our sins once and for all, obtaining eternal redemption through his own blood (Heb. 7:27; 9:12). But besides the words of institution, Scripture gives us little additional information about when and how often the Holy Supper was to be celebrated. How often did Jesus intend that we "do this in remembrance of" him? Many churches still use unleavened bread to remind us of the connection to the original Passover meal, but was it supposed to be celebrated only at Passover time? Or when we hear of the disciples meeting together and "devoting themselves to fellowship, *the breaking of bread*, and prayer" (Acts 2:42), is that also talking about the Lord's Supper?⁵

We do know from 1 Corinthians 11:20ff. that the Lord's Supper was celebrated in that city when the entire congregation came together in one place for worship, probably on Sunday, the Lord's Day.⁶ The words "in one place" (ἐπὶ τὸ αὐτό) are usually not translated, or are translated "together," but the context indicates that these words were included by Paul to make it clear he was talking about the larger all-city meetings of Christians, not the smaller neighborhood gatherings (ἐν οἰκίᾳ). During those large meetings they also first had a meal, and, on the model of the Last Supper, that meal apparently ended with a celebration of the Lord's Supper. But because of the unloving way the larger meal was celebrated, Paul says that "it is not eating the Lord's Supper" (11:20).⁷ He then tells the people to satisfy their physical needs by eating and drinking in

⁵ Martin Chemnitz suggests that the words were repeated to and by the Apostle Paul to make it clear that the Supper was not just for Jews but also for Paul's special target audience, the Gentiles (*The Lord's Supper*, Engl. trans. by J.A.O. Preus (CPH, 1979), p.34. Preus's translation from the Latin is based on the 1590 Jena edition.

⁶ Paul's account of the words of institution (1 Cor. 11:23-26) is given in the context of this discussion of how to properly celebrate the supper, and they conclude with the expectation that the Lord's people will continue to eat and drink the sacrament until the second coming. The Lord's Day according to Jewish custom began at sundown on Saturday, and there is some evidence of a Saturday evening service with communion in some areas (Socrates, *Church History*, 5.22).

⁷ This is the first reference to calling the sacrament the Lord's Supper (κυριακὸν δεῖπνον).

their own homes, or to have their potlucks in the smaller neighborhood meetings.⁸ Here we see the problems that arose with both *how often* to celebrate the sacrament and *in what context* it should be celebrated.

From church history we learn that this weekly congregational celebration of the Lord's Supper became the norm in the early church. The annual Passover celebration of Israel's release from Egypt was replaced by the weekly celebration of Jesus' release from death, his resurrection. This was celebrated every first day of the week, renamed the Lord's Day (ἐν τῇ κυριακῇ, Rev. 1:10), and the celebration service on that day included the Lord's Supper (κυριακὸν δεῖπνον, or *dominica cena* in Latin).⁹ The connection with Sunday worship became universal in the early church.¹⁰ Thus, the question *how often* was answered as *weekly*.

By the third century, however, this began to change. During times of persecution, when circumstances made it impossible to worship under normal conditions and at the normal locations and times, the supper was celebrated whenever possible.¹¹ Additional celebrations of the Eucharist were also added on festival days.

Our evidence indicates that these more frequent celebrations may have become daily celebrations in various areas by about A.D. 400. Augustine wrote: "some receive the Body and Blood of the Lord daily, others receive it on certain days; in some places no day is omitted in offering the Holy Sacrifice; in others it is offered only on Saturday and Sunday, or even only on Sunday" (*Letter*, 54.2).¹² On the other hand, John Chrysostom found it necessary to preach against the custom of only partaking of the Supper a couple times a year, or even just on Easter, and instead encouraged his parishioners to more frequent Communion.¹³

By the time of the Reformation, Communion in the Western church had become part of the ceremony called the Mass and was being offered multiple times daily as part of private as well as public liturgies. Luther and the Lutheran Confessions spoke against this practice, not primarily because of the frequency of the celebration but because of the other practices connected with it (e.g., the priest communing privately and doing it to benefit the dead in purgatory). The earliest Lutheran churches kept the practice of weekly Communion.¹⁴ When the Lutheran church was organized in Saxony and elsewhere it quickly became

⁸ The Greek here is ἐν οἴκῳ is usually translated "at home," but in this letter Paul also seems to use it in the sense of "in the [smaller, neighborhood] house meetings" as contrasted with the larger weekly all-city meetings (ἐν ἐκκλησίᾳ). Cf. my forthcoming study of these passages in a book on the role of women in public ministry.

⁹ In Latin it could also be called *dominicum convivium* (the Lord's feast); this was at times shortened just to *dominicum*. The powerful importance of the Lord's Supper on the Lord's Day can still be seen in Italy where *domenica* (literally *Lord's*) is the Italian word for Sunday.

¹⁰ The handbook for pastors that accompanies the current WELS hymnal states: "There is a great deal of evidence from the history of the church that supports an every-Sunday communion in addition to an every-Sunday sermon. That the early Christians received the supper whenever they gathered on the Lord's day is obvious as one reads in the Acts and 1 Corinthians." *Christian Worship Handbook* (G. Baumler and K. Moldenhauer eds.) (Milwaukee: NPH, 1993), p. 44.

¹¹ Cyprian, *Letters*, 5; 57.3.

¹² But cf. also the caution of P. Bradshaw who questions how widespread daily communion was at this period (*Reconstructing Early Christian Worship* [Collegeville MN, 2010], pp. 23-26).

¹³ *Sermons on Hebrews*, 17.7 (cf. NPNF¹, 14.449).

¹⁴ *Apology of the Augsburg Confession*, 24.1.

common to again follow the early church and normally celebrate the Lord's Supper only as part of the regular Sunday service.¹⁵

We have preserved in our Lutheran Confessions the words of Luther himself on this subject. He wrote the following in his Large Catechism:

Indeed, the very words, "as often as you do it," imply that we should do it often. And they are added because Christ wishes the sacrament to be free, not tied to a special time like the Passover, which the Jews were to eat only once a year.... Christ means to say: "I institute a Passover or Supper for you, which you shall enjoy not just on this one evening of the year, but frequently, whenever and wherever you want, according to everyone's opportunity and need, being restricted to no special time or place...."¹⁶

In the eighteenth century and following, however, Lutheran churches reduced the number of celebrations, perhaps over-emphasizing the preparation necessary for receiving the Supper and under-emphasizing its importance in regularly strengthening the faith of its recipients. Scholars have variously laid the blame on one or more of the following three influences: the Reformed church, the movement called Pietism, and the rationalism of the Enlightenment.¹⁷ In recent years, confessional Lutheran churches have again emphasized more frequent Communion. In my lifetime, it went from being offered only 3-4 times per year, to monthly, and now most commonly to twice per month. This could be considered a very positive shift. Some, however, argue that offering Communion weekly, that is having the main Sunday service consistently offering both Word and sacrament, would not only be in line with the biblical command but also most in agreement with the historical precedents of both the early Christian and early Lutheran periods. The Apology of the Augsburg Confession shows that this was the normal Lutheran practice at the time of the Reformation: "In our churches mass is celebrated every Sunday and on the other festivals, when the sacrament is offered to those who wish for it, after they have been examined and absolved."¹⁸

¹⁵ Luther gave the following advice in 1528 for the City of Nürnberg: "Should anyone request my counsel in this way, then I would give this advice: ... that you should celebrate one or two Masses in the two parish churches on Sundays or holy days, depending on whether there are few or many communicants. ...you might celebrate Mass during the week on whichever days it would be needful, that is, if any communicants would be present and would ask for and request the Sacrament. This way we should compel no one to receive the Sacrament, and yet everyone would be adequately served in an orderly manner. (Luther's Works [AE] 49:204-210). The practice of private confession before Communion may also eventually have led to its being offered less often.

¹⁶ On the Sacrament of the Altar, 47. In this paper, citations from the Lutheran confessions are often my own reworking of the translation of the *Concordia Triglotta* and that of Tappert.

¹⁷ For example, Luther Reed, *The Lutheran Liturgy* (rev. ed., Philadelphia, 1947), p. 146.

¹⁸ Apology, Article 24, *On the Mass*, par. 1. Another reason for offering Communion frequently is that members may be unable to be in attendance every week, and therefore might not be present on the Sunday when Communion is offered.

2. How should it be celebrated?

Paul's words to the Corinthians about *how* to celebrate the Supper, to separate it from the eating they should do at home, do not seem to have been heeded everywhere. For some time, congregational meals (called *agape* or love feasts) continued to be incorporated into the weekly worship services. Eventually the two were clearly separated.

To ensure that the Sacrament was being celebrated properly, it was conducted under the supervision of the congregational leaders. Even though Ignatius urges in that same letter that a proper Eucharist was one administered by "the bishop or someone he has appointed," only gradually did the bishop's oversight become the norm across the entire church.¹⁹ Proper celebration began with a confession of sins, as is seen in the earliest handbook for church leaders, the *Didache*. It urges that "on the Lord's Day, gather together, break bread and give thanks after confessing your transgressions." Unfortunately, that fine statement of practice is followed by the words: "so that your sacrifice may be pure."²⁰ This idea of connecting the Lord's Supper with the word *sacrifice* would become a major problem in the church, as we shall see shortly.

Note also that one of the most common name in the early church for the Lord's Supper was "the Eucharist." This word means "thanksgiving" in Greek and seems to have arisen because the biblical accounts of the first Lord's Supper say that Jesus "gave thanks" before distributing the bread and wine to his disciples. The mid-second-century writer Justin Martyr described the procedures followed in the actual celebration. He said that the food "which is called *the Eucharist* has been made into the Eucharist by the Eucharistic prayer set down by Him" (1st Apology 66). Here we have an early attempt to describe what happens when we celebrate the sacrament. Justin says that the food on the altar is literally "*eucharistized*" (thanksgiving-ized) when the "prayer of the word from him" is spoken. This is an obvious reference to the speaking of what we call the words of institution; and Justin says that the result is that the elements become the Eucharist or Lord's Supper.²¹

In the first centuries the main eucharistic prayer (which was soon given the Greek name *anaphora*) was an *ex corde* prayer with certain common themes (thanks and praise for creation, redemption, and for the eucharist). The people would answer with "*Amen*." Writings like the *Didache* and the *Apostolic Tradition*

¹⁹ Ignatius, *Smyrnaeans*, 8.1. The real presence is also affirmed by Ignatius in this section, as he continues "wherever Jesus Christ is, there is the catholic church" (the earliest known use of that final phrase). While women participated fully in receiving the Sacrament, they did not participate in consecrating or distributing it, just as they did not read the lessons or lead the singing. Males and females also sat in separate sections of the church by this time (cf. Sheerin, 719). By the late fourth century, celebrating communion in private houses was also increasingly discouraged or even forbidden. This was probably due to the large number of heretical groups that had continued to meet around excommunicated leaders (cf. Basil of Caesarea, *Letters*, 199; Reg. brev. tract., 310; Council of Laodicea, canon 58); 2nd Council of Carthage [c. 390], canon 9).

²⁰ *Didache* 14.1.

²¹ τὴν δι' εὐχῆς λόγου τοῦ παρ' αὐτοῦ εὐχαριστηθεῖσαν τροφήν.

provided model prayers for those who wanted guidance.²² By the fourth century both improvised prayers and prayers with fixed wording were both being used, but gradually the wording became fixed.²³

The *anaphoras* that developed usually had the following parts: 1) an introductory exchange of greetings between the leader and the people; 2) a prayer of thanksgiving and praise; 3) the congregational hymn called the *Sanctus*;²⁴ 4) another prayer leading into the Words of Institution, ending with the command to “remember;” 5) a prayer asking the Holy Spirit’s presence and blessing; 6) final intercessions and a doxology; 7) and at the end the congregational recitation of the Lord’s Prayer. As in other parts of the Sunday service, the congregation participated actively. The late-third-century *Apostolic Constitutions* describes the actual distribution. The people come to the altar to “partake of the Lord’s body and precious blood in order, and approach with reverence and holy fear, as to the body of their king.”²⁵

By the time of the Reformation, however, the Roman Catholic Church had lengthened the anaphora considerably, adding in the concept of sacrifice. This was referred to as the “Canon of the Mass.” The whole procedure obscured the original theology so much that the Reformers dropped it almost completely, retaining only short introductory prayers before the Words of Institution. Today our communion liturgies still incorporate some of the elements of the more ancient *anaphora* but they also ensure that the Words of Institution are the centerpiece, and we arrange our individual communion customs so that our people still approach and eat in an orderly and reverent manner.²⁶

3. What are the elements?

Here is Justin Martyr’s more complete description of a second-century communion service: Then we all rise together and pray, and, as mentioned earlier, when our prayer is ended, bread and wine and water are brought, and the president in like manner offers prayers and thanksgivings, according to his ability, and the people assent, saying “Amen;” then there is a distribution, with each person participating in that over which thanks have been given, and a portion is sent with the deacons to those who are absent.

(*First Apology*, 67.5)

Note that Justin did not only mention bread and wine, but also water among the elements that were used in the sacrament.²⁷ Likewise Clement of Alexandria speaks of the “the watered wine which nourishes in faith.”²⁸ Cyprian likewise mentions water as part of a spiritual picture:

²² Cf. *Didache*, 9-10.

²³ On this subject, see p. 716 of Daniel Sheerin, “Eucharistic Liturgy,” in *The Oxford Handbook of Early Christian Studies*, edited by Susan Ashbrook Harvey and David G. Hunter (Oxford: Oxford Univ. Press, 2008), 711-43.

²⁴ The early hymn of this name was preserved in Lutheran liturgies until recently: “Holy, holy, holy, Lord God of hosts. Heaven and earth are full of your glory. Hosanna in the highest. Blessed is He who comes in the name of the Lord. Hosanna in the highest.” It is based on Isaiah 6:3, Daniel 7:10 and Mat. 21:9.

²⁵ *Apostolic Constitutions*, 2.57.21, transl. of James Donaldson (ANF 7). By the end of the fourth century, however, sermons show us that this was not always practiced, as they admonish people about arriving late and leaving early, talking, and other actions that distracted them and others from the holy celebration.

²⁶ On this see G. Schmeling, *The Lord’s Supper in Augustine and Chemnitz*, S.T.M. Thesis (Nashotah House, 1993), pp. 47ff. Martin Chemnitz wrote: “The ancient church, though it used also other exhortations and prayers in the administration of the Eucharist, nevertheless simply and correctly judged that the blessing or consecration of the Eucharist is performed with the speech of Christ, that is, with the words of institution” (*Examination of the Council of Trent* [trans. of Kramer], II:226).

²⁷ Justin, *First Apology*, 67.

²⁸ Clement, *Paedagogus*, 2.2.20.1.

For when the water is mixed with the wine in the cup, the people are made one with Christ, and the multitude of believers is coupled and joined to Him in whom it believes.

(*Letters*, 63.13²⁹)

These three passages—from Italy, Egypt, and North Africa—show that mixing water with the wine was a widespread practice. John of Damascus assumes this practice still in the eighth century.³⁰ In daily life in the ancient world, wine was normally mixed with water before consumption, a practice that also applied to the Passover meal. It was only to be expected therefore that the wine served at Communion was likewise mixed with water. At some point, John 19:34, the soldier thrusting the spear into the dead Jesus’s side and seeing blood and water flowing out, began being cited as a parallel. Some churches, such as our Swedish brothers and sisters, still practice this custom of mixing water and wine on the altar before distributing the cup. This custom can also help address concerns about serving people who suffer from problems with alcohol.

Over the centuries, different customs arose as to type of bread used for Communion. Since unleavened bread was used in the Passover meal, we might assume that that same type of bread was used in the early church for the Lord’s Supper. However, the evidence would suggest that in the early centuries leavened bread was used more often. Usually one or more members baked the bread and brought it to the service. It was the normal bread of daily life and the rising and “making alive” caused by the leaven was used as a picture of the eternal resurrection. Also, there may have been the thought that using unleavened bread might be confusing, indicating that they were re-creating a Jewish Passover meal rather than the Christian Lord’s Supper.

To this day, therefore the Eastern churches (except the Armenian Church) use leavened bread. The Western Latin-speaking church, however, imitating the first Lord’s Supper at a Passover meal, used unleavened bread. This was one of several issues raised in 1054 when the great schism took place between the Eastern and Western Church. By that time the Western church was using specially prepared wafers, similar to what many Lutheran churches use today. Both eastern and western churches had by that time for centuries used stamps to imprint crosses on the dough to indicate that the bread was intended for sacramental use. The one below is a typical example; it prints the Greek word *ἀγάπη* (*love, charity*) on the bread.³¹



²⁹ See further 63.9 where he condemned some who celebrated the Supper with water alone!

³⁰ *Source of Knowledge*, 3.4.13.

³¹ This one was found in Israel, and dates between A.D. 500-900; it is for sale at antiques.com.

We have inherited the Latin church's practice of using wafers, but this is more tradition than doctrinal necessity. Wafers are convenient and easy to store. Leavened bread is easier to obtain, but also quickly goes stale and easily crumbles, complicating the distribution at times. Luther and Lutheran leaders have had little to say about this particular difference in practice, and that should lead us to be open to make our own decisions on the basis of what best serves our own local church body. The same can be said for the composition of the bread. In Jesus's time wheat and barley were the normal grains used to make bread. Today there are requests by some for gluten-free communion bread. It is generally felt that this would not be contrary to good order.

4. What happens to the elements, and when?

This is a question that has brought much division into the church, and it was of interest from the very earliest centuries. Athanasius of Alexandria had the custom of holding special sermons for the newly baptized Christians to instruct them about receiving the Lord Supper. In one of those he said,

You shall see the Levites bringing loaves and a cup of wine and placing them on the table. So long as the prayers of supplication and other prayers have not been made, there is only bread and wine. But after the great and wonderful prayers have been completed, then the bread is become the Body, and the wine the Blood, of our Lord Jesus Christ.³²

As mentioned earlier, the "prayers" of the *anaphora* which Athanasius is here describing were centered around the words of institution, so we would agree with Athanasius that that is a key element in answering our question. About the same time Cyril of Jerusalem in his sermon to the newly baptized made a comparison between food offered to idols and the Holy Supper. He said:

... before the holy invocation of the Trinity which we worship, the bread and the wine of the Eucharist were simple bread and wine, but the invocation having been made, the bread becomes the Body of Christ and the wine the Blood of Christ....

(*Mystagogical Catecheses*, 1.7)

Gregory of Nyssa emphasizes that it was God's word of promise, not the eating, that makes the bread into Christ's body:

The bread, as the Apostle says, "is consecrated by God's word and by prayer;" not through its being eaten does it advance to become the body of the Word, but it is made over immediately into the body by means of the word, just as was stated by the Word, "This is My Body!"

(*Great Catechism*, 37)

So also the work *On the Sacraments* usually attributed to Ambrose, the late-fourth-century bishop of Milan:

³² This fragment from Athanasius's sermon survives because it was quoted by Eutyches of Constantinople in a *Sermon on Easter and the Holy Eucharist* (PG 86, col. 2401); cited in Jurgens, 1, p. 345, no. 802.

Before it be consecrated it is bread; but where the words of Christ come in, it is the body of Christ. Finally, hear him saying: “All of you take and eat of this; for this is my body.” And before the words of Christ [are spoken] the chalice is full of wine and water; but where the words of Christ have been operative it is made the blood of Christ, which redeems the people. (*De Sacramentis*, 4.5.23)

But it has always been a temptation to try to be even more inquisitive—to ask about the precise moment when God’s promise takes effect, how it actually happens, and the like. John of Damascus, the last of the great early Greek theologians, has good advice:

If you inquire into the way in which this happens, let it suffice for you to hear that it is through the Holy Spirit, just as it was through the Holy Spirit that the Lord took on himself from the holy mother of God the flesh that subsisted in himself. More than this we do not know, except that the word of God is true and effective and all-powerful; but the manner [of the transformation] is inscrutable. (*Source of Knowledge*, 3.4.13)

In the Western church, disputes continued on this subject. One popular theory at the time of Martin Luther was that the bread and wine were totally transformed in substance into Christ’s body and blood. This teaching was called *transubstantiation*. As you know, our Lutheran Confessions say that it was unbiblical to demand that Christians believe this, because Scripture does not clearly teach it. As an angry response, however, the Roman Catholic Church at their next council (at Trent) made this the only acceptable teaching. That is why the Catholic priest rings a small bell when the words of institution are said and the congregation kneels and worships Christ’s body and blood on the altar. A few Lutherans have also wanted to make this the exact “moment of presence” and insist that others believe the same. Among our CELC churches, however, we have uniformly refrained from this. We believe that it is better to just remain with the facts that the biblical narratives give us—that Christians are truly receiving Christ’s body and blood when the Lord’s Supper is celebrated as Christ commanded it, i.e., when the Words of Institution are spoken over the elements, they are distributed, and they are eaten and drunk.

The technical Latin term used for the entire sacramental procedure is the *usus*.³³ Scripture does not make it clear at what point in the *usus* the bread and wine become Christ’s body and blood. Nor does it clearly say that the elements which are left over after the *usus* remain Christ’s body and blood. The Solid Declaration of the Formula of Concord instead cites a “useful rule and standard” on this subject: “Nothing has the nature of a sacrament apart from the use instituted by Christ.” Thus, once the distribution and eating is finished, the sacrament is concluded. It goes on to cite the example of baptism. The leftover water is not preserved, nor does it have any special power.³⁴ In the same way although, we treat the unused elements with dignity, they

³³ Note that this technical term is used in the official statements on the Lord’s Supper by both WELS and ELS (see Appendices 2 and 3).

³⁴ *Formula of Concord, Solid Declaration*, Article 7, par. 85 and 87.

are either consumed, or disposed of in a dignified way, or saved for reuse. This historic practice ensures also that they are not re-used in some superstitious or unbiblical way.³⁵

5. What is received?

Many Protestant churches emphasize the Lord's Supper as a "remembrance" of what Christ did on the cross, and this remembrance strengthens their faith. Some also stress the concept of the sacrament as Jesus's "new covenant" with us. Martin Chemnitz, however, reminds us that the Greek word *διαθήκη* also has the meaning of a person's last will and testament. He says, "The real truth of the matter is that Christ gave His last will and testament in these words by which He instituted this Supper and by which He gave to the church till the end of time the correct faith concerning this dogma."³⁶

Lutherans, however, emphasize that the Supper is a sacramental gift from God through which the Holy Spirit strengthens the believers' faith through the actual sharing in Christ's body and blood. The early church fathers agreed. Justin in the mid-second century already explained the church's belief:

For we do not receive these as common bread or common drink, but as Jesus Christ our Savior was made incarnate by the word of God and had both flesh and blood for our salvation, so too, as we have been taught, the food which has been made into the Eucharist... is both the flesh and the blood of that incarnated Jesus. (*First Apology*, 66)

Luther would have agreed also Cyril of Jerusalem who said in the mid-fourth century:

Therefore, since Christ declared and said of the bread, "This is my body," who will dare any longer to doubt? And when he himself has affirmed and said, "This is my blood," who can ever hesitate and say it is not his blood? (*Mystagogical Catecheses*, 4.1)

All the early Christian writings attest to this firm belief in the real presence of Jesus in the Sacrament. They also affirm that those who properly receive the Lord's Supper do receive spiritual benefit of it. At the end of the second century, Irenaeus wrote about this with clarity in his book *Against Heresies*:

... our bodies, when they receive the Eucharist, are no longer corruptible but have the hope of resurrection into eternity. (4.18.4)³⁷

A few years later, the Egyptian writer Clement of Alexandria said:

He delivers over his flesh and pours out his blood; and nothing is lacking for the growth of his children. O incredible mystery! (*Paedagogus*, 1.6.42.3)

³⁵ Luther himself advised that the remaining bread and wine be consumed at the altar. See the quotation in Stephenson, *The Lord's Supper*, p. 93, n. 47.

³⁶ Chemnitz, *The Lord's Supper*, p. 39.

³⁷ Irenaeus first ministered in Asia (Western Turkey) before moving to Gaul (France) to serve as a bishop there. His book was widely quoted, showing that the same doctrine was being preached in both sides of the Roman Empire.

That the Holy Supper really did have power was understood by early Christians. Theonas, the head of an Egyptian monastery encouraged his monks to attend the Lord's Supper weekly with the following words:

We ought not to keep ourselves from the Lord's Communion because we confess that we are sinners but should more and more eagerly hasten to it for the healing of our soul, and purifying of our spirit, and seek there rather a remedy for our wounds with humility of mind and faith, while considering ourselves unworthy to receive so great a grace.³⁸

John of Damascus, the eighth-century father who is remembered for crystalizing the theology of the Eastern Greek Church, writes clearly about the real presence:

For those who partake worthily and with faith, it is for the remission of sins and for life everlasting, and a safeguard to soul and body. ... The bread and the wine are not a type of the body and blood of Christ, perish the thought! but the deified body itself of the Lord, since the Lord Himself has said: "This is My body."
(*Source of Knowledge*, 3.4.13)

By the time of the Reformation, the Lutherans had two different battles to fight to preserve a proper understanding about what is received. On the one side, they had to fight the Catholic teaching of transubstantiation (as we mentioned earlier) and the Catholic understanding that one's position with God was improved merely by taking part in the ritual of the Lord's Supper and the other sacraments. So in the Augsburg Confession, Article 10 confirms the belief in the real presence of Christ's body and blood, Article 13 confirms that the proper reception is "awakening and strengthening our faith," Article 22 shows that all participants should receive both Christ's body and blood, while Article 24 explains that masses for the dead and private masses are unscriptural, and that reception of the sacrament by a believer in faith produces benefits for that believer which cannot be transferred to others, living or dead.

On the other hand, the Lutherans also had to fight against the teaching of many other Protestants that the Lord's Supper was just a human remembrance and not a means of grace. The Lutherans gave the name Sacramentarians to those Christians who did not believe that God truly acts in the Sacrament to produce and strengthen saving faith in our hearts by giving us Christ's body and blood. We see this battle in the later confessions, such as the Formula of Concord. Article 7 of the Epitome clearly answers the question of whether Christ's body and blood "are truly and essentially present and distributed...and received with the mouth by all those who use this Sacrament.... The Sacramentarians say 'no,' and we say 'yes'" (par. 2).

The Sacramentarians at times attacked the Lutheran teaching for being too crass and unspiritual, saying that it was not right to think about tearing Christ's body with our teeth and eventually having his body and blood churning in our stomachs and intestines. So, our Formula of Concord clearly stated that this kind of understanding (called Capernaitic eating) is also not what we teach:

³⁸ Quoted by John Cassian, *Conferences*, 23.21 (NPNF², 11:531).

We believe, teach, and confess that the body and blood of Christ are received with the bread and wine, not only spiritually by faith, but also orally; yet not in a Capernaitic manner, but because of the sacramental union in a supernatural and heavenly manner.

(*Epitome, Affirmative Theses, 6*)³⁹

6. Who should receive it?

An early Christian writing of about AD 325 answers the question this way:

When the heathen desire and promise to repent saying, “We believe,” we receive them into the congregation so that they may hear the word; but we do not receive them into communion until they receive the seal [of Baptism] and are fully initiated.

(*Didascalia Apostolorum, 10*)⁴⁰

This was clearly the practice already much earlier, as we learn from the mid-second century converted philosopher and eventual martyr Justin. He writes:

We call this food *Eucharist*; and no one else is permitted to partake of it, except one who [1] believes our teaching to be true, and [2] has been washed in the washing which is for the forgiveness of sins and for regeneration, and [3] is thereby living as Christ has enjoined.

(*First Apology, 66*)⁴¹

Thus, the Supper was clearly restricted to baptized believers who were still living as Christians.⁴² In the previous paragraph of his First Apology, Justin tells how the newly baptized believer was brought into the worshipping assembly and joined in his first communion with the others. He says, “Those whom we call deacons give to each one present to partake of the Eucharistic bread and wine and water; and to those who are absent they carry away a portion.”⁴³ Thus, the decision was made at a very early date that the communion part of the service could only be attended by baptized believers; it was not a place for “visitors.”⁴⁴ This was to ensure that the only those who were eligible and properly prepared received the elements.

³⁹ The same article has a strong rejection of Capernaitic eating in its final negative thesis.

⁴⁰ This section is the middle of chapter 10 in the translation of Connolly.

⁴¹ I have added the numbers for the sake of clarity.

⁴² The *Didache* (early 2nd c.) also says: “Let no one eat or drink of the Eucharist with you except those who have been baptized in the name of the Lord; for it was in reference to this that the Lord said: ‘Do not give that which is holy to dogs’” (9.5).

⁴³ *First Apology, 65.*

⁴⁴ Sheerin (*op. cit.*, p. 725) says that “by the third century one finds the division of the eucharistic liturgy into the two parts which eventually came in the West to be called the ‘Mass of the Catechumens’ and the ‘Mass of the Faithful’ (sc. the baptized).” Because the biblical practice of closed communion is so rare among modern denominations, and because many visitors at times attend the Sunday service, some Lutheran congregations, especially mission congregations, have begun holding the Lord’s Supper portion of the service before, after, or at a totally different time from the Service of the Word. While this practice seeks to alleviate some of the issues that rise due to closed communion, one must carefully monitor any new problems that it might create. Webber cites the following relevant quotation from John Gerhard: “Because, therefore, it has been accepted as a practice in the Christian church, that in the public assemblies of the church after the preaching and hearing of the Word, this Sacrament is celebrated, therefore this custom must not be departed from without urgent necessity. ...it is...clear from Acts 20:7, 1 Cor. 11:20,33, that when the Christians did gather at one place, they were accustomed to celebrate the Eucharist.” (*Harmonia Quatuor Evangelistarum,*

However, because some who were eligible were not able to attend the service—due to age, sickness, work (especially slaves), or distance—the deacons were allowed to take away the elements and offer private communion to them. Later problems arose because of this practice. Apparently other people began to take the blessed elements home with them and save them up for use when someone in the family was sick, or for use in private communion ceremonies. Eventually these issues led to the church stopping the practice of taking away elements, and instead only allowing priests to give communion to the sick and dying. Generally Lutheran pastors also have offered communion only as part of the Sunday church service, in a few special services (such as at pastoral or CELC conferences), and to the sick and others who are unable to attend regular services (such as the institutionalized), and this is still our practice today.

But only those Christians who are repentant sinners can worthily receive the Sacrament and benefit from it. Origen explained this to his readers:

[The bread and wine] that is sanctified through the word of God and prayer does not by its very nature sanctify everyone who receives it. If this were the case, it would sanctify even the one who eats unworthily of the bread of the Lord, and no one would become infirm or weak on account of this food, nor would they fall asleep. ... It is not the material of the bread but the word which is said over it which is of advantage to the one who eats it worthily [literally ‘not unworthily’] of the Lord. (*Commentary on Matthew*, 11.14)

Ephraim, writing for the Syriac-speaking church, describes what it means to receive it worthily or unworthily:

But if any doubter eat of it, for him it will be only bread. And whoever eats in belief the bread made holy in My name, if he be pure, he will be preserved in his purity; and if he be a sinner, he will be forgiven. But I if anyone despises or rejects it or treats it disgracefully, it may be taken as a certainty that he is treating disgracefully the Son who called and actually made the bread to be his body. (*Memras on Holy Week* 4.4⁴⁵)

Yet, about the year 400, John Chrysostom found it necessary to rebuke those who were taking the Lord’s Supper when not in the proper frame of mind:

I observe many partaking of Christ’s body lightly, ... out of custom and habit rather than with reflection and understanding. A man might say that, no matter what his [spiritual] condition, when the holy season of Lent sets in, or, when the day of the Lord’s Epiphany comes, he partakes of the mysteries. Yet it is not Epiphany nor Lent that make it a proper

1652, 2:1085; cited by Webber, “Communion Frequency in the Lutheran Confessions and in the Lutheran Church,” p. 5 (available at: <http://redeemerscottsdale.angelfire.com/pdf/WebberCommunionFrequency.pdf>).

⁴⁵ T. J. Lamy, *Sancti Ephraem Syri Hymni et Sermones*, vol. 1 (1882), col. 417-418; cited in Jurgens, *Faith of Our Fathers*, vol. 1, p. 311, no. 707. The text has been re-edited since by Beck, CSCO 412-413 (1979).

time for approaching, but it is sincerity and purity of soul. If one has this, approach at all times; without it, do not ever approach. (*Sermons on Ephesians*, 3.4)⁴⁶

Thus Chrysostom, like many other fathers, encouraged frequent reception, but more importantly worthy reception, i.e., reception with an attentive heart and joyful soul, conscious of one's own unworthiness, but also conscious of the need to be reassured of God's grace and forgiveness. But there is no question that what is received is Christ's true body and blood.

The early church clearly taught also that the Lord's Supper was for sinners—yes, repentant sinners, but indeed for sinners. In his Large Catechism, Luther quotes one of the church fathers on this subject:

“Unless a man has committed such a sin that he has forfeited the name of Christian and has to be expelled from the congregation, he should not exclude himself from the sacrament,” lest he deprive himself of life.⁴⁷

7. Is it a sacrifice?

Irenaeus, after connecting the words of institution with Christ “giving counsel to his disciples to offer to God the first fruits from among his creatures,” goes on to connect this with Malachi 1:10-11, saying

Jesus taught the new sacrifice of the new covenant, of which Malachi, one of the twelve prophets, had signified beforehand: “You are not doing my will, says the Lord Almighty, and I will not accept a sacrifice at your hands. For from the rising of the sun to its setting, my name is glorified among the Gentiles, and, in every place, incense is offered to my name, and a pure sacrifice; for great is my name among the gentiles, says the Lord Almighty.” By these words He makes it plain that his former people [the Jews] will cease to make offerings to God; but that in every place sacrifice will be offered to Him, and indeed, a pure one; for His name is glorified among the Gentiles. (*Against Heresies*, 4.17.5)

This interpretation, that Malachi's talking about future sacrifices is describing the Lord's Supper, is not good exegesis, but its implications were fateful for the church. Similarly, Psalm 110:4 prophesied an eternal priest would come “according to the order of Melchizedek,” and the Letter to the Hebrews applies that 5 times to Jesus. Cyprian and other church fathers expanded on this comparison with Melchizedek as a type of Christ and his passion:

Also in the priest Melchizedek we see the sacrament of the sacrifice of the Lord prefigured.... That Melchizedek is in fact a type of Christ is declared in the psalms by the Holy Spirit, saying to the Son, as it were from the Father: “Before the daystar I begot You. You are a Priest forever, according to the order of Melchizedek” (Ps. 110:3-4). The order [of Melchizedek]

⁴⁶ NPNF¹, 13:63.

⁴⁷ On the Sacrament of the Altar, 59. Transl. of Tappert (p. 453) who points out that in Luther's day this was thought to be a quotation from Hilary of Poitiers (so Gratian, *Decretum*, Pt. III, D. 2, c. 15), but in fact it was from Augustine, *Letters*, 54.3.

certainly is that which comes from his sacrifice and what results from it: because Melchizedek was a priest of the Most High God; because he offered bread; and because he blessed Abraham. And who, is more a priest of the Most High God than our Lord Jesus Christ, who, when He offered sacrifice to God the Father, offered the very same which Melchizedek had offered, namely bread and wine, which is in fact his body and blood!

(Letters, 63.4)

Note a similar use by Eusebius of Caesarea:

Because [Melchizedek], a priest of the pagans, never was known to offer flesh in his sacrifices, but only wine and bread; and since he blessed Abraham, he is surely by this token our first Lord and Savior - He from whom all the priests sent out to all peoples offer a spiritual sacrifice in accord with ecclesiastical regulations, representing by wine and bread the mysteries of his body and of his saving blood. *(Proof of the Gospel, 671)*

Yet note how careful he is in his wording. The church imitates Melchizedek when priests offer a spiritual sacrifice of Christ's body and blood.⁴⁸ Cyril of Jerusalem also uses language that is careful, but which could easily be misunderstood:

Then, upon the completion of the spiritual sacrifice, the bloodless worship, over that propitiatory victim we call upon God for the common peace of the Churches, for the welfare of the world, for kings, for soldiers and allies, for the sick, for the afflicted; and in summary, we all pray and offer this sacrifice for all who are in need. *(Mystagogical Catacheses, 5.8)*

The point of most obvious comparison was that Christ sacrificed himself on the cross, and that is what we are remembering in the sacrament. Cyprian says:

... the Blood of Christ is not offered if there is no wine in the cup; nor is the sacrifice of the Lord celebrated with a legitimate consecration unless our offering and sacrifice corresponds to the passion. *(Letters, 63.9)*

Thus, Christ's offering himself as a sacrifice is being compared with our offering of the elements to the people, etc. The situation was further complicated when the name of the church official called presbyter (who often conducts the Communion service) becomes instead priest:

If Christ Jesus, our Lord and God, is Himself the High Priest of God the Father; and if He offered Himself as a sacrifice to the Father; and if He commanded that this be done in

⁴⁸ Tertullian and Cyprian also speak of sacrifice involved in the Lord's Supper. Tertullian speaks of a woman "offering the sacrifice" each year on the anniversary of her husband's death, but it is the priest that would have overseen the communion service; so this shows a slightly different meaning of "sacrifice" (*On Monogamy* 10.1). Cyprian says he was the eyewitness to the following incident. A Christian child was inadvertently given food offered in a pagan sacrifice, then shortly afterwards brought to church "when we were offering the Sacrifice." When her turn came, she turned away her face, but "the deacon persisted" and poured the Sacrament from the cup into her mouth, after which she immediately vomited and "the drink sanctified in the blood of the Lord burst forth from her polluted stomach" (*On the Lapsed*, 25). Here one can see how a comparison of heathen practices with Christian rites strengthened the use of the term "sacrifice" for the Lord's Supper.

commemoration of Himself - then certainly the priest, who imitates that which Christ did, truly functions in place of Christ. (Cyprian, *Letters*, 63.14)

This wording becomes confusing. The priest or pastor does “function in place of Christ” when he distributes Christ’s body and blood, as Jesus did when instituting the Sacrament. But the pastor does not function in place of Christ as the one who makes sacrifice or as the sacrifice itself. Yet in Roman Catholic theology the Lord’s Supper eventually became known as “a bloodless sacrifice” which the priest repeats with each mass, and thus it is an offering to God by the church. The consecrated elements are then also able to be worshipped, carried in procession, etc. The Reformation therefore had to correct these abuses and the understanding of the Sacrament as a kind of magical rite.⁴⁹

In our Lutheran Confessions, the Defense or Apology of the Augsburg Confession explain the situation clearly and simply:

The theologians make a proper distinction between a sacrament and a sacrifice.... A sacrament is a ceremony or act in which God offers us the content of the promise attached to the ceremony... In contrast, a sacrifice is a ceremony or act which we render to God to honor him.
50

It continues:

There are two, and only two, basic types of sacrifice. One is the propitiatory sacrifice, this is a work of satisfaction for guilt and punishment that reconciles God or placates his wrath or merits the forgiveness of sins for others. The other type is the eucharistic [or thanksgiving] sacrifice; this does not merit the forgiveness of sins or reconciliation, but by it those who have been reconciled give thanks or show their gratitude for the forgiveness of sins and other blessings received... There has really been only one propitiatory sacrifice in the world, the death of Christ.⁵¹

The article then goes on to say that it is true that Christians are offering up thanksgiving to God in the celebration of the Lord’s Supper, and therefore this could properly be called a eucharistic sacrifice “so long as one does not mean that the ceremony is beneficial merely by its being performed (Latin: *ex opere*

⁴⁹ Eventually this led also to masses for the dead. We see the supposed rationale for this already in Cyril’s *Mystagogical Sermons*: “I wish to persuade you by an illustration. For I know that there are many who are saying this: If a soul departs from this world with sins, what does it profit it to be remembered in prayer?” Well, if a king were to banish certain persons who had offended him, and those intervening for them were to plait a crown and offer it to him on behalf of the ones who were being punished, would he not grant a remission of their penalties? In the same way we too offer prayers to Him for those who have fallen asleep, though they be sinners. We do not weave a crown but offer up Christ who has been sacrificed for our sins; and we thereby propitiate the benevolent God for them as well as for ourselves” (5.10; Jurgens 1, p 363, no. 853). The illustration of course is faulty since the situation of a dead sinner cannot be compared with that of a banished citizen. The Latin version of the Words of Institution (*hoc est corpus meum*) were corrupted in common language into *hocus pocus*, which is still used in English to signify magical words.

⁵⁰ Article 24, *On the Mass*, par. 17-18.

⁵¹ Par. 19, 22.

operato).”⁵² But, the article continues, the Roman Catholic Church itself was evidence that the use of the word “sacrifice” in connection with the Lord’s Supper caused nothing but confusion and false teaching, and so it is better to just call it a sacrament. The Apology models this use in its conclusion to this article, where it writes that, whereas in the Roman Catholic Church the priests often take the Lord’s Supper but do so privately:

In our churches ... it is the people who use it, and this only when they have been instructed and examined. They are instructed about the proper use of the sacrament as a seal and witness of the free forgiveness of sins and as an admonition to timid consciences to really trust and believe that their sins are freely forgiven.⁵³

From time to time, some people within confessional Lutheranism appeal to the church to re-instate the use of the word “sacrifice” in our liturgy or prayers, or to revive other more traditional customs. While these may be well intentioned, they should be thoroughly examined before being implemented. Our current liturgies and practices stress Christ and his sacrifice; they stress our reception of the forgiveness of sins, rather than our thanksgiving. Keeping the stress on Christ and his work makes us truly biblical, and truly Lutheran. Living a life of thanksgiving for all of God’s gifts, including the Lord’s Supper, is also both biblical and Lutheran. Receiving the sacrament often, celebrating it with dignity and proper preparation, restricting its use to those who can and have prepared themselves and who understand that they are truly receiving Christ’s body and blood – all of these things are included in the biblical, traditional, and Lutheran celebration of Holy Communion. May the member churches of the CELC ever faithfully use this wonderful Sacrament to the benefit and salvation of their members.

Dr. Glen L. Thompson
Asia Lutheran Seminary, November 6, 2018

⁵² Par. 33. In paragraph 74 the article says that when performed properly “the ceremony becomes a sacrifice of praise.”

⁵³ Par. 49.

Appendix 1: Sources and Bibliography

Chronological List of Ancient Sources

Ignatius of Antioch (c. 35 – c. 107)	<i>Apostolic Constitutions</i> (c. 375)
<i>Didache</i> (early 2 nd c.)	Ambrose of Milan (c. 340-397)
Justin Martyr (d. 165)	John Chrysostom (c. 349-407)
Irenaeus (c. 130-202)	Augustine of Hippo (354-430)
Clement of Alexandria (c. 150-215)	John Cassian (c. 360-435)
Tertullian (c. 155-c. 240)	Theonas (c. 390-400)
Origen of Alexandria/Caesarea (c. 184-c. 253)	Justinian I (c.482-565)
<i>Apostolic Tradition</i> (3 rd c.)	John of Damascus (675-749)
Cyprian of Carthage (210-258)	Martin Luther (1483-1546)
Eusebius of Caesarea (c. 260-340)	<i>Large Catechism</i> of Martin Luther (1529)
<i>Didascalica Apostolorum</i> (c. 325)	<i>Augsburg Confession</i> (1530)
Athanasius of Alexandria (296-373)	<i>Apology of the Augsburg Confession</i> (1531)
Ephrem the Syrian (306-373)	<i>Formula of Concord</i> (1577)
Cyril of Jerusalem (313-386)	Martin Chemnitz (1522-1586)
Gregory of Nyssa (335-395)	John Gerhard (1582-1637)

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(<http://redeemerscottsdale.angelfire.com/pdf/WebberCommunionFrequency.pdf>).

Appendix 2: ELS Doctrinal Statement on the Lord's Supper

[adopted 1997]

On the basis of the Words of Institution (Matthew 26:26, 27; Mark 14:22, 24; Luke 22: 19, 20; 1 Corinthians 11: 23-25) and other Scripture passages concerning the Lord's Supper (I Corinthians 10: 16, 17 and 11: 26-29)

1. We hold with Luther that “[the Sacrament of the Altar instituted by Christ himself] is the true body and blood of our Lord Jesus Christ, under the bread and wine, given to us Christians to eat and to drink.” (SC VI, pp. 351)
2. We hold that “in the Holy Supper the two essences, the natural bread and the true body of Christ, are present together here on earth in the ordered action of the sacrament, though the union of the body and blood of Christ with the bread and wine is not a personal union, like that of the two natures in Christ, but a sacramental union ...” (FC SD VII 37, 38, p. 575f)
3. We hold that this sacramental union is in effect during the *usus* or *actio*: “Nothing has the character of a sacrament apart from the divinely instituted action (that is, if one does not observe Christ's institution as he ordained it, it is no sacrament). This rule dare not in any way be rejected, but it can and should be profitably urged and retained in the church of God. In this context ‘use’ or ‘action’ does not primarily mean faith, or the oral eating alone, but the entire external and visible action of the Supper as ordained by Christ: the consecration or words of institution, the distribution and reception, or the oral eating of the blessed bread and wine, the body and blood of Christ.” (FC SD VII 85, 86, pp. 584f)
4. We hold that “it is the institution of this sacrament, performed by Christ, that makes it valid in Christendom, and that it does not depend on the worthiness or unworthiness of the minister who distributes the sacrament or of him who receives it, since, as St. Paul says, the unworthy receive the sacrament too. Therefore (we) hold that, where Christ's institution and command are observed, the body and blood of Christ are truly distributed to the unworthy too, and that they truly receive it.” (FC SD VII 16, p.572)
5. We hold that it is the almighty Word of Christ “which distinguishes it from mere bread and wine and constitutes it a sacrament which is rightly called Christ's body and blood... ‘When [if] the Word is joined to the external element, it becomes a sacrament’ ... The Word must make the element a sacrament; otherwise it remains a mere element.” (LC V 10, p. 448)
6. We hold that “no man's word or work, be it the merit or the speaking of the minister, be it the eating and drinking or the faith of the communicants, can effect the true presence of the body and blood of the Christ in the Supper. This is to be ascribed only to the almighty power of God and the Word, institution and ordinance of our Lord Jesus Christ.” (FC SD VII 74, p. 583)
7. We hold that the words of consecration repeated by the minister in a proper celebration of the Sacrament are the effective means by which the real presence of Christ's body and blood is brought into being. “For wherever we observe his institution and speak his words over the bread and cup and distribute the blessed bread and cup, Christ himself is still active through the spoken words by the virtue of the first institution, which he wants to be repeated ... ‘No human being, but only Christ himself who was crucified for us, can make of the bread and wine set before us the body and blood of Christ. The words are spoken by the mouth of the priest, but by God's power and grace through the words that he speaks, “this is my body,” the elements set before us in the supper are blessed.’ ... ‘This his command and institution can and does bring it about that we do not distribute and receive ordinary bread and wine but his body and blood, as his words read, “this is my body,” etc., “this is my blood,” etc. Thus it is not our work or speaking but the command and ordinance of Christ that, from the beginning of the first Communion until the end of the world, make the bread the body and the wine the blood that are daily distributed through our ministry and office.’ Again, ‘Here, too, if I were to say over all the bread there is, “This is the body of Christ,” nothing would happen, but when we follow his institution and command in the Lord's Supper and say, “This is my body,” then it is his body, not because of our speaking or of our efficacious word, but because of his command in which he has told us so to speak and to do and has attached his own command and deed to our speaking.’” (FC SD V11 75-8, pp. 583-5)

8. We hold that “the words of institution are to be spoken or sung distinctly and clearly before the congregation and are under no circumstances to be omitted. Thereby we render obedience to the command of Christ, ‘This do ...’ And thereby the elements of bread and wine are hallowed or blessed in (for) this holy use, so that therewith the body and blood of Christ are distributed to us to eat and to drink, as Paul says, ‘The cup of blessing which we bless,’ which happens precisely through the repetition and recitation of the words of institution.” (FC SD VII 79-82, p. 584)

9. We hold that we cannot fix from Scripture the point within the sacramental *usus* when the real presence of Christ’s body and blood begins, yet we know from Scripture and we acknowledge in the confessions that what is distributed and received is the body and blood of Christ.

We understand Thesis Nine in the light of the following statements:

a) The words of consecration effect the real presence of Christ’s body and blood in a valid administration of the Lord’s Supper (consecration, distribution and reception).

b) Because of this consecration by virtue of our Lord’s original institution “the true body and blood of Christ are really present in the Supper of our Lord under the form of bread and wine and are there distributed and received.” (AC X, p. 34; see AC XXII 6, p. 50; Ap X I, p. 179; Ap XXIV 80, p. 264; FC SD VII 10-11, p. 571) The Scripture and the Confessions, therefore, teach that in the Supper the body and blood of Christ are received by the communicant and also that the “minister who consecrates shows forth [tenders] the body and blood of the Lord to the people” (Ap XXIV 80, p. 264; see also SC VI 1-2, p.351; SA Part III VI 1, p. 311; AC XXII 6, p. 50; Ap X 4, pp. 179-80), that they are “truly offered with the visible elements” (FC SD VII 10-11, p. 571; see also Ap X 1, p. 179), and that they are “really present in the Supper ... under the form of bread and wine.” (AC X, p. 34)

c) We reject any attempt to fix the mathematical point or exact moment when the real presence begins.

d) We reject the teaching that the presence of Christ’s body and blood is in any way effected by the eating and drinking of the elements by the communicants.

e) We reject the doctrine of transubstantiation, i.e., that the earthly elements cease to exist when the real presence of Christ’s body and blood begins.

f) We reject any celebration of the Lord’s Supper without communicants.

g) While one may hold a private opinion as to when the real presence begins, yet we reject the dogmatic assertion that in a valid celebration of the Lord’s Supper it must be maintained that the body and blood are immediately present after the Words of Institution have been spoken by the pastor or the dogmatic assertion that it must be maintained that the body and blood are present only in the reception.

h) We reject the dogmatic assertion that the remaining elements in a valid celebration of the Lord’s Supper must be consumed; rather, we continue to uphold the practice of the church down through the years that the remaining elements may be consumed, or be disposed of in a reverent manner, or be saved for future sacramental use.

[\[https://els.org/beliefs/doctrinal-statements/the-lords-supper/\]](https://els.org/beliefs/doctrinal-statements/the-lords-supper/)

Appendix 3: WELS Doctrinal Statement on the Lord's Supper [1978?]

In the matter under discussion we need to study Christ's words of institution in Matthew, Mark, Luke, and in 1 Corinthians, as well as St. Paul's additional statements about the Lord's Supper in 1 Corinthians 11 and 10. On that basis we can establish the following concerning the essence of the *usus* of the Lord's Supper (consecration, distribution, reception):

1. The real and substantial presence of Christ's body and blood during the *usus*.
2. The sacramental union of bread and wine and of Christ's body and blood during the *usus*.
3. The oral manducation of bread and wine and Christ's body and blood by all the communicants during the *usus*.
4. The real presence of the body and blood of Christ in the *usus* is brought about solely and alone by the power of Christ according to the words of institution, that is, by His command and promise. We accept this statement (Point 4) with the understanding that:
 - a. The real presence is effected solely by the original words of institution spoken by our Lord (*causa efficiens*) and repeated by the officiant at His command (*causa instrumentalis*).
 - b. While we cannot fix from Scripture the point within the sacramental *usus* when the real presence of Christ's body and blood begins, we know from Scripture and acknowledge in the Confessions that what is distributed and received is the body and blood of Christ.
 - c. The Confessions do not assert more as a point of doctrine than the above, which is clearly taught in Scripture.

[<https://wels.net/about-wels/what-we-believe/doctrinal-statements/lords-supper/>]

Appendix 4: Discussion Questions

1. One Lutheran pastor wrote the following in an article now posted on the internet.⁵⁴ Do you agree with all or parts of his statements?

“Should the churches of Christ celebrate the Sacrament every Sunday? Yes they should. The Bible teaches it. The confessions of our church require it. The Gospel expects it. The history of the church shows it. The liturgy demands it. Our children need it. Our faith thrives on it. Our heritage gives it. Our God provides it.”

2. How often is the Lord’s Supper offered in your church? Why?

3. Besides the Words of Institution and the distribution, what other things are part of the communion part of your services?

4. What kind of bread and wine do you use for Communion in your church? Are there any special circumstances you have to allow for?

5. What false teachings about the Lord’s Supper are common in the other denominations in your country or region? How do you teach your members the proper teaching?

6. What words are used for “sacrament” and “sacrifice” in your church’s languages? Is it likely that there is confusion between these concepts among your members? among other Christians or non-Christians in your cultures? Explain.

7. What is the practice of your church with the unused elements?

⁵⁴Klemet Preus, 2001; (http://storage.cloversites.com/gloryofchrist/documents/COMMUNION%20EVERY%20SUNDAY.htm#_ftn1).

ESSAY II Evangelism

Rev. Young Ha Kim

Introduction

Evangelism is the core doctrine of Christianity, because Jesus came to Earth to save people from eternal damnation through His love. As the Gospel of John says, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life" (John 3:16). I will describe Evangelism based on the Bible using the 6 question words: who, what, where, when, why, and how (also known as the 5 Ws and 1 H). The reference to this paper will only be the Bible.

A. What is evangelism?

The first question word, "what?" addresses the question "What is evangelism?" Evangelism comes from the Greek *euangelion*, which means good news. The good news is obviously the Gospel, but often times, the question often arises: why do we need it? We need the Gospel for three reasons: we, as natural people, are spiritually blind, spiritually dead, and enemies of God.

According to the Bible, natural man is spiritually blind: "Now the natural man receives not the things of the Spirit of God: for they are foolishness unto him; and he cannot know them, because they are spiritually judged." (1 Cor. 2:14) We live in a world where it is common sense to only accept facts that are scientific and logical. The Biblical narration of Creation, Jesus' virgin birth, His death, and His resurrection are all nonsense to those who are spiritually blind.

However, those who listen to the Word of God once become spiritually illuminated. Those who listen the Word of God become Christians as long as they do not reject His Word. However, someone becomes a child of God when they hear the Gospel while others reject the Gospel. How can we explain this phenomenon? The great theologian John Calvin said that those who reject the Word of God are not chosen but predestined to go to hell. On the other hand, those who accept the Word of God are chosen by God from the beginning and thus are predestined to go to heaven. Martin Luther had a different theory: those who believe in the Gospel are chosen from the beginning. However, those who do not believe the Word of God and reject it do so because of their own sinful nature. We believe that Luther is right because if we follow Calvin's idea that they do not believe, it is because God discarded them. However, this does not make sense because God is a loving God.

If we follow Calvin's human logic, then the following occurs. The Word of God is powerful. A spiritual dead person should be alive when they listen to His Word. However, if they don't believe even after hearing His Word, that means that they must be rejected by God. However,

Luther disagreed with Calvin. Why would God discard the people He created in His own image? Because God is love, He would never abandon His people. Rather, people reject God even after hearing His Word because of their sinful nature.

Secondly, we are spiritually dead, as Ephesian 2:1 says: "And you [did he make alive,] when you were dead through your trespasses and sins." A spiritually dead person means that they were cut off from God just like a branch being cut off from the main tree. The branch cutting off from the tree looks alive but as soon as it is cut off, it is already dead. In the same way, those who are not connected with God are already dead spiritually even though they look alive.

A spiritually dead person looks for pleasure or power here on the Earth. Those who seek pleasure cannot find satisfaction because the more they have the more they want. Those who pursue power face frustration because they know their limitations. I still have the vivid memory of a couple who received their PhDs. I was visiting them to congratulate them on such an achievement. The husband got his PhD in chemistry at Northwestern University while his wife got her PhD in chemistry from the Loyola University. Both of them said, "We're disappointed in these degrees because we invested so much of our time and energy and we spent so much money." They felt empty even though they received the one of the most prestigious degrees in their fields. Even those who reach their goal are disappointed once the goal has been achieved, because they have nothing else to strive for.

Thirdly, the natural person is an enemy of God according the Romans 8:7, which says "because the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be." How dreadful this is! Those who are not Christians are enemies of God. It is very serious for them to be enemies of God. How and where they can hide from God? It is impossible, because God is omnipotent, omnipresent, and omniscient. If they know who God is, they would want to build a relationship with God, but as enemies it is impossible to do so.

The Bible is clear about these three characteristics of God. God is omnipresent: "Can any hide himself in secret places so that I shall not see him? Says Jehovah. Do not I fill heaven and earth? Says Jehovah (Jeremiah 23:24)." God is present, even in places where we think no one can see us.

God is omniscient: "O Jehovah, thou hast searched me, and known [me]. Thou knows my down sitting and mine uprising; Thou understand my thought afar off. Thou searches out my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, But, lo, O Jehovah, thou knows it all together" (Psalm 139:1-4). God knows everything about us, even our inner thoughts that we don't share with anyone.

Lastly, God is omnipotent: A rich young man came to Jesus and asked, "Teacher, what good things must I do to get eternal life?" Then this young man told that he has does everything that the Law required. Then Jesus told him to sell everything and give them all to the poor. Then he went away sad, because he had great wealth. Jesus said to his disciples, " I tell you the truth, it is hard for a rich man to enter the kingdom of heaven. Again I tell you it is easier for a camel to go through the eye of a needle than for rich man to enter the kingdom of God.

The disciples were astonished to hear what Jesus' saying Who then can be saved? Jesus looked at them said, "With man this is impossible, but with God all things are possible."(Matt 19:26).

When we know these characteristics about God, we can see that nothing impossible to God. So we can say God is omnipotent.

Illumination

When the Gospel comes to those who are blind, the darkness will become illuminated and they will be able to see. The Gospel gives a bright light to the spiritual blind, as it says in John 1:9: "There was the true light, [even the light] which lights every man, coming into the world." We were born (created) with a correct knowledge of God but after Fall we are without a perfect knowledge of God and therefore spiritually blind. However through His word, the Bible, that knowledge is revealed to us.

Now once we are illuminated by the Word of God, we can discern good and bad, darkness and light, and life and death spiritually. We have been confined in the cave of darkness. Now we can see the light, Jesus, coming out of the cave of darkness. So we are living in the light of day not darkness of night.

Regeneration

Those who are dead spiritually need to be born again, and this is called regeneration. According to the Gospel of John 1:12: "But as many as received him, to them gave the right to become children of God, [even] to them that believe on his name." A dead person cannot do anything for his own spiritual welfare. The Word of God comes to a spiritually dead person. It is a fact that the Holy Spirit creates a new life for those who are spiritually dead through the Word of God. There is a bit of mystery regarding regeneration; those who listen to the Word of God will be born again.

However, among those who have already listened to the Gospel, there are some people who deny the Gospel because of their sinful nature. How is a dead person able to reject the gospel? Does the dead person have his own will to reject it? Logically speaking, it is mystery. If you are saved, it is the grace of God not your own works. If you are lost, it is your own fault with your sinful mind. As Ephesians 2:8-10 says, "for by grace have you been saved through faith; and that not of yourselves, [it is] the gift of God; not of works, that no man should

boast. For we are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them.”

Conversion.

The natural person is an enemy of God because he or she does not have a perfect desire to serve God out of love. When the Word of God comes to a spiritually dead person, the Holy Spirit creates new life. The direction of this person changes 180 degrees, namely from going to hell to going to heaven. This new person seeks the Word of God and tries to live a God-pleasing life because he or she has become a child of God.

His/her goal in life has completely changed from being centered around oneself to being centered around God. For example, Paul was going to kill those who believed in Jesus because he thought that these new Christians were against God and his national religion. However, God chose him to carry out His mission to change the dead to the living. As we know, he travelled to various places and started new congregations and corresponded with these congregations. These epistles have become a part of the Holy Scriptures. How amazing this is!

There is another great story of conversion that had tremendous effect in Korean Christian history. The name of the founder of Korea is Seungman Lee, and he was not a Christian when he was young. He participated in a coup to annihilate the leaders of the time, the Yi dynasty, because he and others strongly believed that the empire was no longer fit to continue leading the nation into modern times. The coup ended in failure; some of them were killed and some captives were put in jail.

Seungman Lee was one of the survivors who was sent to jail. He spent 5 years and seven months in prison, and despite being a non-Christian, he read the Bible every single day because he had nothing else to do. Through God's Word, Seungman Lee became Christian. When he got out of prison, he went to study in America, where he got PhD at Princeton University. Then in 1948, Seungman Lee returned to Korea, where he was elected the first President of the Republic of Korea. Because Seungman Lee was Christian, he founded Korea based on Christian principles.

He added chaplains to the military, prisons, schools, and hospitals. When he became the president, the Christian population in Korea was less than 1 percent. Towards the end of his presidency, the Christian population in Korea increased to over 17 percent because of his efforts to make Korea a Christian country. Now, Korea sends out the third greatest number of missionaries to all parts of the world. Korea sends over thirty thousand missionaries, despite the country's population being only fifty million.

For comparison, America sends eighty thousand missionaries from its population of three hundred million. This means that when looking at the ratio of missionaries to the overall

population, Korea sends three times more missionaries than America. Many Korean Christians feel the need and calling to convert others to Christianity and send missionaries all over the world.

In Asia, the dominant religions are Buddhism and Confucianism. For example, in Japan, less than 0.01% of the population is Christian, and there are over 100 million gods that the Japanese worship. In China, however, there has been a lot of change as a result of the hard work of many missionaries from the various countries. About 10% of Chinese are Christians. Many Korean Christians feel the burden of evangelism because China is a neighboring country. Over 5,000 Korean missionaries are working in China and I have been to China over 18 times in China to teach the Bible even though I am not formally a missionary for China.

Even in Korea, there are approximately one million China-born Koreans who chose to work in Korea instead of China, because the wages in Korea are much better than in China. While these people are ethnically Korean, they are fluent in Chinese and familiar with Chinese culture, because they were born in and grew up in China. This is a good opportunity to convert them to Christianity and train them as missionaries so that they can also participate in the evangelism efforts in China. There is a China-born Korean pastor who leads over 400 underground churches. How it is possible for him to have planted so many churches? He tirelessly trains leaders and the opportunity is ripe in Korea to do the same with these China-born Koreans.

Korean missionaries is successful in every corner of the world. I would like to share the story of one of these Korean missionaries in Paraguay. The name of this missionary is Reverend Kwangchul Ko. In six years, he converted the entire Guarany tribe and was made a chieftain of the tribe. He also started a Christian training school to raise Christian leaders. These leaders are now sent to parts of the deep jungle where even the government cannot reach. It is amazing to think about how God has been using Korean missionaries to reach all parts of the world where nobody goes or even thinks about going. There are many Korean missionaries who feel the calling to evangelize to people all over the world.

B. Who has to do evangelism?

Our lives are more precious to God than the whole world. More than 70 percent of the people on this Earth are not Christian and thus are spiritually blind, dead, and enemies of God. Who is going to save such people who are doomed to go to the Hell? Humans have been created after the image of God. Then, what do you mean by we are made image of God? First, we are sinless in God's eyes and therefore, we are one with God. Second, we were created with a correct knowledge of God. Before the Fall, human beings knew everything about God and God completely revealed himself to humans. Third, human beings had a perfect desire to serve God out of love, not out of fear.

The time when we are living on this Earth is our time of grace. It is the time we have to begin renewing ourselves to the image of God. Returning to the image of God is something that begins to happen as soon as we are brought to faith in Christ Jesus and is completed when we enter into heaven. So we are born in iniquity and transgression, but our sins are fully and freely forgiven through faith in Jesus Christ. We are born without knowledge of who true God is or how our sins are forgiven. Yet through His Word, the Bible, that knowledge is revealed to us. As we learn of God's perfect love for us, our hatred against Him turns to love.

We show our love by living according to His Word. All human beings have received the greatest of all blessings: that of being returned, through faith, to the image of God. Our goals as Christians should be twofold: the first goal is to stay strong in the faith, and the second is to spread the Gospel message so that others may also be returned to the image of God.

God loves all people on Earth because He created them and wants to save all of them. This is the reason why He sent His only begotten son Jesus. Jesus lived a perfect life on behalf of us and He was punished on the cross to get rid of our sins. He proved our righteousness by His resurrection. What is the righteousness? It means that God declares the whole world innocent through Jesus Christ. Jesus' resurrection shows us that He is indeed the Son of God and that all of His teaching is right. His perfect life and His punishment on the cross are enough to declare the whole world innocent. Those who believe in this will be resurrected after death and live eternally in heaven. All we have to do is possess salvation by faith. Faith does not come to us automatically but by hearing the Word of God.

This Earth is like a shipwreck. Everybody is drowning and dying. We have been saved because of what Jesus has done for us. We have not done anything to be saved from eternal damnation. How much do you think we owe for our salvation? It is priceless. We cannot repay God for any part of our salvation. All we have to do is save others from the eternal death. God has a one-track mind to saving unsaved people. God will hold us responsible for the blood of unsaved souls that He has put in our lives.

A way to remember who has to do evangelism is to think of 3M. The brand 3M calls itself 3M because it used to be called the Minnesota Mining and Manufacturing Company. Just like the company has three M's, so does this conceptualization of evangelism. The 3 Ms in this case are Master, Mission, and Mate. Jesus is our Master because He has saved us at His own expense. He has now given us a Mission to save the world. We should carry out our mission with our Mate, who can be our spouse or co-workers – whomever God has placed in our lives who gives us support and encouragement when we work to bring others to faith.

C. Why do we have to deliver the good news?

It is Jesus' commandment before He ascended to heaven. We call this the Great Commission. We have to pay attention to the Jesus' greatest commission. He tells us, "All authority in

heaven and on earth has been given to me. Therefore go and make disciples of all nations baptizing them in the name of the Father and the Son and the Holy Spirit. And surely I am with you always, to the very end of the age (Matt 28:18-20).

Throughout history, women have often been perceived as weak, but a mother is the strongest in the world. What does this mean? Generally speaking, a woman is physically weaker than a man. However, a woman becomes very strong when she raises her children. In the same token, a Christian could be very strong when he or she is raising his or her spiritual children.

We say this is the greatest commission from Jesus Christ. He has given this to His disciples before ascending to heaven. What a serious moment it is! How important it is! This was Jesus' last words while He was physically on Earth. Jesus uses an imperative sentence: "Go and make disciples of all nations." Jesus' disciples were ignorant and uneducated fishermen, and yet He commissioned them to make disciples of not only their own country but also all nations. He was explicit about what methods to use as well: baptizing and teaching. Those who do not understand the Gospel need to be baptized in order to be saved and those who understand the Gospel need to be taught with the Word of God.

Another reason why we have to deliver this good news is the love of God. God loves this world. He has sent his begotten Son Jesus Christ to save the whole world. We are in debt to God. How can we repay this love? We have to save the people whom God loves.

D. How to deliver the good news?

I would like to share what I have done in my ministry in Korea. When I first came to Korea in 2005, I noticed that a lot of people wanted to send their children to schools in America. I also noticed that if they sent their children to American schools through an agent, it was very expensive because the agents took a large commission. My wife and I started to bring parents and their children in to send to private Lutheran schools, and instead of charging a large commission, I asked them to join our church. Word of what we were doing spread through word of mouth; we never had to advertise online or through any mass media outlets.

When these parents would come to me to get more information on sending their children to American schools, my wife would administer an English proficiency test, which would take at least two hours to finish. I knew the parents had nothing to do but wait during this time, and I saw this as an opportunity to share the Gospel with them. The parents could not go anywhere, and they knew that they were sending their children to America through a church, so they were not surprised that I would be sharing this message with them. This God-given opportunity worked for both the parents and for me, because most people had an idea of what they were getting into. By drawing people to the church in this way, I have been able to send over 250 students to over 20 WELS high schools from 2005 to 2017.

Below is how I shared the Gospel to the parents that came to our church:

Psychologists have determined that there are three types of driving forces or wills in humans. These three wills are called will to pleasure (Sigmund Freud), will to power (Alfred Adler), and will to meaning (Victor Frankl).

Those whose actions are governed with a will to pleasure seek pleasure and avoid pain. They will do things that make them feel good and avoid things that make them feel bad or uncomfortable. Those who are motivated by a will to pleasure are incredibly adverse to suffering, unless the person finds suffering pleasurable (which is generally not the case). In some ways, society today is driven by a will to pleasure. The culture of instant gratification is what it means to be motivated by a will to pleasure. In the end, people motivated with a will to pleasure have no satisfaction because the more they have the more they want, and they can never fulfill their desires.

Those who act based on a will to power seek to be the best in whatever domain they set their sights on. This can mean that they seek to be the strongest, fastest, smartest, best at a certain skill, etc. However, those whose actions are governed with a will to power face the frustration of knowing their limitations. They realize that there are limits to their capabilities, and especially with time and age, there will always be someone who will surpass them.

The last driving force is the will to meaning. As its name implies, this driving force is concerned with finding meaning and fulfillment in one's life and one's place in the world. This is the most ideal driving force, because people who are driven by this will find fulfillment and satisfaction in the work that they do and the life that they live. In order to know the real meaning of one's life, one should know what makes humans unique. Humans, unlike animals, consist of body, soul, and spirit, and these three components need different forms of nourishment to thrive. The physical body needs food and exercise. Souls are made up of intellect, emotion, and will, and they need knowledge to flourish. Knowledge can come from three places: instinct, direct knowledge, and indirect knowledge. The spirit needs the Word of God.

In order to understand why we, as humans, need the Word of God, we need to first determine whether or not God exists. How do we know that God exists? First, we can tell that God exists when we carefully take a look at creation. For example, take a look at an atom. The atom consists of a core and electrons. The core consists of protons and neutrons connected by very strong bonds. When the core is forcefully separated, the energy released from breaking the bonds creates an atom bomb. When protons and neutrons are forcefully combined, a hydrogen bomb is formed. The hydrogen bomb is more powerful than the atom bomb.

Similarly, a man and a woman create a powerful bond with each other they get married and create a home. Then, they have children. These children are raised by the love of their

parents. However, if the couple separates at any matter, then the children of this family become problem kids and have harmful effects to those around them, much like the destruction and subsequent radiation that occur after the explosion of an atom bomb. The parallels between nature and human relationship is no accident; this is one of the many ways that one can see that God exists.

By knowing that God exists, we now need to understand the nature of sin to know why we need the Word of God and the Gospel. Now, what is the difference between sin, crime, felony, and misdemeanor? Crime is a violation against society or government regulations. A heavy crime is called a felony and a light crime is a misdemeanor. So how is sin different from a crime? Sin is separation from the life itself, and humans are separated from God because of sin. When a branch is cut off from a tree, it is dead, even if it looks alive. In the same way, a man separated from God is a dead person, because this man has nothing to do with God, who is life itself.

Why does Jesus save sinners? Why don't any other religious figures save sinners as Jesus does? Why not Buddha? Or Confucious? Because they are all descendants of men. Every human being is a descendant of a human. However, Jesus is the son of a woman, but not the son of a man, and Genesis 3:15 states that a descendant of a *woman* will crush Satan's head. This means Jesus will crush the head of Satan. He will overcome the death, something that almost everyone is afraid of.

Jesus was different from humans in many ways. For one, His birth was quite different from an ordinary person. As it says in Matthew 1:18, "Behold a virgin will have a son his name will be called Immanuel." Mary conceived Jesus through Holy Spirit before being physically intimate with Joseph. Jesus was born not in a natural way but in a supernatural way. He is both God and man, not just a good man. Jesus exists and operates on a completely different level than ordinary human beings.

Whenever we share the Gospel, we have to explain it using logic, even though the Gospel does not make sense using human logic. For example, the virgin birth, Jesus' resurrection, all of the various miracles Jesus performed do not make sense at all. However, nobody denies the Bible. it is full of mysteries, such as the virgin birth, Jesus feeding five thousand people with one person's meal, Jesus changing water into wine, etc.

Jesus chose the disciples and trained them in order to evangelize people by equipping them with the power to chase out demons and to share the good news. Those who hear them hear Jesus and those who reject them reject Jesus. In this way, Jesus considered the disciples like him. Jesus had sent seventy people two by two and told them to come back and report what had happened while they were evangelizing. When they came back to report to Jesus, they told Him that they were so happy that they could cast out demons. However, Jesus told them not to be happy about casting out demons, but to be happy that their names were recorded in heaven.

Jesus says the harvest is plenteous. This is true. Too many people on the earth are living without recognizing that there is the life after death and God's judgement. We have to pay attention to what Jesus said regarding the next world after we die. If your hand causes you to sin, cut it off. It is better for you to enter life maimed than with two hands to go into hell, where the fire never goes out. Keeping on going cutting off one foot and plucking one eye if committing sins not going hell where their worm does not die, and the fire is not quenched. Everyone will be salted with fire.

We can imagine how terrible place the hell is. In spite of the very real existence of Hell, many people casually talk about the Hell, saying things like: "All of my friends are there, so I am not worried about going to hell. I will take my asbestos with me when I will be there." However, we should remember Jesus' teaching regarding to Hell in Mark 9:42-50 and in Revelation that teach us that Hell is

Jesus reassures everyone who evangelizes when He says, "Whoever listens to you listens to me; whoever rejects you rejects me; but whoever rejects me rejects him who sent me." (Luke 10:16) Those who deliver the good news are Jesus' ambassadors. Jesus has promised to be with them at end of this ages as long as we participate in His business as He said before ascending to heaven: "All authority in heaven and on earth has been given to me. ¹⁹ Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, ²⁰ and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age." (Matt. 28:18-20) As long as Jesus is with us, there is no problem at all. We do not need to worry about what to say, what to eat, or even what to carry with us, because God will provide what we need in life, just as government soldiers are provided for in the battlefield. The government has responsibility for the soldiers who are fighting for them and are risking their lives for their country.

There are two ways to make disciples: baptizing and teaching. Baptizing saves those who do not know the Word of God such as newborn babies. Teaching for the adults who are able to understand the Word of God. Noah's water symbolize the baptism that saves you now (1Peter 3:21). God always has chosen people who deliver His news to those who need salvation. Through the whole Bible God has shown His love all people on the earth. However, those who spiritually blind (1Cor 2:14) dead (Eph 2:1) and enemy of God (Rom 8:6-7) always commit sins against God.

God has sent so many prophets to save us and finally, He sent His only begotten son. However, sinners killed Him on the cross. Even though Jesus rose again after dying on the cross, there were still many people who did not believe in Him. Despite all of this, God wants us to deliver the good news to those who need to believe it.

In order to realize the importance of evangelism, we have to examine how serious of a sin rejecting Jesus is. We can see how serious this is by studying the history of Israel. In Matthew 23:37, Jesus says, “O Jerusalem, Jerusalem, you who kill the prophets and stone those who sent to you, how often I have longed to gather your children together, as a hen gathers her chicks under her wings, but you were not willing. Look, your house is left to you desolate.” As we all know, Jesus’ prophecy was completely fulfilled. When Jewish leaders killed Jesus, it was around 30 AD because Jesus was born around 4 B.C. and He was crucified when He was 33 years old. It was 70 AD when Israel was annihilated completely as Jesus prophesied. We should pay attention how Jesus' prophecy was exactly fulfilled.

We need to understand that everyone has religious instinct. They know that there is a god and they know that they are sinner. They want to appease God by doing good works to make up for their sins, which by human logic, makes sense. However, this is very silly idea and is the reason why people created and still create various religions. There is no salvation in those religions. They worship their gods in vain. How miserable they are! Their religious activities are for nothing.

How blessed we are in knowing the real God who has created this world and has sent his only begotten Son to save sinners. If we know this grace, it is natural for us to share the gospel with whomever we meet wherever we go.

Despite this truth and despite knowing our responsibility in sharing the Gospel, many people are reluctant to witness to others about the Gospel. One of the reasons people are reluctant to share the Gospel is fear. In the beginning stages of Christian history, a lot of people, including the disciples, were afraid of being persecuted and killed as John the Baptist, Stephen, and Jesus’ disciples were. Other reasons people are reluctant to share the Gospel is that they don’t want to be rejected, ridiculed, criticized, misunderstood, and/or embarrassed. Sometimes, they feel incompetent or worry about offending people.

E. My method; How to deliver the good news?

Many people worry about how to share the Gospel, so I will explain how I share the Gospel. I am going to explain what humans are, the concept of sin, and how Jesus saves all people.

What are humans? Humans consist of body, soul, and spirit. The body has five senses (seeing, smelling, hearing, tasting, and touching). Bodies need food to survive. The soul has intellect, emotion, and will. The soul needs knowledge to survive and thrive. There are two types of knowledge: direct and indirect knowledge. Direct knowledge comes from experience, while indirect knowledge comes from learning experiences at school. The spirit wants the Word of God as long as it is alive. Animals have bodies and souls, but they do not have spirits. We can tell this because no species of animal has ever created religion. Those who do not practice any religious activities live very much as animals do. Our spirits are satisfied with the Word of God and our souls have no rest until it abides in Jesus.

Those who look for pleasure will experience emptiness; the more they have, the more they want, so there is no satisfaction for them. Those who pursue power face frustration, because they become aware of their limitations. However, those who want to have a meaningful life are happy as long as they have found what they want in their lives. We have to ask ourselves what the meaning of our lives is.

I worked as a computer programmer in Seoul City Hall. This was a very prestigious position at the time, and I was chosen out of forty applicants, because my English was above average. I studied really hard, because ultimately, I wanted to go to America, and I was able to get the position because of my dream. The more I worked as computer programmer, the more I was disappointed. I quit this job, because I realized I preferred working with people rather than with a machine all day.

This is the reason I got a job as a salesman at a pharmaceutical company. My job was dealing with medical doctors and pharmacists. However, I decided to resign from this job, because the president of the company had questionable ethics. I quit this job, because I could not find any meaning to my life when I worked for this company.

When we help other people, endorphins rush into our system, and we feel good. Jesus' life is a man for others. He is always thinking about others' welfare. In order for us to have eternal life, He sacrificed His life on the cross even though we did not know or could do anything about this. We are Christians who follow Jesus' life and teaching. What is His main teaching? "Love the Lord your God with all your heart and with all your soul and with all your mind. This is the first and greatest commandment. And second like it: Love your neighbor as yourself. All the Law and the Prophets hang on these two commandments." (Matt. 22:36-40) Using these two commandments as our guides, we know that we should help others.

However, it is impossible for us to love God and our neighbors with all our hearts, souls, and minds. Then why did Jesus command us to do this? Even though everybody does his best to keep the Law, they become completely disappointed because they cannot fulfill the Law which God wants us to live. There is no hope in human to find a path to salvation through their actions. That is the reason why Jesus has to come to this Earth. Jesus has been so happy to see people who has faith in Him because He saved us from the eternal damnation. God cannot save those who have rejected the Gospel, because God is just and keeps His promises. Generally speaking we can say God is gracious. What does this mean then? Grace means that someone has to pay the price, and Jesus had to die to pay for our sins. Otherwise, we would have to face eternal death with no chance to be saved.

Conclusion

Jesus came to the Earth to evangelize. He sacrificed His life out of love to save all humans. Every human on Earth has hope to eternal life because of what Jesus has done for us.

Because of Jesus and our salvation through His work, our job is to carry out His will, which is to save others from eternal damnation. This is the reason why we have to do our best to evangelize people with all our efforts, energy, and love.

---Some appropriate theses related to evangelism in the Ninety-Five Theses for the 21st Century For Confessional Lutherans (2017, CELC):

#56 – The fact that Christ made the payment for the sins of the world does not mean that all people will be saved. The saving work of Christ is personally received through faith. We have personal or subjective justification as we are moved to believe in Christ. Those who do not trust in Christ, for whatever reason, forfeit Christ’s redemption and remain in their sin under God’s condemnation.

#62 – The Holy Spirit uses the gospel in the Word and sacraments to do his work. The Word and the sacraments of Baptism and Lord’s Supper are called the means of grace because they are like pipelines through which the forgiveness of sins won by Christ comes from God to us. We do not expect the Holy Spirit to work apart from these means of grace.

#63 – Our conversion and salvation are fully and completely by God’s grace—God’s undeserved love for sinners. We contribute nothing. This truth separates Christianity from all other religions, since all other religions depend on human works to one degree or another. It is comforting to know that our salvation does not depend on our own merits, but entirely on God and the completed work of Christ.

#64 – Those who are saved have been chosen by God for salvation purely by his grace. This election to salvation in eternity reinforces that salvation is due to God’s grace alone and not our own efforts. According to the Bible there is no predestination to condemnation for anyone. God wants all to be saved, so those who do not believe have only themselves to blame for their unbelief and punishment in hell.

Discussion questions:

1. How might we distinguish the core teaching of Christianity and the core activity of the Christian?
2. In evangelism how much is God’s work and how much is ours? How does that encourage us to share the gospel?
3. Pastor Kim mentioned “religious instincts”- similar to the natural knowledge of God. How have you used that in your culture?
4. How have you used logic and apologetics in your evangelism?
5. What are ways you share the gospel in your country? What have you found to be the most important things to pay attention to?

Presentation

Communion Practice

Rev. Johnny Zhang

Outline

- ✧ *Background*
- ✧ *“Should I join or not?”*
- ✧ *“How can I join?”*

Part I – “Should I join or not”

- ✧ *Who are they?*
- ✧ *What is the standard for judging?*
- ✧ *Communion is not evangelism*

Brief introduction of Chinese church

- ✧ *Three self church*
- ✧ *Denominational church*
- ✧ *Non-denominational church*

Several answers to the question

- ✧ *Open for everyone (include unbelievers)*
- ✧ *Open for every believers (baptised)*
- ✧ *Open for believers + if...*
- ✧ *Closed Communion*

Something to remember

- ✧ *Scripture sets qualifications (Saving faith, Doctrinal fellowship, Able to examine)*
- ✧ *Unworthy reception harms the communicants*
- ✧ *Love*

For believers from a church with which we have fellowship relationship

- ✧ *Confession is not equal with personal faith*
- ✧ *Learn more about this person*
- ✧ *Share information for local church*

For believers from other churches

- ✧ *Learn about this person’s background*

- ✧ *Talk about some “hot issues”*
- ✧ *Lovingly say “wait”*

Other issues

- ✧ *Expect your words and action may be misunderstood by some*
- ✧ *Arrange when to have communion*

Discussion

1. *What things can you prepare to soften the nervousness when people are told to wait for communion?*
2. *When will you arrange communion in your church? Why do you choose that time?*

Part 2 – “How can I join?”

- ✧ *How to train people to have doctrinal fellowship with us*

Several ways of training

- ✧ *WELS (Small Catechism, other resources)*
- ✧ *CLS (4 key concepts + Faith builders)*
- ✧ *Korea (Communicating Christ)*

Content

- ✧ *Adiaphora*
- ✧ *Balance between development and doctrine*
- ✧ *Flexibility*

Other things to consider

- ✧ *Fellowship is not equal with membership*
- ✧ *Pastoral heart has two sides*
- ✧ *Not only a study but discussion*

Discussion

1. *What material do you use for training people to receive communion with you? Why is this material good for your situation?*
2. *How much instruction is necessary before receiving communion? What do you in your church and why?*
3. *How can we emphasize the blessings of Holy Communion in our church, sermons, teaching, etc. ?*



Confessional Evangelical Lutheran Conference

2nd Asia-Oceania Convention

November 6-8, 2018

Hong Kong

Member Church Overview

Name of national church: China Lutheran Synod

Brief background:

Friends of China (an organization run by people from WELS) started to do ministry in mainland of China around 2000, from 2008 WELS began to send missionaries to China. The first Chinese congregations were built at 2012 in Beijing and Wuhan . Since 2012 Asia Lutheran Seminary helped training local pastoral leaders. In 2017 five churches formed China Lutheran Synod . Now we are doing church planting and leadership training through mainland of China.

Current number of members, pastoral staff and churches, schools

Members: around 200

Ordained pastors: 5

Seminary students and evangelists: 3

Member churches: 5

Special opportunities

1. Chinese people need gospel. Now we are doing church planting all over China, besides our own member churches, we start to plant more than 10 new groups and share gospel with many people. There are more than 10 cities that we have strong potential to do ministry there. The mission field in China is very big and the opportunities are more than we think. May God equip us to serve HIM and seize those opportunities!
2. Chinese people need solid teaching. Now there are over 70 people involved with pre-seminary level training with us, we have several potential students to go to seminary next year. We have also more than 10 groups who study with WELS missionaries or Chinese leaders, they have the possibility to become Confessional Lutheran groups in the future. As the church grow and leadership training grow, we can have more opportunities in this area.

Prayer requests:

1. Pray for our leadership training, we need more mature pastors and lay leaders.
2. Pray for the church growing and planting, May the LORD guild us in a good model that we can grow our church as well as plant more new congregations.
3. Pray for our security issue, now Chinese government controls more strongly in religious affairs and more Christian churches suffer persecution. May the LORD saves us and build our faith in HIS MIGHTY FORTRESS.

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Confessional Evangelical Lutheran Conference

2nd Asia-Oceania Convention

November 6-8, 2018

Hong Kong

Member Church Overview

Name of national church: Evangelical Lutheran Synod, Board for World Outreach

Brief background:

I am a pastor in the US but I am attending the CELC on behalf of the ELS Board for World Outreach.

Current number of members, pastoral staff and churches, schools

Special opportunities

- 1.
- 2.

Prayer requests:

- 1.
- 2.
- 3.

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Confessional Evangelical Lutheran Conference

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Member Church Overview

Name of national church: Christ Evangelical Lutheran Ministries (CELM)

Brief background: The WELS first sent “friendly counselors” to India in 1999. Since that time, the main focus of the work in India has been preparing Indian men to be pastors. More than 50 men have completed the six-year training program and serve as pastors of one or more local congregations. Another 27 men are presently enrolled in the seminary program. These men and their congregations make up Christ Evangelical Lutheran Ministries (CELM) which consists of more than 5,000 souls and nearly 150 congregations.

Another important aspect of the work in India is translation and publication. Most of the people in the CELM congregations speak only Telugu, while a few speak only Hindi. Telugu and Hindi liturgies review the basic teachings of the Bible for Indian Christians every Sunday. Telugu and Hindi catechisms, confirmation courses, and sermons lead them to a fuller knowledge of God’s Word. And all the while, more and more materials are available on the CELM’s website, CELM.in.

God willing, in the future, we will also do more “development work” in congregations and regions. This will include continuing education for pastors, training for elders and “Bible women,” as well as training and encouragement in gospel outreach.

Current number of members, pastoral staff and churches, schools

Souls	5,100
Congregations	150
Pastors	54
Gospel Workers	31
Seminary	27 students, 2 national staff, 2 expatriate staff
Primary Schools	1
Children’s Homes	5

Special opportunities

1. Using social media for member encouragement and outreach
2. Supplying pastors from other church bodies with Bible study materials

Prayer requests:

1. Peace and safety for Christians living in a country dominated by Hindus and Muslims
2. More young men who are willing to train to be servants of the Lord
3. Faithful workers who are surrounded corruption

Contact information



Confessional Evangelical Lutheran Conference

2nd Asia-Oceania Convention

November 6-8, 2018

Hong Kong

Member Church Overview

Name of national church: Lutheran Mission of Salvation of India (LMSI)

Brief background: Lutheran Mission of Salvation of India (LMSI) is a Confessional Evangelical Lutheran church body with over 250 congregations. LMSI is one of the seven privileged World Mission Fields operated by the Evangelical Lutheran Synod (ELS), USA. The ELS assumed responsibility to sponsor and supervise the LMSI in 2005 with work conducted in the Rajahmundry, Hyderabad and Jabalpur districts.

Currently, LMSI has over 22,000 baptized members, operates three parochial schools and cares for over 300 orphans in 20 orphan homes. Over 250 lay ministers in various levels of training serve approximately the same number of small churches. These men gather once each month for two days of intensive instruction. They are given lessons to teach and sermons to preach in their village congregations.

Current number of members, pastoral staff and churches, schools:

Baptized members: 22000

Ordained Pastors: 19

Churches: 250

Schools: 3

Special opportunities:

1. Opportunity to bring Christ and the Gospel to many heathen people
2. Opportunity to provide love, help and christian care to over 300 orphan children
3. Opportunity to provide Christian Education to more than 500 children in 3 schools
4. Opportunity to provide nursing scholarships to 10 students every year

Prayer requests:

1. On 6 September 2018, the Supreme Court of India decriminalised homosexuality by declaring Section 377 of the Indian Penal Code unconstitutional. So, we fear the LGBT community will grow and wide spread in India. Therefore, we request you to pray that the Lord may keep it under control.
2. There is a growing concern among us about the hostility of the Indian government towards Christians and their evangelism activities. So, we request you to pray that the Lord may provide India with good leaders and government that is conducive to Christianity.
3. Pray for the continual growth of the LMSI.

Contact information:

Rev. G.J. Ananda Raju

President, Lutheran Mission of Salvation of India – Rajahmundry

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Confessional Evangelical Lutheran Conference

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Member Church Overview

Name of national church: Christ Evangelical Lutheran Ministries (CELM)

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Prayer requests:

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Member Church Overview

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Member Church Overview

Name of church: Seoul Lutheran Church (SLC)

Brief background:

In summer of 2005, pastor YoungHa Kim started a new congregation as a mission of ELS. And he started a mission program, which students sent to America for studying. Until now, about 250 students have studied in Lutheran high school. Now, he resigned SLC in 2017. And pastor SungGyu Choi has served as a primary pastor.

Current number of members, pastoral staff and churches, schools

Avg. attending members on Sunday: around 70 – 80 peoples.

Pastoral staff is two, which are a staff of church and a director of CLA (Canaan Lutheran Academy).

David Choi is studying at BLTS in USA.

Special opportunities

1. SLC wants to be the outpost for mission both China & North Korea.
2. SLC will be the center of Evangelical Confessional Lutheranism in Korea.
3. SLC continues to run the special program for evangelizing a new young people.

Prayer requests:

1. The steady growth of membership in SLC
2. Increase the number of attending in the early everyday devotion
3. Healthy financial status of SLC

Contact information

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Confessional Evangelical Lutheran Conference

2nd Asia-Oceania Convention

November 6-8, 2018

Hong Kong

Member Church Overview

Name of national church:

Confessional Evangelical Lutheran Church (CELC) of Nepal.

Brief background:

The CELC of Nepal has its roots in our Synod's Multi-Language Publications (MLP). Sainted Pastor Harold Essmann worked with Bhakataraj Joshi to translate Christian literature into Nepali. They used the books from the prison ministry in America to teach basic Christianity to the people of Nepal. About 30,000 people have enrolled in this Scripture Learning Program (SLP) which is similar to the Bible Correspondence and Teaching School (BC&TS) in Pakistan.

Pastor Paul Hartman, the now-retired Director of Multi-Language Publications, continued the good work of Pastor Essmann and began a worker-training program in Nepal. For eight years 7-day leadership workshops were conducted twice a year – in the spring and in the fall – at our headquarters, the Scripture Learning Center (SLC) in Dhangadhi. These workshops became the foundation of our Bible Institute in Nepal. Hundreds of Christians received training at these workshops. Today national leaders conduct the Bible Institute in 2 one-month seminars and 2 one-week regional workshops.

The national leader for our work in Nepal was once a Hindu Brahmin, a member of the highest caste, and was "destined" to become a Hindu priest like all of his male ancestors. In his teenage years he converted to Christianity. His goal, his passion, his dream is to bring the gospel to every district in Nepal.

Current number of members, pastoral staff and churches, schools

The CELC began with literally two members in 2002. Since that time the church has grown to 51 congregations with 4,200+ members. We are present in 32 of the 75 districts of Nepal, the western third of the country and are expanding into the central part of the country.

God is blessing the church with inward and outward growth. Nepal is blessed with a good system of theological education. As already described, we have a Bible Institute taught by national leaders. We also have a seminary with 12 students. These students are pastors and circuit leaders who oversee 4-5 congregations. The seminary meets for 10 days at a time three or four times a year. The leaders of all 51 churches attend our Leadership Workshops which are held after the seminary sessions.

We are conducting Acts 2:42 Discipleship workshops in our local congregations. We developed this course with the circuit leaders who requested it. We went through the course at the seminary and edited it based on input from the Nepali pastors.

A Nepali pastor with strong theological understanding goes to the congregations and conducts the Acts 2:42 workshops. These workshops focus on:

- 1) Membership** *(How are we saved? We want every member to rely entirely on the gospel of Jesus Christ for their salvation and not their works. We want each member of the CELC to have "the peace that surpasses all understanding. We explain the difference between law and gospel. They practice explaining the difference. Then we explain sanctification. We serve God not to pay for our sins. We serve God to express our gratitude for all he has done for us in Christ. "We love because he first loved us" 1 John 4:19)*
- 2) Maturity** *(We show every member of the CELC how to read or listen to God's word often. We explain the importance of: weekly public worship, regular Bible reading, family devotions and small group Bible Studies. We demonstrate how to have a family devotion. Most of our congregations have small group Bible Studies during the week.)*
- 3) Ministry** *(We show how God has given everyone talents and gifts to serve him and one another – in our homes, churches and communities. We also explain God's plan for using our financial resources to honor him and support the work of the church. The local leaders requested that this be included.)*
- 4) Mission** *(We show how every believer is a "missionary." We explain different ways to share the gospel with specific Bible stories or with a series of Bible verses. We explain how to approach someone and begin a friendship using "Their Story, My Story, His Story." We also look at the mission of the CELC of Nepal and our efforts to reach out to new districts and to Tibetan refugees.)*

The CELC of Nepal has a passion for confessional Lutheranism. When a congregation wants to join our fellowship, we spend at least a year instructing the people in God's truth. The leaders and people go through many of our materials for Adult Confirmation. There are many visits by our circuit leaders during the year. They conduct all-day workshops. After it becomes clear that the people want to become part of our fellowship they confess their faith publicly and sign a document expressing their intent and their willingness to receive rebuke and admonition, encouragement and instruction from the CELC of Nepal. This is a day of great celebration.

Special opportunities

1. We are beginning a new Sunday School program. God has given us a talented leader with a passion and talent for this children's ministry. He will visit all of the congregations and help them to improve their Sunday School ministries. Also we hope to begin new Sunday Schools and greatly increase the number of children in our Sunday Schools.
2. Nepal is 83% Hindu, 12% Buddhist, 4% Muslim and 1% Christian. We want this country to know the good news found only in Jesus. We also want to reach the Tibetan people.

Prayer requests:

1. Persecution of Christians is on the rise in Nepal. Recently a law was passed which prescribes a 5-year prison sentence for anyone who converts someone from a "traditional religion" (read Hinduism). **Pray for protection for God's people.**
2. Historically Nepal has been one of the most closed countries to the gospel. Christianity did not really enter the country until after World War II. **Pray that God keeps the door open for ministry.**
3. That **the churches will continue to grow in faith and numbers.**

Contact information

Pastor Michael Duncan
mdduncan75@gmail.com
Friendly Counselor for Nepal



Confessional Evangelical Lutheran Conference

2nd Asia-Oceania Convention

November 6-8, 2018

Hong Kong

Member Church Overview

Name of national church:

Confessional Evangelical Lutheran Church (CELC) of Pakistan.

Brief background:

The CELC of Pakistan has its roots in our Synod's Multi-Language Publications (MLP). Sainted Pastor Harold Essmann worked with Dr. Jordan Patrick and his wife, Aneela, to translate Christian literature into Urdu, the main language of Pakistan. Pastor Paul Hartman, the Director of Multi-Language Publications, continued the good work of Pastor Essmann. More than 50,000 children and adults have been enrolled in the Bible Correspondence & Teaching School (BC&TS). Planting God's word in the hearts of many people led to the birth of the Confessional Evangelical Lutheran Church in Pakistan.

In April of 2015 it was necessary for our contact, Dr. Jordan Patrick and his wife, Aneela, to leave Pakistan. Aneela's brother was kidnapped by Muslim radicals on the Saturday after Easter. Her brother was rescued within 24 hours, a remarkable answer to prayer. The kidnappers turned their attention to Dr. Jordan and it was necessary for him to leave the country. In America he enrolled in our Synod's Pastoral Studies Institute for non-traditional students at Wisconsin Lutheran Seminary in Mequon, Wisconsin. He graduated in May, 2017 and was ordained as a WELS pastor in August, 2017 at Christ Lutheran Church in Pewaukee where he and his wife carry out immigrant ministry, primarily to Hindus from India. Pewaukee, the location of our Synod's headquarters, has three Hindu temples.

The Jordans speak with the hospital and ministry staff every night from 10 p.m. to midnight (the beginning of the work day in Pakistan) and often in the early morning at the end of the work day. With their guidance the church in Pakistan is growing inwardly and outwardly.

Current number of members, pastoral staff and churches, schools

Pakistan is a country where 97% of the population is Muslim and only 1% Christian. In spite of the violent persecution of Christians, the CELC is growing in faith, love, knowledge and souls.

Recently we held the first-ever 10-Day Pakistan Bible Institute through long-distance learning. 11 leaders of our churches and 4 of their wives attended. We studied the Gospel of Luke. These leaders serve 4-5 house churches which they visit every week. They teach what they learn in the Bible Institute. The house churches began two years ago. Today we have about 650 adults in the house churches. The people were reading Luther's Catechism on Friday evenings. Now the leaders are teaching about the life of Jesus based on Luke's Gospel. The leaders are zealous to share the good news and are beginning new house churches. We receive reports and photos on each house church every week.

The ministry of the CELC of Pakistan also has:

- 1) 25 Sunday Schools with 900 children
- 2) 13 Non-Formal Schools where 260+ children who work in the fields receive an education from 3-6 p.m.. Sometimes you see the children running out of the field to get to their school. Christians are usually the “poorest of the poor” in Pakistan and most are illiterate.
- 3) Humanitarian aid in free medical clinics, sewing classes for women, charity for poor patients and other types of mercy ministry communicate the love of Christ in deeds. Christian Aid & Relief (CAR) provide this financial support.
- 4) The Bible and Correspondence and Teaching School continues to provide Christian literature in Urdu, Punjabi and Pashtu (the language of the Taliban).
- 5) The CELC of Pakistan produces a weekly 30-minute broadcast to much of the Muslim world. This broadcast has a 10-minute Bible story with pictures, a 10-minute Catechism lesson and a 10-minute puppet show. The name of this broadcast is “God So Loved the World.”
- 6) We have a website with an abundance of Christian literature in Urdu and English. Its address is www.godslovestheworld.net.
- 7) The main church of the CELC sometimes has 160 to 200 people in worship.
- 8) We have a ministry called “Bachana” that raises funds through the sale of Pakistani wares, such as, baskets, rugs and copperware in America. Our goal is for the leaders of the church to assist with this ministry on the Pakistani side so that they will have supplemental income – a tent ministry – while the house churches are in their infancy.

Special opportunities

1. The greatest growth in the CELC is occurring right now. This in spite of rising persecution. There is a zeal amongst the leaders to teach God’s people and to share the gospel in new places.
2. To continue the Bible Institute and to increase the number of leaders at the institute.

Prayer requests:

1. Pray for the leaders of Pakistan. The recently elected Prime Minister is known for his Taliban sympathies.
2. That God will protect us from every evil attack.
3. That the house churches will continue to grow in faith and numbers.

Contact information

Pastor Michael Duncan
mdduncan75@gmail.com
Friendly Counselor for Pakistan



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Hong Kong

Member Church Overview

Name of national church: **LAW & GOSPEL LUTHERAN CHURCH (WELS)**

**Law & Gospel Lutheran Church is not a national church body in the traditional sense of the word but a local congregation with mission presence in other areas in the Philippines outside of its main ministry & mission base in Novaliches, Quezon City (Metro Manila).*

Brief background: Law & Gospel Lutheran Church is the first and only WELS-affiliated Lutheran congregation in the Philippines. Started in 2014, Law & Gospel's original core group comprised of former members of a local Lutheran congregation of the LCMS-affiliated Lutheran Church in the Philippines, the first and only established national Lutheran church body in the country. Law & Gospel congregation came into being as a result of the core group's struggles against the doctrinal deviations in both the local congregation on which they were members and the national church body itself which countenanced doctrinal deviations in its midst. This left them with the hard and painful choice of separating from these established bodies in order for them to be able to freely and faithfully believe, teach, and confess the truths of the Scriptures and the Lutheran Confessions. Having come to know that the doctrinal positions they hold are essentially the same as the WELS, this little group of believers sought fellowship with the WELS and the rest is history. Since mid2015 up to present, WELS is providing Law & Gospel congregation with limited financial support and other forms of support (publications, pastoral training, etc.)

Current number of members, pastoral staff and churches, schools:

Members: 23 communicants, 62 baptized, 6 pastoral staff, 1 congregation, 3 preaching/mission stations, 0 school

Special opportunities

1. Kids & youth ministry
2. Women's ministry

Prayer requests: The Philippines is one huge mission field where the "fields are ripe for harvest" but where the "weeds" are growing faster than the "good seed". We pray for faithfulness, boldness, and willingness as we carry out our task of bringing the light of the gospel to the many souls still groping in the dark.

Contact information:

Mailing address - #44-B De Jesus Compound, Novaliches, Quezon City, Philippines

Telephone Number - +632-930-9227



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Member Church Overview

Name of national church: **Christian Lutheran Evangelical Church (CLEC)**

Brief background:

1. Started in 1967
2. Ready to apply to join the CELC
3. Taiwan is composed of four churches, and is legally registered with the government.
4. There are 2 churches in the north, 2 churches in the middle, and worshippers at each location are between 10 and 20 people. Many of them are elderly.

Current number of members, pastoral staff and churches, schools

There are currently 4 churches in Taiwan, totaling about 70 to 80 members, one pastor and three evangelists.

Special opportunities

1. Three students are receiving training from the local pastor, working together with ALS.

Prayer requests:

1. Please pray for the advancement of the Gospel ministry and spirituality in Taiwan. We hope to lead more friends to follow the Lord.
2. Pray for the Bible Institute, its pastor/teacher and the students. We especially ask the Lord to bring healing for the body and spirit of one of our students, brother Fu Yuxiang.
3. Please pray for the church in Taiwan. At present, our congregation members are mostly older, and there are few church youth. We are concerned about how to develop the next generation of believers.

Contact information

Green River Church, Pastor Peter Chen 江翠教會：陳約德牧師，，新北市板橋區文化路二段 486 號 8 樓之 1 tel: 02-22536803 e-mail : l1225peter@gmail.com

Fountain of Grace, Evangelist Chen Dian-Ming 恩泉堂：陳典明傳道，，台北市金華街 26 號 3 樓 tel: 02-23969141 e-mail : ect23969141@gmail.com

Taichong Gospel Center, Evangelist Noah Chen 台中福音中心：陳約信傳道，台中市北區博館二街 53 號 tel: 04-23295241 e-mail : chennoah@ms46.hinet.net

Everlasting Happiness Lutheran Church Evangelist Lin Gui-Chang 永樂教會：林貴昌傳道，彰化縣福興鄉西勢村員鹿路二段 251 號 tel: 04-7779982 e-mail : daniel.a613@msa.hinet.net



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Member Church Overview

Name of national church: South Asian Lutheran Evangelical Mission (S.A.L.E.M)

Brief background:

In 1977, Wisconsin Evangelical Lutheran Synod (WELS) sent missionaries to Hong Kong to establish church.

Current number of members, pastoral staff and churches, schools

1. We have 1200 members
2. 19 Pastors and Evangelists
3. 10 churches
4. 1 Secondary school
5. 2 Family services center
6. 4 Student study Centre

Special opportunities

1. We have five full time students are studying in Asia Lutheran Seminary
2. We hope they can pickup the role of SALEM

Prayer requests:

1. We hope that new generation can pick service.
2. Fund raising in 2018 for supporting the students in theology study.
3. New church planting.

Contact information

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MEMO 1

MEMO 2

營地平面圖 (Camp site Map)

