

# LUTHERAN SPOKESMAN

APRIL 1967

Vol. 9, No. 1†

*J. J.  
Paul W. Schaller  
S. D. G.*

October 31

1517



October 31

1967

## PRAYING TO A GOOD FATHER

The text is familiar and the words are plain. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

But what is our experience? Can we perhaps think of times, especially in our childhood and adolescence, when these words seemed false and untrue? We asked God for something, and He did not give it to us. We sought for something from Him with great desire, almost desperation, and we did not find it. We knocked repeatedly at His door, and there was no answer. We were taught to pray. We were taught that God answers our prayers. Yet when we tried it, it did not seem to work. Perhaps we came close to being disillusioned with prayer and God altogether. Yet the words stand: "Ask, and it shall be given you."

A brief chapter in a British novel made a deep impression on me. The story is of a boy who was born with a clubfoot. In his youth he lived with his uncle, who was a pastor. This boy came across the Bible passage: "Whatsoever ye shall ask in prayer, believing, ye shall receive." He asked his uncle whether these words meant what they said. His uncle replied, Yes. So the boy prayed that his clubfoot might be healed on the night

before he had to return to school. The boy had faith that this miracle would take place. But on the morning after the night of the requested miracle he felt his clubfoot with his hand under the bed covers. It was still there.

He tried again and again. He set other dates for God to heal him. He asked in every way he knew how. Nothing ever happened. His faith in God and in prayer gradually disintegrated. He came to the conclusion: This passage was just one more of those that say one thing and mean another.

What is more painful than disillusionment? What is more terrible than to lose faith in God or to stop praying to Him because it seems useless? Yet it can happen very easily if we misunderstand Jesus' words or if we have a wrong conception of God.

Jesus' words are true: "Ask, and it shall be given you." But to whom is He speaking? To believers who know their sins and the only hope of salvation: the mercy of God promised in the Scriptures and fulfilled in Jesus Christ. He answers the prayers of His believing children who stand before Him, not in their own name or righteousness, but in the name of Christ and clothed in His righteousness.

Did God answer the cries of those Israelites that pranced and cut themselves from morning till night, asking Baal for fire from heaven? No, He did not, because those who prayed were not His believers, and their prayers were addressed to a false god.

Today prayers are made in all kinds of civic and social and political gatherings. Many of these prayers are addressed to a nonexistent god, a false god, or a conglomerate god. But they are static in God's ears. Why should the Triune God, He who alone is God, answer such prayers? They are not praying as sinners in Jesus' name or as believers of God's Word. Jesus' promises concerning prayer certainly do not apply to such idolatrous and blasphemous prayers. Let men repent of their sins, believe in the Lord Jesus Christ as their Savior, confess His name and His glory and His salvation before men. God will hear their prayers and give when they ask. If they are not Christians when they pray, their prayers will only lead to angering God who is not pleased with prayers addressed to false gods.

Do not think for a moment that our country is protected by all these blasphemous prayers to a god made in man's image, to a god that is the

product of human thinking. Our country is protected by God's answering the fervent believing prayers of individual Christians scattered here and there throughout the land. God surely also hears the repentant prayers of truly Christian groups who pray in the name of His Son Jesus Christ whom they know as their only Savior from sin. Jesus' sheep ask Him, and He gives to them. His sheep seek and find. His sheep knock and doors are opened. Only a Christian can call God his Father. Only a Christian can pray a truly God-pleasing prayer. For because of Christ and His redemption he has access to the Father. "No one comes to the Father but by Me," says our Lord.

But there is more to say here. Even true Christians ask, and seemingly do not receive. What is wrong with their prayers? The key here is Jesus' word a little later on: "How much more shall your Father which is in heaven give *good* things to them that ask Him?" Our God is such a good God that He simply cannot give us bad gifts.

When we ask for something specific and it is not given to us as we ask, we know that it would have been a bad gift. We can be confident God is giving us something better in its

Second Class Postage paid at Van Nuys, California.  
Published monthly at 14722 Arminta Ave., Van Nuys,  
Calif., as an official organ of the Church of the  
Lutheran Confession. The issues appear about the  
25th of each month.

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POSTMASTER: Send notice on Form 3579 to the  
Lutheran Spokesman, 8503 Noble Ave., Sepulveda,  
California 91343.

Material submitted for publication should be sent  
to the editor one month before date of publication.  
Church and school news items and all announcements  
should be sent to Pastor Rollin Reim. Subscriptions  
and address changes and requests for sample copies  
must be sent to the Business Office, 8503 Noble Ave.,  
Sepulveda, California 91343. Subscriptions are \$2.25  
per year paid in advance. Blanket subscriptions are  
\$2.00 to congregations.

place. God says to us: Ask Me for something, and I will give it to you. But just as a father will not give his son a stone or a serpent to eat instead of bread and fish, so I will not give you anything bad either. I am a good God, and I give only good gifts. If you ask Me for good things like bread and fish, I shall give you bread and fish. But if you ask Me for bad things like a stone and a serpent, I shall still give you bread and fish.

Therefore have faith in your good Father. Keep asking, seeking, and knocking. I hear your requests, and I am answering them in a way that is for your good. I am giving you what is good for you. You are finding what you need. A door is being opened to you that will usher you into Paradise itself. For this is My aim in all My dealings with you: that you may finally be where I am, that you may be My children in My heavenly home forever.

Little boy, you asked Me to heal your clubfoot and you still have it. But I have heard your prayer, and I am giving you something better. You have asked, and you shall receive. Depend on it. For if I sent My Son to die for your sins, I must certainly love you. If I spared not My Son for you, surely I will give you every good gift your whole life through.

We are askers, not dictators. We know our own shortcomings and weaknesses and our often misguided desires. Therefore we pray: "Not my will, but Thine be done."

If our sickness is a blessing to us, why should we want to lose out on a blessing? We just have to depend

that our good God will keep on giving us bread and fish, rather than stones and serpents. We know that God wants us to have the really good things, the eternal things. He wants us to believe firmly that He is guiding our lives towards that final goal.

St. Augustine did not become a Christian until he was 32 years old. All that time his pious mother Monica prayed for his conversion. In the course of her prayers she also prayed specifically that God would prevent Augustine from going to Rome, where she thought he would certainly be corrupted.

God heard Monica's prayers. Yet He did not do things the way she had asked them. He did not hinder Augustine from going to Rome. On this very journey to Rome Augustine was converted. So Augustine writes in his Confessions: "The Lord is good, who often does not give what we desire, in order to grant us what we much prefer."

The Apostle Paul had "a thorn in the flesh." We can only guess what this might have been. Paul asked God to take this thorn from him. The thorn remained. Yet God answered his prayer. God gave Paul a good thing by denying his request. As Paul says, it kept him humble, "lest I should be exalted above measure." God said to him: "My grace is sufficient for thee: My strength is made perfect in weakness."

God's grace should be sufficient for us too. When we ask, we know we shall receive good things from a good God.

## ILC Professorage Destroyed

EAU CLAIRE, WISCONSIN — The clock struck twelve and announced the arrival of Sunday, April 9, Good Shepherd Sunday. Professor Robert Dommer was in bed correcting papers. Mrs. Dommer had not yet returned from work at a convalescent home. Ricky, Mary, Susan, and Julie were sleeping.

Lightning struck with its devastating power and speed, setting fire to this beautiful home, adjacent to the ILC campus and about 100 yards from Northwest Hall, the dormitory-classroom building. The primary blaze seems to have been in Professor Dommer's study, which unfortunately was situated by the front door and at the bottom of the stairway to the second floor where the bedrooms were located.

Ricky, 15, somehow managed to make it down the stairs, through the flames, and out the front door. Professor Dommer helped his three daughters through a bedroom window to a deck from which he lowered them and himself to the ground.

Almost at once the house was engulfed in flames. The firemen arrived in minutes and battled the fire in rain for two hours. But the house was entirely gutted, and only a shell was left standing. All personal possessions were lost.

It is extremely doubtful that the house can be rebuilt. The Board of Regents of ILC, which had just declared the professorage-building program

closed, met at once and have contracted to build a professorage for the Dommer family. The home which was destroyed was built by the Dommers themselves, and much of it literally with hundreds of hours of hard work.

At the time of this writing the children are living with various professors and the Dommers are looking for a furnished apartment where they will live until the professorage is built.

Professor Dommer, the principal of ILC High School, said only how thankful he and his wife are that everyone in the family was so miraculously saved. They indeed experienced on Good Shepherd Sunday that though they walked through the valley of the shadow of death, their Lord was with them.

A word to the wise should be sufficient. Professor Dommer developed a high school of high quality for us, laboring often without funds and facilities. He has enriched our lives by his devoted service for almost ten years. We all know that insurance never makes it possible to replace the clothing and furniture and other personal belongings of a large family. Today we have a chance to say thank you. Send your checks to Professor and Mrs. Dommer, c/o ILC, Grover Rd., Route 22, Eau Claire, Wisconsin 54701.

W.S.

## THE LUTHERAN FREE CONFERENCE — AN EVALUATION II

Our previous article on last summer's Lutheran Free Conference traced the course this movement has so far taken. Three conferences have been held. Concerning the first we pointed out that agreement on the general topic of inspiration was practically assured by the fact that the discussion was restricted to the registered participants, to those who by their very registration had already declared their agreement on this point. We warned against the danger of superficial agreement where some very real differences might be left untouched. Concerning the second conference we noted, however, that the choice of its general topic, the doctrine of justification, showed a willingness to face certain historic issues over which Lutheranism had become divided almost a century ago. Finally, concerning the third conference, treating the doctrine of the Church and its Ministry, this writer stated that this brought the conference face to face with a current and highly sensitive issue. We expressed appreciation that the conference had set its course along these lines, taking the hard but wholesome way of full and frank discussion rather than the easy one of quick agreement achieved by a policy of short cuts and compromise. Having now had the opportunity to study the full text of the six essays delivered at this third conference plus the Journal which recorded the gist of the daily discussions, we can confirm these preliminary conclusions on the positive basis of the written

record.

The formal wording of the overall topic was, "*The Holy Christian Church and True Ecumenicity.*" The special assignments of the six essayists follow:

1. The Essence of the Church and True Ecumenicity. (Winfred Schaller, CLC).
2. The Creation of the Church. (Milton H. Otto, ELS).
3. The Marks of the Church. (Otto F. Krause, LC-MS).
4. The Mission of the Church. (Oscar J. Siegler, WELS).
5. The Functioning Forms of the Church. (Theodore A. Aaberg, ELS).
6. The Fellowship of the Church. (Harold W. Romoser, LCR).

Much thought must have been given to this program by the Arrangements Committee. The general theme describes the topic in the clearest of terms—not merely "The Church," but "The Holy Christian Church," the One Church, therefore, which is the Body of Christ. And by adding the next words, "and True Ecumenicity," the subject becomes as timely as today's newspaper. For this relates the entire discussion that is to follow to something that constitutes the most widespread and far-reaching religious trend of our time, the Ecumenical Movement. And by placing the emphasis on *True Ecumenicity*, the very formulation of the topic sounds a clear and necessary warning that there is also another kind, one that is dangerously false and deceptive. The

world indeed approves the current trend toward an ever wider union. The press applauds. But does God approve? What does *His Word* say?

We are also impressed by the careful line of thought set up by the successive assignments as they have already been listed. The first was basic: the *Essence* of the church, that is, its true nature as designed and defined by God Himself in His Word, and then the bearing which this has on the question of Ecumenicity. The next pair of assignments treats of the *Creation* and the *Marks* of the Church—how it comes into being and how we may be assured of its presence. Then comes the vital question of its business, or as the topic reads, the *Mission* of the Church. The churches of our day are generally quite busy. Nor is it wrong that they be so. But it is important that they occupy themselves with that mission which our Lord made the real business of the Church, “that repentance and remission of sins should be preached in His name among all nations” (Luke 24:47). With that goal clearly in mind, how can one fail to note the fallacy of the many other goals that churches have set for themselves in their pursuit of a social Gospel and all the diverting objectives that go with it?

These then are the successive steps which lead up to the critical question as it is formulated in Essay Five, “The *Functioning Forms* of the Church.” The importance of this topic, particularly for the majority of the participants, is indicated by their adding to the text of the essay also the remarks of the panelists. Other-

wise these appear only in the summary of the Journal. Here, however, they were given in their entirety, just as the essay itself. For this was the essay which in its final section discussed the difference between Missouri and Wisconsin on the question of Church and Ministry. Thus the critical issue was not bypassed but rather faced squarely,\* as indeed it should be.

It may seem anticlimactic that the final topic was on the *Fellowship* of the Church. But if one notes the question that came up again and again in the course of the various discussions, namely why it should not be possible to establish pulpit and altar fellowship without further ado (if nothing else, at least a little prayer fellowship) then one will see why a clear and positive treatment of this last question was not only in order, but an imperative *must*. For this involved the ever present, powerful temptation to take the short cut of compromise, as a result of which all previous gains would again have been lost. But as it stands, the essay constitutes a fitting conclusion for what may well have been the most profitable gathering of this group as yet. The essay was an emphatic restatement of the ultimate objective of the Conference, “to obtain *full unity* in the understanding of the Lutheran Confessions and in their application in practical church life.”

But to return to the pivotal Fifth Essay, on the *Functioning Forms* of the Church. It will not be easy to condense this paper and still do justice to its wide scope. But the attempt must be made. The author

began with Luther's definition of the Holy Christian Church as we have it in his Large Catechism:

"I believe there is upon earth a little holy group and congregation of pure saints, under one Head, even Christ, called together by the Holy Spirit in one faith, one mind, and understanding, with manifold gifts, yet agreeing in love, without sects or schisms." (Trgl. p. 601).

This introductory thought ties this essay closely to what the previous ones had said about the true essence, origin and mission of the Church and this leads quite naturally to a discussion of the *forms* which were gradually acquired as the Church carried out its basic *functions* of witnessing. The way this great subject is then treated is shown by the headings for the various parts. We list them in their order:

A. Functioning Forms to be Distinguished from the Church Itself.

B. The Source of Authority in the Functioning Forms of the Church.

C. The Source of Authority in the Forms of the Ministry.

D. The Functioning Forms of the Church of Human Rather than Divine Right.

E. The Functioning Forms of the Church Not to be Despised.

F. Regarding So-Called "Missouri" and "Wisconsin" Positions on the Church and the Ministry.

We would like to draw particular attention to the first of these headings, the need of distinguishing the functioning forms from the Church itself. The essayist grants that it is the forms which meet the eye, and that it is therefore quite natural that they

should receive the attention that has been given them. But he makes it very clear that the real Church is present only because of the believers that are there—and believers are there only because the function of the Church was carried out. The Gospel was preached and the Sacraments were administered as they were instituted by our Lord. But if this vital fact is forgotten, if the functioning *forms* are not clearly distinguished from the Church *itself*, endless confusion will result, as history has shown in the past and as the Ecumenical Movement is demonstrating right now.

The essayist shows in parts B and C that both the Church and its Ministry derive their authority from the fact that God has entrusted his Gospel and Sacraments to His Church, to His believers, in order that they may make the widest possible use of them. The essay comes to another critical point when the next part (D) states that while the Church and its Ministry are by divine right, the same thing can not be said of the functioning *forms*. While part E makes clear that this, however, is not a reason why they should be despised, the essay had nevertheless reached the point over which there has been so much controversy, and over which many participants in the Free Conference are still at odds: whether the local congregation and its pastoral office constitute the only divinely instituted forms, or whether other forms (e. g. the synod and the teaching ministries) are not also by divine right. The final part of the essay (F) is simply a review and a comparison of the "Missouri"



and the "Wisconsin" positions, in the course of which the essayist identifies himself with what has come to be known as the "Wisconsin" position. While one of the panelists recorded his emphatic dissent, the other supported the position of the essayist.

The subsequent floor discussion was very brief—and very sensible. This had been an evening session, and the time for adjournment was already past. So the assembly decided to recess and make this admitted dif-

ference a matter for another, future Free Conference. This seems wise since it will give the participants a chance to review the entire series of essays at their leisure (copies have been made available). This will create an ideal climate for weighing the merits of the respective positions and to consider whether it should not be possible to let Scripture speak the final word on this deplorable controversy.

E. REIM

*In connection with last month's article on this subject a footnote by the Editor explained that the observations as well as the evaluation were my own. Thus they constitute neither an editorial opinion nor an "official" policy of our CLC. So also with this article, which presents simply my own observations and my own evaluation for whatever they may be worth. — E.R.*

## CHURCH NEWS



MANKATO, MINNESOTA—"The Great Huddle," someone called it. From all directions and from far away they came, some 70 strong, for three days of worship and work. It was the annual conference of CLC pastors and professors, meeting this year in Mankato as guests of the Immanuel congregation, which is in its centennial this year.

### What a Bishop Must Be

First and last on the program of study was a careful review of what

Scripture requires of those to whom the noble work of bishop has been given. As the Apostle indicates, these "bishops" are simply those of the church to whom the task of teaching has been assigned. They "must be" much more than any man can claim to be in proper measure. See the qualifications as listed in I Timothy 3 and you will understand why ministers of the Gospel are pricked in conscience by them. A good confession to prepare for the strength-

ening grace of the Communion which is a part of every conference. A mighty stimulus to send them home with high resolve, for they see again the glory of their work in the high qualifications it requires.

The study was led by Professor E. Reim, whose work has been the preparation of candidates for the ministry of the Word.

### What Is Doctrine?

Part of one session was spent with a deceptively simple question, "What is doctrine?" Whenever there is talk of true or false doctrine it is obviously of greatest importance that the use of the word is understood. The Rev. Maynard Witt of Spokane, Washington, had been asked to submit a definition. He offered the following: A true doctrine is every divinely given teaching of the Bible, no more and no less. He explained that the Bible does, on occasion, re-

port facts (for example that Abraham took Hagar as a wife) which are not doctrine according to his understanding of the term. The ensuing discussion gave one the feeling that he does well if he defines the term as he uses it.

### After 450 Years, Luther

The CLC has a definite stance with regard to what a church should be and should be doing. While most mainline churches are shifting emphasis from teaching to social action (civil rights activity, poverty program legislation, pacifism, anti-communist crusades, etc.), we have been giving ourselves quite wholly to the proclaiming of the Gospel of Christ crucified. An essay by Professor John Lau, Dean of Students at Immanuel Lutheran College, challenged the conference to careful self-examination in the matter. Are we in the role the Lord envisioned and enjoined on His Church?



CLC Pastoral Conference — 1967

In this 450th year since the Reformation, the essayist gave a review of some of Martin Luther's thinking on the matter. It was quickly apparent that the Reformer had strong feelings on the matter of Christian "involvement" in society and its problems. Commenting on Titus 3:4-8 he once wrote: "This epistle teaches two things: believing and loving, or receiving benefactions from God and conferring benefactions on our neighbor. The entire Scripture teaches these two things, and it is impossible for the one to exist without the other. . . . Moreover, the firmer one believes, the more diligent one is to help one's neighbor."\*

Special attention was given to Luther's famed *Treatise on Good Works* (1520) in which he indicated that faith is the primary work which pleases God, as John 6:28-29 indicates. All commandments follow after the first, concerning faith in God. The first concern of a church as a church, therefore, is to teach that Word through which faith comes. When a Christian has faith in God, he has no need for someone to instruct him as to what works he should undertake in the service of God. That is already given in the Word, particularly the Ten Commandments. Without faith, all works are only sham, an empty activism. And no new works need to be invented.

The discussion indicated general agreement with the essayist's conclusions. Without reducing the importance of individual involvement by Christians in the opportunities of

\*What Luther Says, Vol. I., p. 503.



Host Pastors: Robert Reim; Dan Fleischer

our time for service to our neighbor, our emphasis as a church must remain with the primary work of preaching Christ and His work of salvation.

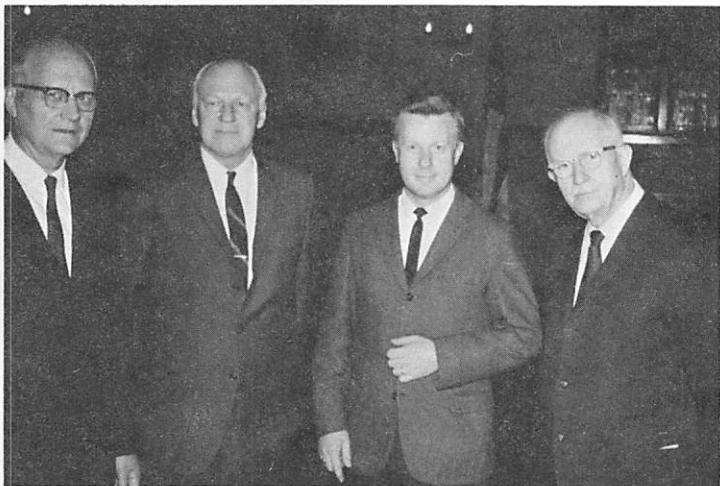
### To Those Outside

Pastor Martin Galstad of Winter Haven, Florida, gave the paper assigned by the Spokane convention as the first step of an extensive study to take place throughout our church body. The self appraisal goes under the theme, "Our Responsibility to Those Outside Our Fellowship." Sometimes called The Mission Study, it is really concerned with more than the work of missions. It asks about our relationship with other Christians outside of our fellowship as well as the so-called unchurched.

Since the study and discussion will be distributed to all conferences in summary form, we will not enter the subject here. But there is some news about this which cannot wait.

### The Hungry

In course of his pastoral work in the southeastern states, Pastor Galstad has recently had experiences which make him especially sensitive to the subject of the essay. In a brief



Essayists: M. Galstad, M. Witt, J. Lau, E. Reim

but vibrant report, he told of numerous cases where Christians have expressed great hunger for what has been taken from them in their churches—the Bread of Life. They have been given stones for bread, and they are hungry. Some have avoided such churches and reorganized as new congregations. One such reorganized independent church came to know the CLC almost by accident. A woman of Orlando, Florida, clipped a small notice in the paper addressed to “Concerned Lutherans” and sent it to a friend in Savannah, Georgia. Through this person the notice finally reached Columbia, South Carolina, where an independent Lutheran congregation of some size is now seeking a pastor from among us.

It appears that there are many throughout the country who need and may desire what God has so graciously given our Church of the Lutheran Confession.

### At Worship

One of the great joys of a pastoral conference is the opportunity for much worship on the part of those who normally lead in worship. With full-throated gusto the conference sang the great Easter hymns. The devotionals of Pastor David Lau of Bowdle, South Dakota, preached the Easter sermons of the Apostles. At the convention service Professor E. Schaller of Immanuel College urged the congregation to take full possession of the fruits of the resurrection, to occupy what is theirs, their “city of sonship.”

### At Work

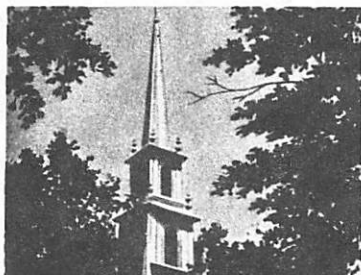
The Great Huddle was over for another year. Rested, instructed, chided, and encouraged, they left one another for the line of duty, to take up the noble work for which they were now better equipped. R.A.R

## HEAR IT SUNDAY

May 7

THE EXPECTANT CHURCH

*The Sunday After Ascension*



The impatience of the young may make them restless with the Sunday morning rituals of worship. So read on, young people—this is especially for you. This Sunday, for one, resolve to exercise your new brain power by trying to tie together all the different parts of the church service. Take a quiz. 1. Why is this day called the Sunday of the “expectant” Church? 2. What is to be your attitude toward the Christ as you now wait for Him to come back? 3. What part of the service instructs you on how to make the time of waiting worth while for you and others? 4. What part of the service tells you how Christ has taken care of the help you will need when you find yourself made fun of or even harmed in body on account of your faith? Now, before you read the answers, turn to pages 71 and 72 of your hymnal, read the parts of this Sunday’s service, and try to answer for yourself. Answers: 1. The disciples had seen the resurrected Lord, and were “expecting” His promised sending of the Spirit on Pentecost (next in the Church Year). We are similarly in between; awaiting Christ’s return. 2. The Collect asks: “Make us always to have a devout will towards Thee,” etc. 3. The Epistle. 4. The Gospel. Score yourself with new respect and appreciation for your church liturgy if you either knew or can remember all answers correctly.

May 14

THE CHURCH OF THE SPIRIT

*The Feast of Pentecost*



What is lovable about you? Are you handsome or beautiful enough both inwardly and outwardly so that you can think that person very fortunate who gets you? If you are not literally stuck on yourself you will most often, when you think of it, be struck with awe and wonder at another's love for a person even such as you. You are, then, untouchable if you are not stopped in your soul's tracks when you hear this week, in the Pentecost Gospel (John 14:23-31) ". . . and My Father will love him." He whose powerful Word called forth all creation so loved you—even in your helpless ugliness—that He sent His Son who ascended and, in turn, sent on this day the Spirit to continue convincing you. And, knowing you, no less a Person could have done the job.

**May 21**

THE TRIUNE GOD

*The Feast Of The Holy Trinity*

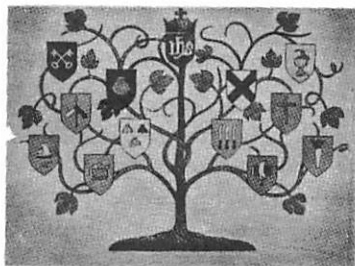


Some win—some lose. Try to truly understand the great Three-In-One by comparing Him with the three forms of water or with the three intertwined circles and you still come up an intellectual flop. Only the understanding of faith can make sense out of this teaching of the Scripture. God has not lied to us about anything, and we believe this, too. Here we stand. In the face of worldly ridicule and unbelief, there comes the time to keep humming along anyway, as the song says: "If you don't happen to like it, pass me by." You believe, you win, you rationalize, you lose.

**May 28**

APOSTLES AND PROPHETS

*The First Sunday After Trinity*



Three little words supposedly make the world go 'round, but the world does not have the right three. The purpose of the Trinity season, which includes

(this year) the next 27 Sundays of the Church Year, is to equip you with the truths behind the three words which the world desperately needs. The Collect for today quickly locates our source of strength: "O God, the strength of all them that put their trust in Thee". The Gospel (Luke 16:19-31) holds before us the result of the three correct words as lived by Lazarus. And the Epistle (I John 4:16-21) gives us those words to contemplate ". . . that we may have boldness in the day of judgment." Of course: "God is love." B. NAUMANN

## 450TH ANNIVERSARY REFLECTIONS

October 31, 1517

October 31, 1967

We are facing the 450th Anniversary of the Reformation. Its beginning is commonly dated back to October 31, 1517, when Luther nailed his 95 theses against papal indulgences to the church door at Wittenberg. Recent developments and events in both the Catholic and Protestant world challenge us to serious reflections just at this time.

### Changed

"They have changed." We hear this expression again and again concerning the Roman Catholic Church. True, they have changed many things in their midst. In the liturgy there has been a switch from Latin to English. Altars have been turned around so that the priest faces the people when offering mass. Fasting rules have been relaxed. The attitude toward any prayer fellowship with Protestants and Jews is different. Regulations regarding marriages be-

tween Catholics and non-Catholics have been altered. There has been a startling change of emphasis in teaching of religious truth and in the approach to the Scriptures. Among Catholic scholars there is less preoccupation with the issues and arguments involved in defending the traditional and official teachings of the Church. They have turned to a in the original — very much so. In recent years in the Catholic fold there has been a good deal of urging to read the Scriptures. In all this the defensive attitude of the Roman Catholic Church, often cold and sometimes bitter, has changed to an outreaching friendly one. As one Roman Catholic writer puts it: "We are shocked, that in the past, we could have been so completely indifferent, even so hostile, toward those Protestants who share the Christian life with us, and to those

Jews who sincerely worship the God who was revealed in the Old Testament". Yes, the Catholic Church has changed in many things. The world has been made well aware of it by news reports on the Vatican Council and on developments and events due to the impact of its statements and declarations.

### Perplexed

Because of many of these things Catholics, priests as well as laymen, feel like strangers in their own home. They are perplexed. Regarding this state of perplexity one writer says: "But during the past several years these beliefs and practices—the most stable foundation of our lives—have seemed to tremble and shake. The unchanging Church on which we built our beliefs and values has been creating as many headlines and controversies as we get from women's fashions or party politics".

Catholics are perplexed when a periodical names a whole gallery of priests who are in open disagreement with their superiors. Some are rightly perplexed when priests and nuns become openly entangled in all kinds of political and social conflicts and take to the streets with picket signs. Many are aroused by liturgical changes. Others are much disturbed by rumors and news reports that priests and monastics seek dispensations from their obligations or walk away from them. Rome is aware of an anguish of spirit that stretches out into every parish of its jurisdiction, aptly described in one of their publications in the words: "Every child who goes through a Catholic school learns the four "marks" or signs of

the church: It is One, Holy, Catholic and Apostolic. And, today, it is marked by a fifth characteristic. It is confused!"

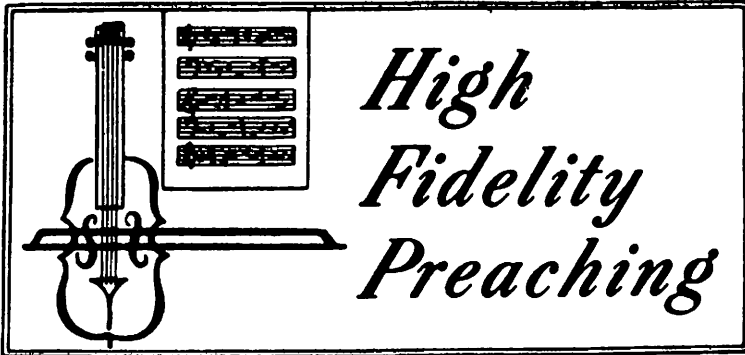
### Confused

But others too are confused. Liberal tendencies in modern Protestant theology have produced an unawareness of the basic truths involved in the Reformation. Ecumenism, eager to promote a world-wide union of all churches, has created a spirit of indifference to these truths. Thus many, very many, are confused because they do not know where they stand. Unwittingly they assume that the differences between Catholicism and Protestantism are being erased. Some even envision an eventual reunion of all churches with Rome and hope for it in the near future. Their hope is expressed in many areas of fellowship.

We cannot shrug this off. It behooves us to examine the changes before us and evaluate them. An attempt to do this on the practical and every day level will follow in subsequent articles. Beginning with new approaches to the Scriptures, they will touch on the teaching authority of the Scriptures, traditions and the authority of the Church, basic doctrines, ecumenism, the liturgy, method in catechetical instruction, marriage between Catholic and non-Catholics, conflict in traditional evaluation of Catholic moral theology, and others. A fair consideration of these things, with charity for all, giving credit where credit is due, with due and full warning where necessary, cannot but be wholesome for us in this 450th anniversary year of the Reformation.

OTTO J. ECKERT





C. THUROW

Our readers responded heartily to the request for lists of favorite hymns—83 individuals and also 6 entire congregations, with 405 hymns being named.

About fifteen stated they hoped the proposed record would not contain the modern dissonant type of harmonizations becoming so popular in other churches. Another seventy-five who did not send lists nevertheless made a point of expressing similar sentiments.

Many pleaded that the basic tune be kept unaltered so the listener can sing along. Among these are isolated families and groups who eagerly look forward to the record as being very useful in their private services.

Of the 48 hymns receiving 10 or more votes, one third were of the emotional or "protestant" type. In general, this family of hymns combines lush music with sweet words. Such a combination may arouse glowing emotions in the singer but it will not teach him the truths of sin and grace. These hymns rarely picture the full horror of man's lost condition. On the other hand, they usually paint an eloquent (but unclear) picture of a beautiful Savior without making plain

*WHY* he is beautiful—because He has redeemed us from the curse of sin. Such hymns base our faith on the shifting sand of human emotions instead of the solid facts of Scripture.

Hymns of that variety do have their place, but their usefulness is limited because they do not help the believer to grow more mature in faith and knowledge. Thus it gives us considerable joy to find that our readers have a greater preference for the type of hymn that is favored within the Lutheran Church. A good hymn should set the saving truth of God's Word in clear language and should be sung to a tune that befits the grandeur of the message and the dignity of God's mighty saving Word. A few such examples from the chosen list are hymns 53, 172, 305, 430, and 262 (the favorite—39 votes).

During the coming months Professor Dommer will make his selections and begin working on them. This cannot be done in a hurry, but we hope for a record within a year. Many thanks to all who responded. May your interest and the carrying out of this project serve to our Savior's glory!

## *The Bread of Life*

The friendship between Jonathan and David, and the modest, genuine bearing of the young warrior, is the one light point in a history which grows darker and darker as it proceeds. This friendship helped preserve David's loyalty during the trials with Saul, all of which called forth David's faith and patience, ripened his inner life, drew him closer to God, and so prepared him for his end calling: a king after God's own heart even as another King whose existence was to do the will of His Father in heaven.

### I SAMUEL

Apr. 30 – 18:5-16	Gold and clay next to each other 414,1-3
May 1 – 18:17-30	Man proposes but God disposes 414,4-6
May 2 – 19:1-7	Like Another, interceding for his brethren 395,1-2
May 3 – 19:8-17	The helper meet is a savior in need 395,3-4
May 4 – 19:18-24	The Spirit of God strives mightily 395,5-6
May 5 – 20:1-11	Honor your parents by obeying God 590,1-2
May 6 – 20:12-23	Imperfect love: to love a worthy man 395,7-8
May 7 – 20:35-42	A tearful parting filled with love and hope 590,3
May 8 – 21:1-6	The law of love higher than the levitical 463,1-2
May 9 – 21:7-15	Does a ruler ever lack madmen? 463,3-4
May 10 – 22:1-10	Won't anyone please feel sorry for me? 463,5-6
May 11 – 22:11-19	Willing to endear oneself at any price 463,7-8
May 12 – 23:1-14	The fickleness of man vs. the faithfulness of God 477,1-2
May 13 – 23:15-18	Holding up a brother's hand – in God 477,3-4
May 14 – 23:19-29	God raises up trouble to save His own 575,1
May 15 – 24:1-7	Never harm the Lord's representative 575,2
May 16 – 24:8-22	Recognizing the inevitable 575,3
May 17 – 25:1-13	Still another churlish knave 575,4
May 18 – 25:23-31	Beauty and understanding met in one 575,5
May 19 – 25:32-42	Two modest natures meet 577,1
May 20 – 26:1-12	Training others in loyalty to God and men 577,2
May 21 – 26:13-25	You will succeed in many things 578,1
May 22 – 27:1-7	More training in trust in Jehovah 578,2
May 23 – 27:8-12	Espionage for the people of Jehovah 578,3
May 24 – 28:1-14	When the Lord will not answer, man will 578,4
May 25 – 28:15-25	Table service by the Devil 578,5
May 26 – 29:1-11	Lacking the courage of conviction 579,1
May 27 – 30:1-6	A mistake which cost them dearly 579,2
May 28 – 30:7-15	A deserter serves the people of Jehovah 579,3
May 29 – 30:16-20	David's spoil 579,4
May 30 – 30:21-31	A statute of fairness and equity 579,5

**CHURCH OF THE LUTHERAN CONFESSION  
TREASURER'S REPORT**

July 1, 1966 to April 1, 1967

**Budgetary**

RECEIPTS:	March	To Date
Offerings .....	\$ 7,812.25	\$ 64,971.43
Memorials .....	23.00	3,077.00
Revenues, Tuition .....	855.00	13,097.00
Revenues, Board & Room .....	1,482.00	23,310.00
Revenues, Other College .....	—	480.00
Interest Earned 1965-1966 .....	—	100.04
<b>TOTAL RECEIPTS .....</b>	<b>\$ 10,172.25</b>	<b>\$105,035.47</b>
<b>DISBURSEMENTS:</b>		
General Administration .....	\$ 199.35	\$ 2,210.15
Insurance .....	—	1,026.00
Capital Investments .....	750.00	6,683.96
Home Missions & Administration .....	4,009.10	34,120.07
Japan Mission .....	550.00	4,950.00
ILC, Educational Budget .....	3,331.72	29,867.92
ILC, Auxiliary Budget .....	4,375.86	30,071.87
ILC, Extra Budgetary .....	89.10	180.74
<b>TOTAL DISBURSEMENTS .....</b>	<b>\$ 13,305.13</b>	<b>\$109,110.71</b>
Cash Deficit, this period .....	-\$ 3,132.88	-\$ 4,075.24
Cash Deficit July 1, 1966 .....		-\$ 2,282.58
Cash Deficit April 1, 1967 .....		-\$ 6,357.82

Respectfully submitted,  
Lowell R. Moen, Treasurer  
1309 7th Avenue N.W.  
Austin, Minnesota 55912

**COMPARTIVE FIGURES**

	March	9 Months
Budgetary Offerings Needed .....	\$ 8,349.82	\$ 75,148.38
Budgetary Offerings Received .....	\$ 7,812.25	\$ 64,971.43
<b>DEFICIT .....</b>	<b>-\$ 536.57</b>	<b>-\$ 10,176.91</b>
Budgetary Offerings '65-'66 .....	\$ 5,715.17	\$ 62,749.47
Increase, '66-'67 .....	\$ 2,097.08	\$ 2,221.96

## Minnesota Pastoral Conference

Place — Sanborn, Minnesota (notify host pastor H. C. Duehlmeier)

Date and Time—May 7, 1967, 3:00 p.m.

Agenda: The Divine Call — Robert Reim

Upholding the Biblical View on Creation — G. Sydow

Book Review, "The Human Mind" by Psychiatrist Carl Menninger — G. Becker

Sermon read anonymously for critical analysis

K. Olmanson, Sec'y

Ruth Schaller  
304 N. Broad Street  
Mankato, Minn. 56001

## CHANGE IN STAFF

We welcome to our staff of contributing editors, Professor Edmund Reim of the Immanuel Lutheran Seminary. Professor Reim replaces Pastor Robert Reim, who felt compelled to resign because of a change in pastorate which added considerably to his work load. A thank-you to Pastor Reim for the fine devotion he has contributed to the SPOKESMAN.

W.S.

## Change of Address

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