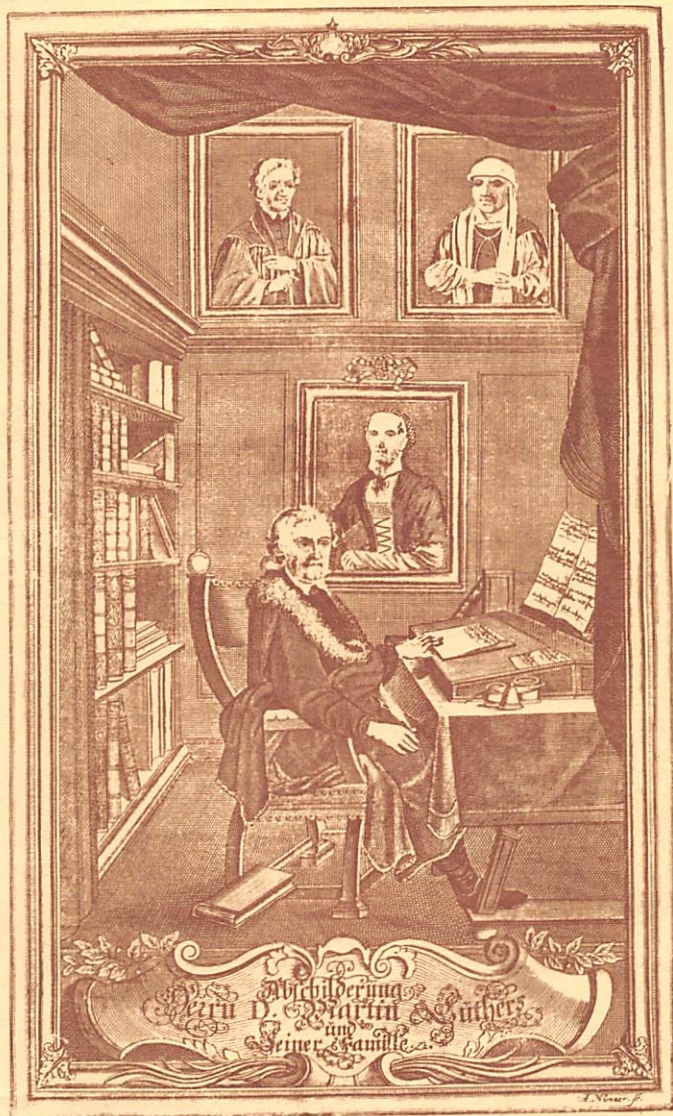


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J. J.
Paul W. Schaller
S. D. G.



Reformation Anniversary Issue

450TH ANNIVERSARY REFLECTIONS

A great stir has been caused by the recent changes in the Roman Catholic liturgy. A Catholic publication says: "There is surely no difficulty in pinpointing what has caused the most confusion and flaring of tempers in the contemporary American Church. Without doubt, it is the liturgical changes which came out of the Second Vatican Council."

Protests against these changes come from the Church's most loyal members. Complaints are made against the use of English in the liturgy. There are complaints against singing hymns and responding in prayers by the congregation, and against the priest facing the people during Mass. There has been a strong reaction to some of the reports of folk song masses and hootenanny masses for high school and college groups. A great deal of confusion is found both among those who would stand pat on the traditional forms and those who accept the changes or want to go beyond them. Meanwhile the highly vocal group called the Catholic Traditionalists warns against the "Protestantizing" of the Roman Catholic Church through these changes. And there are at least some in the Protestant fold who think they are a step in that direction. That may be true concerning the change from Latin to English and the greater participation of the congregation in responses, prayers, and singing. But these are outward changes and nothing else. So the great stir is a case of much ado about nothing on all sides. Rome is

not giving up its identity. A change of face is not a change of heart.

ROME IS STILL ROME

To this a current Catholic publication says: "If Protestants have been able to preserve the insights we are talking about that are the basis for the liturgical renewal — then it is all to the good. We're not protestantizing the Church when we go along with these trends. To accept insights is not to dilute one's own identity." What is Rome's identity? To this the publication quotes the statement from Vatican II: "Every liturgical celebration, because it is an action of Christ and of His body the Church, is a sacred action surpassing all others. No other action of the Church can match its claim to efficacy, nor equal the degree of it." Commenting on this statement the publication says: "Here's a place where the formal quote perhaps is really inadequate to get the point across. The Church Fathers are giving us a literal truth and we must take it seriously. What they're saying is that nothing we can do can be as important and effective as offering the sacrifice of the Mass."

The liturgical action of the mass proclaims Rome's identity as nothing else does. Of it Luther said that if it falls then the Papacy falls. What is the sacrifice of the Mass? According to Roman Catholic teaching the bread and wine in the Lord's supper are changed into Christ's body and blood. The body and blood are then re-sacrificed in an unbloody offering as "a sacrifice of propitiation to atone

for our sins." Hearing a mass and taking part in it is considered a meritorious work on the part of the worshiper. A leaflet on the Mass asks the question: "Why should we hear Holy Mass?" Two of the answers given are: "To make reparation for all our sins. To release souls from purgatory and to shorten our own time there." It further says: "One Mass gives God more praise and thanksgiving, makes more atonement for sin and pleads more eloquently than does the combined and eternal worship of all the souls in heaven, on earth and in purgatory." To this we answer: "All the masses that have been held or ever will be held, though their numbers runs into the billions. and the combined and eternal worship of all the souls in heaven and on earth, do not make any atonement for sin whatsoever; and there is no purgatory." The one great sacrifice of Christ on Calvary made all the atonement for sin that ever could be made. "For by one offering He hath perfected forever them that are sanctified. Now where remission of sins is there is no more offering for sin." (Hebrew 10: 14 and 18)

THE GREAT DELUSION REMAINS

The so-called Sacrifice of the Mass has no foundation in Scriptures. It is a great delusion, a mighty superstition, a deception of poor souls, and a grotesque caricature and monstrous perversion of the Lord's Supper. In the Lord's Supper the bread and wine are not changed into the body and blood of Christ. The body and blood are there in, with, and under the bread and wine, and are given to us as an assurance of the full and complete forgiveness of all our sins through Christ's one great sacrifice on Calvary. As Scriptures plainly state, it is a remembrance of Christ's death. Never, anywhere, is it ever called a sacrifice.

Nothing aroused Luther more than the error of the Sacrifice of the Mass. He writes: "The Mass with its being sold and offered up for souls is such an abuse that it would not be sufficiently deplored and mourned if all the world would day and night continually weep tears of blood because of it. We should earnestly flee from and condemn all idolatrous masses, because we recognize and know that there is only one sacrifice through which everything has been finished,

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namely that of our Lord Jesus Christ, who was nailed to the cross for our sins. My greatest sins have been that I have for fifteen long years as holy monk deeply grieved and tormented and plagued my dear Lord with so many masses. That one wants to sacrifice Christ in the Mass is a mockery of God and an abomination and the most grievous sin that can be committed. The offering that Christ brought once is valid and for all eternity and we are saved by believing in it. Putting anything else beside it is blasphemy. How can those two things stand together, that I believe that I have obtained an eternal forgiveness of sins through Christ who was offered once for me and that I at the same time again and again seek another and yet another forgiveness through a daily repeated sacrifice of the first offering?"

Luther expresses the hope and even the conviction that there may be simple Christians in Rome who in simple childlike faith cling alone to the pure mercy of God and do not rely on the sacrifice of the Mass as a meritorious work and so are saved in spite of Rome's great delusion. Be that as it may, it is for us to see clearly and to recognize that with all outward liturgical changes the great delusion of the sacrifice of the Mass remains with all its accompanying errors such as purgatory, works of satisfaction for sin, the doctrine of transubstantiation, and others. They strike at the very foundation of the truths of the Reformation: by Scripture alone, by grace alone, by faith alone.

OTTO J. ECKERT

LUTHERAN-CATHOLIC STATEMENT

In contrast to Pastor Eckert's article, which shows that Rome has not changed its concept of the mass, note how the liberal Lutherans have been able to reach agreement with Catholics on the meaning of the Lord's Supper. Indeed, a strange way to celebrate the 450th anniversary of the Reformation. Ed.

St. Louis, Mo. — (LC) — Meeting here for their fifth dialogue on doctrinal issues, Lutheran and Roman Catholic theologians completed the first draft of a summary statement on the Lord's Supper that emphasizes "our profound gratitude to God for the growing unity on this subject which we see in our day."

Preparation of the final version of the 2,500-word document was assigned to an editorial committee, which will revise and refine the manuscript for publication with the position papers discussed at three sessions devoted to the eucharist.

In a brief introduction to the statement, dealing with "Eucharist as Sacrifice" and "The Presence of Christ in the Lord's Supper," the conferees point out that these issues "have been particularly divisive in the past and are involved in most of our historical disagreements on eucharistic doctrine and practice."

"For this reason it seems to us important to enunciate our growing agreement on these two points," they add, "even though there are other aspects of the sacrament of the altar we have not yet discussed."

The preface describes the statement as "a specifically Roman Cath-

olic-Lutheran contribution" to "a growing consensus among many Christian traditions on the Lord's Supper."

The statement, it says, "attempts to go beyond the more general ecumenical discussion to an examination of the particular agreements and disagreements of our two traditions" and "deals, therefore, with problems which are particularly acute for Lutherans and Roman Catholics . . ."

During the three-day meeting here, Sept. 29-30 and Oct. 1, the theologians worked in two separate groups and in plenary session to formulate the first draft of a two-part statement addressed to "the people and leadership of our churches so that they may test for themselves what we have discussed and draw whatever conclusions in thought and action they find appropriate."

Named to the editorial committee were Dr. George A. Lindbeck, associate professor of historical theology at Yale University's Divinity School, New Haven, Conn.; Dr. Warren A. Quanbeck, professor of systematic theology at Luther Seminary, St. Paul, Minn.; the Rev. Harry McSorley, professor of ecumenical theology at St. Paul's College, Washington, D.C., and the Rev. Walter Burghardt, S.J., professor of patrology and patristic theology at Woodstock (Md.) College.

They will also serve as the steering committee for the sixth meeting of the group, at which it was agreed to discuss the subject of intercommunion in its relation to the eucharist

and Christian unity. It will be held next March 8-10, at a site to be determined. The fall session is scheduled next Sept. 27-29.

A statement issued to the press at the conclusion of the sessions here said that during the course of the conversations on the eucharist "large areas of agreement opened up as a result of the clarification of the use of terms which previously had been understood differently between us."

"For this we are grateful to God," it added, "and believe that such agreements as will be given in our summary statement are a remarkable gift of the Holy Spirit and represent a significant step in the contemporary progress of Christian unity."

The press release noted that "not all aspects of this subject were explored and points of difference remain to be resolved," but stressed that "we've found substantial accord in such points as the eucharist as the church's sacrifice of praise and self-offering; the sacrificial presence of Jesus Christ in the Lord's Supper; the once-for-all character and full sufficiency of the sacrifice of the cross."

"It is interesting to note," the statement said, "that some unresolved issues require further study within each tradition as well as dialogue between them. We are confident that our discussions will provide a constructive factor in these theological developments in our churches and expect that future sessions will accelerate the process of theological convergence which has been such a notable blessing of our time."

A VALIANT PRINCE

Call it a supporting role, if you will, but it was certainly not a minor which some German princes played in the drama of the Gospel recovery. God used pious and faithful rulers no less than scholars and preachers to give His message of grace free course.

Frederick the Wise was one of Germany's most powerful men during those troublous years of change. As Elector of Saxony he was himself an eligible candidate for Germany's imperial crown but preferred to use his influence to get Charles on the throne. He was a man of justice who used his power to guarantee a kind of freedom for thought and expression which was almost unknown in those times. Even though he did not appear to comprehend its significance he went to great lengths to protect Luther against attempts to interfere with his work. Luther was his subject, and he would not allow him to be punished without a



About the Picture

The etching of Frederick the Wise and the cover design of Martin Luther were reproduced from a 1755 edition of Luther's German version of the Bible as published in Nuernberg.

Notice, in the Frederick portrait, how the artist indicated the nature of his subject's faith and hope. The coat of arms glorifies the cross as the way of salvation. In the left background are the Latin words meaning "Behold the Lamb." So he confessed his Christ before men.

fair hearing. He risked his electoral hat for a man he was never to meet face to face.

Such behavior was even more remarkable when you note that Frederick was an ardent papist most of his life. Even when hunting, he had a daily mass. In 1493 this exalted ruler went as a lowly pilgrim to the Holy Land in order to gain absolution. In the court church of Wittenberg he had gathered 19,013 relics — the greatest collection in all of Germany.

Who would expect such a man to protect a person who lived under the ban of pope and empire?

Frederick died before the Augsburg Confession was presented before the emperor, so we don't know whether he would have joined his signature to those of the Lutheran rulers who so boldly made this statement of faith their own. On his deathbed, however, he found his own unique way of telling the world that he, too, had come to share the faith and hope of the man whom he defended. At a time when the priests refused to give the chalice to lay communicants, Duke Frederick requested and received the Sacrament of the Altar in both kinds — the very first of the German princes to do so.

R.A.R.

A MIGHTY FORTRESS

Four and one half centuries have passed since God shook the religious foundations of the world with the Reformation. He caused a humble monk to bring to light again the Gospel of salvation by grace alone, through faith in Christ Jesus. At that time the existing church had set the Gospel very much aside and replaced it with the teaching that man must earn his salvation by his own works and effort. Righteousness by works has always been the natural religion of man, and many of the errors that have crept into the teachings of false churches are generally variations of that basic work-righteousness error. Today's churches have developed the social gospel: man must redeem himself and his fellowman by improving society.

Luther had to fight for the Truth,

and he made many enemies in that struggle — powerful and dangerous enemies. Today's struggle for the Truth is not as outwardly dramatic as at Luther's time, but it is essentially the same. So few want to be bothered with the Gospel. The world looks down its nose at God's faithful ones, considering them somewhat childish. We are easily discouraged and depressed. What to do?

What did Luther do to keep up his courage? He turned to the Word — always and daily, to bolster his lagging spirits.

In times of depression he usually turned to Psalm 46 for help, as many of us perhaps do. In fact, it was that Psalm that later inspired him to compose the hymn, *A Mighty Fortress* (LH:262). Listen to how Luther rephrases the comforting words.

God is our refuge and strength, says the psalmist, a very present help in trouble. The opening words of the hymn are an echo: *A Mighty Fortress is our God, a trusty Shield and Weapon; He helps us free from every need that hath us now o'ertaken.*

And just where does God's greatest help lie? *God is in the midst of her (the Church); she shall not be moved: God shall help her, and that right early.* Or as Luther sang it: *But for us fights the Valiant One, whom God Himself elected. Ask ye, Who is this? Jesus Christ it is.*

The heathen raged, the kingdoms were moved; he uttered his voice, the earth melted. Those words of the psalmist brought Luther to put it this way: *This world's prince may still scowl fierce as he will, He can harm us none . . . one little word can fell him.*

Do things look hopeless? Tremble not, for *The Lord of hosts is with us; the God of Jacob is our refuge.* Let your hearts sing along with Luther as he sums it up in these glorious words of faith: *Hhe Kingdom ours remaineth.*

No wonder this hymn is loved by Christians the world over. I do not like to think of it as a rousing battle hymn, as some do. Like the Psalm, it reminds us with firm assurance of God's promise to stand with us and support us in the good fight of faith, to uphold us with His Word and preserve us through all the attacks of Satan until that great day when Jesus shall welcome us into His eternal kingdom. It is a hymn of calm Christian comfort, filling us with the deep-down conviction that the final victory

of eternity with our beloved Savior shall indeed be ours. Through the Word, as inspired in this Psalm and rephrased in Luther's hymn, God builds in us a Christian fortitude.

Two hundred years after Luther wrote the hymn, the Lord moved another Christian to compose a great musical work based on it. The man is Johann Sebastian Bach; the work is his Cantata No. 80, *A Mighty Fortress is our God.* In several recent concerts many of us heard our ILC Chorus sing the first stanza, as taken from this cantata. Its beauty is remarkable. Bach uses Luther's words and tune but makes them into a great choral section, supported by the pealing of trumpets and oboes on the one hand and bass on the other. The dignity and grandeur of the Word, the certainty of God's invincible power, the Christian's sweeping confidence in the final victory — all are there, and very real.

Every family with a record player is urged to own a recording of this Cantata No. 80, which so magnificently preaches the 46th Psalm. Some may have an older *Epic* recording, deleted two years ago, but now available through *The Musical Heritage Society; 1991 Broadway, New York 10019.* Order MHS-666, mono or stereo for \$2.50. The SCHWANN CATALOG lists three other recordings. Two are bad; one is good. It is a new recording and in some ways superior to the MHS version: VAN-GUARD'S *EVERYMAN CLASSICS, SRV-219* or stereo *SRV-219SD*, \$2.50. Each record has another good cantata on the overside.

C. THURLOW

REFORMATION—REPENTANCE

In a recently published manual for adult instruction^o the author states in the concluding chapter: "If you were to join us, you would become a member of the great Lutheran denomination. This is the largest Protestant denomination in the world, numbering some 70,000,000 people. The Lutheran Church is deeply devoted to the truth of the Gospel and to the worldwide mission of the church."

No doubt the author considers himself a loyal Lutheran. It seems he has considerable pride in his denomination. But on this 450th anniversary of the Lutheran Reformation we ask: Is our Lutheran denomination "great"? Do we have a right to feel proud of our numerical strength and our deep devotion to the Gospel and church missions?

Any argument based on numbers is altogether out of place in any church. Our Lord Jesus has said: "Wide is the gate, and broad is the way, that leadeth to destruction, and *many* there be which go in thereat. Strait is the gate, and narrow is the way, which leadeth unto life, and *few* there be that find it." That the Lutheran denomination is the largest Protestant denomination simply proves nothing.

^oMilton Rudnick: *Christianity Is For You*, CPH 1961.

Instead of this frightening pride in numerical strength we need the simple faith of Jonathan: "There is no restraint to the Lord to save by many or by few." We need the word of the prophet Zechariah: "Not by might, nor by power, but by My Spirit, saith the Lord of hosts."

Dare we call our Lutheran denomination "great" in any respect? Can we boast of our doctrinal unity? Can the Lutheran World Federation met in Finland in 1963, there was no unity even in the fundamental doctrine of justification by faith. Indeed Lutherans are becoming more unified in organization. But these outward unions cannot conceal the deep divisions within the organizations. In every large Lutheran group in this country there are conservatives and liberals bitterly opposing each other. They are enemies of each other, although they are both called Lutherans and belong to the same synod or organization. This is a far cry from being perfectly joined together in the same mind and in the same judgment as required by the apostle Paul.

The fact is that Lutherans are split over many, many issues. But what can we expect when the Holy Scriptures are no longer honored as the infallible Word of God in all Lutheran pulpits and schools? Can unity be produced by God's Spirit apart from the Spirit's Book?

Among those Lutherans that seem to honor the Scriptures highly there

are divisions too. Human pride, envy, jealousy, fear of consequences, lovelessness all play their parts in this sad story. Who of us is without fault? Can we dare to call our Lutheran denomination "great"?

What about our deep devotion to the Gospel and the missions of the church? In many of the Lutheran state churches in Europe (that make up a great part of the 70,000,000 Lutherans) church attendance is close to zero. If it were not for government support, many of these churches could not exist.

What appears to be deep devotion in our American churches, need not always be deep devotion to the Gospel. It may be devotion to the old ways of doing things, to church tradition, to prejudice, or devotion to the new ways: civil disobedience, civil rights, social action, political pressure. It is devotion to anti-Communism, or devotion to the ecumenical movement. It may be devotion to the King James Bible, or devotion to the RSV. It may be devotion to liturgy and architecture, or devotion to old-fashioned methods of teaching. Oh, if it only were true: "The Lutheran Church is deeply devoted to the truth of the Gospel." If only Lutherans did show this deep love for their Savior God and all of His words!

We know ourselves, don't we? Our zeal is low, our flame is flickering, our love is waning. We don't have a deep enough appreciation of God's love. We don't read and study the Bible as we should. Nor do we concern ourselves enough with the Christian training of our children. Aren't we becoming more worldly in many

ways? Surely this world we live in affects both the heterodox and orthodox. As a result our Christianity is too easy-going. That we must bear our cross and follow our Savior does not have enough meaning for many of us. False teaching is surely not our only problem. Another one is false security and the fruitless life.

What about our mission zeal? It is still a serious problem with us: Our tongues are tied, our wallets are tight, our joy is little. We are saddened by the financial reports of most Lutheran church groups. There is something wrong. We know it, and yet we try to explain it away as best we can. Can we still dare to talk about our "great" Lutheran denomination?

Repentance is the need of the hour. The first one of Luther's 95 Theses nailed to the church door on October 31, 1517, declares: "When our Lord and Master Jesus Christ said, 'Repent,' He willed the entire life of believers to be one of repentance." It is not only murderers and adulterers that should repent, not only non-Lutherans, not only liberal Lutherans. Everyone of us should repent of his sins and his people's sins against our God.

Why do we bury our heads in the sand? Can we not see that all the above-mentioned troubles in the Lutheran denomination are sent to us as the just judgment of God? Can we not see that false teaching, disunity, lack of zeal, and the general disintegration of the Christian life among us are permitted by God Himself because of our sins?

Why are so many Lutherans tolerating false teaching in their churches

and schools today? It is God's judgment on us for not loving the truth that we had all these many years. If God one day judged His ungrateful people Israel by sending them "a famine of hearing the words of the Lord," why should He not also judge us Lutherans for our lack of appreciation for our precious heritage? "Be not highminded, but fear: for if God spared not the natural branches, take heed lest He also spare not thee."

Let us not make the mistake of thinking only liberal Lutherans are in need of repentance. It was the orthodox church of Ephesus that heard these words: "Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." The church of Ephesus did not tolerate false teaching. In that respect it was in agreement with the will of God. But the old spirit was gone. "Thou hast left thy first love," says the Lord to them. What would He say to us?

Reformation Day 1967 cannot be a day of boasting. Reformation Day 1967 must be a day of repentance. We must realize that, if the almighty God permits the Lutheran church to be disunited and plagued with error and indifference, we have it coming. Yet we can say with Ezra of old: "Thou our God hast punished us less than our iniquities deserve."

Much less indeed! For in spite of our contributions to the present sad state of affairs, we can still rejoice this Reformation Day that God has not given us a total famine of hearing the words of the Lord. Among

us Lutherans the Word of God is still spoken here and there. In this Word the Holy Spirit is still present. The power for a new reformation lies in this Word, "which effectually worketh in all that believe." The truth of the Gospel is still a precious reality in many Lutheran churches and schools, and for this we thank God.

We also must rejoice and thank God for the many simple Christians inside and outside the Lutheran churches who receive the Word of God, "not as the word of men, but as it is in truth, the Word of God." It should not greatly trouble us when Bible scholars attempt to change the Scriptures or church leaders refuse to submit to the written Word. Our Lord Jesus once said: "Thou hast hid these things from the wise and prudent, and hast revealed them unto babes." We thank God for all the "babes," for all the sheep who hear the voice of their Good Shepherd and follow Him. We can be confident that, although God's judgment rests on the Lutheran denomination, our Lord Jesus will always have a Church of believers that will never be plucked out of the Father's hand. We trust that there will always be a remnant among Lutherans also who hear the Word of God and keep it.

May this then be our Reformation Anniversary goal: to repent of our sins collectively and individually; to thank God for His Gospel Word; to receive this Word as God's Word; to search the Scriptures daily; to be doers of the Word and not hearers only, deceiving our own selves. May God grant us deliverance in the midst of His judgment! Amen. D. LAU

FOR PERFECT HAPPINESS

Blessed are They that Mourn

With this one word the Master steps into our miserable world of self-deception and sweeps out all pretense and falseness. We have been struggling so desperately to be happy that we have tried to rule out all sorrow and unhappiness. Blessed are they who do not erase sorrow but acknowledge it. If anyone but our Lord had said it, we would consider it the greatest foolishness: *Happy are the sad!*

Jesus is a realist. He knows there is much sadness in our sin-filled lives in a sin-filled world. And He would with this word make over His followers into realistic people, people not afraid to admit and face sadness, sorrow, disappointment, grief. He is taking away the need for escape.

And escape we do, all of us. How often we are failures, but to escape sorrow, we daren't admit our failure. Now the Lord says we can get rid of all those silly efforts to excuse our failures; to blame other people, to justify our mistakes. Go ahead and mourn, be sad, because you are a failure. You failed as a mother, as a father, as a student, as a teacher, as a farmer, as a pastor, as a parishioner.

Our worst failures, and the ones we are most unwilling to admit are our failures toward God. We daily sin much, but we daily spend endless energy covering up and hiding our sins. We hide them from others and

we hide them from ourselves. It makes me sad to face up to my many sins. I must convince myself that I am a pretty good Christian; I must let people know about my good points. But this is not the path to happiness, Jesus says, you are happy when you go out and weep bitterly. I said I *will* confess my transgressions unto the Lord.

Has death entered into your life and robbed you of a spouse, a child, a parent, a friend? Jesus says: cry. It is sad, and He cried at the grave of Lazarus. No need to escape the reality of suffering and death; no need to pretend it isn't really true; no need to mask the sorrow with superficial pleasures, with running away from it, with drinking, with unnatural plunging yourself into overwork. Escape is not the answer, for the sorrow and grief will always return in stronger form when the little escape is past. Happy are you when you cry, when you accept your grief.

For They Shall be Comforted

This word of the Lord is no idle word. This is not simply a "chins up" expression. There is one grand and powerful reason why we can afford to weep and mourn. It is the pathway to help. You can admit you're lying on the canvass from your latest knockout, because the massive form of your Lord Jesus stands there to pick you up and restore you.

"You shall be comforted" means

very simply: I, Jesus, shall take away your sorrow, your grief. When you weep bitterly over your sins I shall embrace you in my love and forgiveness and remove the sting, the guilt, the remorse, the pain. I will come to you by the Sea of Galilee and lift you up again, Peter, and once more acknowledge you as my friend, my co-worker, my trusted apostle.

You shall be comforted. Weep as you walk behind the casket, for I am even now hurrying to Nain to conquer death and restore your son to you. When you refuse to weep you are refusing my help and comfort. When you weep helplessly, when you admit you are helpless, you are opening the door to the Helper, to the Comforter. W. S.

FOURTH LUTHERAN FREE CONFERENCE

The Fourth Lutheran Free Conference met July 18-20 in Chicago. It was attended by 238 registered participants, plus enough visitors and observers to tax the 400-person seating capacity of the conventional hall. The declared purpose of the meeting was to continue last year's discussion of that controversial doctrine, the Church and its Ministry. The May number of the SPOKESMAN described the issue in some detail, so we shall not repeat but pick up the story at this point.

There has indeed been a rather sharp difference, so some expected that this would spell the end of the Free Conference. But such fears were disproved by the attendance at Chicago. Others looked in the opposite direction, expecting that the men who would be representing what has been

called the "Wisconsin" position might hedge a bit, possibly even retreat from last year's stand. Expediency would indeed have dictated such a course, but nothing of the kind happened — rather the opposite.

This does not mean that there was no debate. The claim that the local congregation and its pastorate are the only divinely instituted forms of the Church and its Ministry was stoutly upheld. There was nevertheless a growing understanding for the thought that divine institution pertains to the function rather than to the form. It was increasingly recognized that all who by their fellow Christians are called either to preach or teach the Gospel are engaged in the divinely instituted work of the public ministry, and that the organizations at whose behest and with whose support this is done are

"Church," whether they be called local congregation, synod, or anything else. What makes them such is that they have joined themselves together for the sake of initiating and supporting the public ministry of the Word, in their home territory as well as abroad. It was particularly gratifying that this was the position taken by at least two of the essayists who were identified as members of Missouri. As for the Wisconsin essayists it hardly needs to be said that this was also their position, that there has been no retreating from what had previously been presented. Any further comment on the essays will have to wait until they are published. They will provide some interesting reading.

The future of the Conference was discussed in a closing session which I could not attend. Pastor Otto Eckert of Saginaw kindly agreed to give me the benefit of his observations. The pertinent paragraph of his letter follows.

"A little time was granted at the close of the session to touch on difficulties some see in what was presented on the church and the ministry. A request was added to go into this subject more at a future conference. So there was no thought of discontinuing. The feeling seemed to be that something was being achieved. That seems to be the case. There were more sharp clashes between opposing positions on the doctrine of the church and ministry at the last conference, and one wondered whether we would reach an impasse at this conference or not. But as it is, the differences apparently are more clearly recognized now and there still is a willingness to discuss them."

My own report would be neither complete nor frank, however, if it would not mention one disquieting state of affairs, namely that among those attending these Conferences there are some, perhaps quite a few, who are outspoken in their criticism of the course their respective synods are taking. Declaring themselves to be deeply concerned, they speak of maintaining a state of confession against their brethren, and so continue their membership in their body. The usual argument is that they feel they can do more by testifying where they are than they could by withdrawing. And so the "avoid them" is apparently forgotten.

The final essay of last year's conference spoke clearly against this. The closing essay this year also followed through on this thought, particularly by pointing out that the best and most beneficial testimony that can be given to an erring church body is faithfulness to the Holy Scriptures rather than loyalty to an organization. Yet the danger remains that for some the Free Conference may become simply an annual opportunity to blow off steam, to release some of the accumulated pressure, to speak out strongly in the friendly environment of likeminded people. Others may indeed speak out with the same force when they get home, yet even then the danger remains that their action may speak louder than their words, earnest though they be. For unless one's deeds match one's words, the words must finally lose their meaning. This could go far to rob the Free Conference of its promise!

E. REIM

CHURCH NEWS



TEACHER'S POTLATCH

WINTER HAVEN, FLORIDA — The host pastor joyfully describes the 1967 CLC teacher's conference as a "potlatch" — northwestern Indian term for a gift-giving festival. And that is what such a conference should be — a generous exchange of the gifts with which one and another has been endowed by the Holy Spirit who distributes to each one "severally as He will."

Take a look at the notebook jottings of one interested receiver (again, the host pastor, M. Galstad):

"Linguistic method with a demonstration . . . in language rules are summaries of behavior . . . grammar is there all the time under the guise of pattern practice . . . one need not first be aware of the anatomy of his body to act and play and think and work . . . when language performs automatically, it has been learned."

—Miriam Schaller

"The goings-on in kindergarten, and helping the little ones to cope, to feel 'I can'." —Mrs. M. Galstad

"Introduction of Creation Research Society and its materials . . . the growing number of vocalized obstacles to the evolutionary view . . . the need

to equip our students to detect the frivolous judgments of unbelief, often most unscientific . . . a mass of material is available to the earnest student."

—Cliff Kuehne

"The Christian child in the secular city . . . the consequences of technology and the disappearance of father from the home . . . Momism ruling there instead . . . the incompetence of youth because of alienation from challenge in a culture that has largely arrived . . . whether school is so much an agency as an arena, where society dictates . . . the part teachers play, as civil servants of conformity or as developers of intelligently acting persons."

—M. Galstad

"Music must have a certain rightness in itself . . . must evoke a disorder for the mind to resolve, even as a composer resolves it . . . there must be tension and release in music as in life . . . and it leads to a conclusion — it should . . . the child must listen consciously and thoughtfully."

—Robert Dommer

"The Christian as citizen . . . he has duty to obey law for the welfare of all . . . if a higher ethic, obedience

to God, requires disobedience to a law, he must be ready to submit to the consequences." —P. Nolting

"Audio-visual education in the Bible; reality under symbols: Cherubim at Eden, rainbow, brazen serpent, pillar of salt, burning bush, cloud and fire, miracles and healings, and much, much more." —Robert Rehm

For other aspects of the potlatch we quote from a sort of diary done by Miss Rhoda Duehlmeier of Luther Memorial in Fond du Lac, Wisconsin.

"The invitation to meet in Florida as a conference was accepted in the middle of a northern winter after an energetic promotion which included a display of fresh oranges. So it is that a group of about 30 teachers and friends congregated at Immanuel Church, Winter Haven, Florida, for Sunday worship on August 6.

"In this service a sermon entitled

"Holy Ghost, Renovator" preceded the formal welcoming of 20 souls to membership at Immanuel. One of these was an eighty-year-old man who has attended services there since early in the history of the congregation. A middle-aged woman was also baptized in the service. A choir of visiting teachers and friends joined in a hymn to the Holy Ghost which carried the theme of the service.

"An afternoon outing at Cypress Gardens had been planned, to be followed by a picnic with church members at a nearby lake. The rainy season of the "Sunshine State" changed these plans, however, and the picnic found shelter at the church until the weather cleared. There was time before the beginning of sessions on Monday for a whirlwind tour of those Cypress Gardens.

"From Monday noon until Wednes-



CLC Teachers' Conference

day the teachers were enlightened and inspired by essays and papers designed to inform, help, and stimulate Christian minds for the task of Christian education.

"Wednesday morning the conventioners were escorted to a phosphate plant at Barstow, where they had a chance to see a film on chemicals, ride a 2 million pound drag-line, and search for fossils with many finds that point to the mighty Flood.

"The Wednesday afternoon session tied up the loose ends of the program. The members of the group went their various ways to begin the year in our CLC schools, refreshed with new ideas and added zest.

"The conference itself was exciting and stimulating and just as exciting was the spirit of the people we met at Immanuel in Florida. May the Lord inspire us with such a spirit to joyfully pursue the great task He set before us all — the task of bringing "all nations" to the knowledge of their loving and gracious Savior."

R. Reim

A NEW STATION

RAPID CITY, S.D. — The 1967 Directory of CLC places of public worship does not list anything for the

gateway city to the beautiful Black Hills, but the 1968 issue might.

Besides being a college center, this community is also close to such large service installations as Ellsworth AFB. So it is that young people of the CLC come this way. With the CLC families who reside there on a more permanent basis, they form a nucleus for what may be a permanent congregation.

Pastor David Lau of Bowdle, S.D., and Pastor Vernon Greve of Lemmon, S.D., take turns conducting services, which have attracted the interest of people from a variety of synods and denominations who share a common concern over the inroads of unbelief in church life. Pastor Gene Rutz of Missoula, Montana, who serves as contact man for the area, has been invited to speak at the Wednesday luncheon meeting of an ALC group. He took the opportunity to present the view we espouse with regard to such matters as creation and biblical inerrancy. The reactions to his presentation showed that there is, indeed, a sharp cleavage of thought on these matters among professing Lutherans.

The names of prospects and requests for information may be directed to: The Rev. Gene Rutz, 316 Burlington Ave., Missoula, Montana 59801.

The Bread of Life

Two alternate golden and black threads run throughout Jehovah's direct kingship (theocracy) through human kings: God's faithfulness to His promises and man's faithlessness to God. History has not changed since.

Nov. 1 – 15:1-8	Mercy for his father David's sake 446,1
Nov. 2 – 15:9-15	Heathenism destroyed at the brook Kidron 446,2
Nov. 3 – 15:16-24	War between national and spiritual Israel 446,3
Nov. 4 – 15:25-30	Divine punishment by human hands 446,4
Nov. 5 – 16:1-7	The Lord cannot be mocked 446,5
Nov. 6 – 16:8-14	Killed by his own kind 446,6
Nov. 7 – 16:15-20	King for a week! 447,1
Nov. 8 – 16:21-28	Tibni and Omri—double omens of evil 447,2
Nov. 9 – 16:29-33	Extraordinary evil demands extraordinary cures 447,3-4
Nov. 10 – 22:41-44	Two faithful rulers in a row! 444,1
Nov. 11 – 17:1-7	The Lord intervenes mightily 444,2
Nov. 12 – 17:8-16	Faith too has its rewards 444,3
Nov. 13 – 17:17-24	God's truth vindicated by power 444,4

Here begins the simultaneous decline of both Israel and Judah, though the latter was retarded by the gracious faithfulness of Jehovah to the house of David (Judah,) and by seasons of temporary repentance of the people. This period was critical for the future of the nation. This accounts for the intensified miraculous character of this period – notably Elijah and Elisha. The biggest single drama in this period unfolds on Mount Carmel – thus its equally dramatic events.

Nov. 14 – 18:1-7a	The importance of the believer in a nation 19,1
Nov. 15 – 18:7b-16	An outlaw with a price on his head 19,2
Nov. 16 – 18:17-19	Putting trouble in its proper perspective 19,3
Nov. 17 – 18:20-29	"No one heard; no one answered." 19,4
Nov. 18 – 18:30-35	Three times for prophetic significance 19,5
Nov. 19 – 18:36-40	The Lord reigns; let the earth be silent 19,6
Nov. 20 – 18:41-46	Oh, the height of Jehovah's love 250,1
Nov. 21 – 19:1-3	"So may the gods do to me" 250,2
Nov. 22 – (2 Kings 9:30-36)	And they did) 250,3-4
Nov. 23 – 19:4-8	Arise and eat . . . And he went 281,2-3
Nov. 24 – 19:9-18	The power lies in the still small voice 281,1&4
Nov. 25 – 19:19-21	Elijah's mantle on Elisha cast 281,5
Nov. 26 – 20:1-12	"The gods do so to me" 278,1
Nov. 27 – 20:13-21	The Lord shines on the just and the unjust 278,2
Nov. 28 – 20:22-30	Human arrogance can't pull it off 278,3
Nov. 29 – 20:30-34	No terms big enough to despise Jehovah 278,4
Nov. 30 – 20:35-43	Your life and people for his life and people 278,5

.N. HARMS

CHURCH OF THE LUTHERAN CONFESSION
TREASURER'S REPORT
COMPARATIVE FIGURES

Due to the illness of Treasurer Moen, no treasurer's report is available.

	<i>September</i>	<i>Three Months</i>
Budgetary Offerings Needed	\$ 9,409.16	\$28,227.48
Budgetary Offerings Received	\$10,621.56	\$20,514.04
SURPLUS	\$ 1,212.40	
DEFICIT		\$ 7,713.44
Budgetary Offerings '66-'67	\$ 7,622.00	\$18,375.26
Budgetary Increase '67-'68	\$ 2,999.56	\$ 2,138.78

Board of Trustees

L. W. Schierenbeck, Chairman

STATEMENT OF OWNERSHIP, MANAGEMENT AND CIRCULATION

(Act of October 23, 1962; Section 4369, Title 39, United States Code)

(1) Date of filing: October 1, 1967. (2) Title of Publication: THE LUTHERAN SPOKESMAN. (3) Frequency of issue: Monthly. (4) Location of known office of publication: 14722 Arminta Ave., Van Nuys, California. (5) Location of headquarters or general business offices of the publishers: 8503 Noble Avenue, Sepulveda, California. (6) The names and addresses of publisher, editor, and managing editor: Publisher, editor, and managing editor: W. Schaller, Jr., 8624 Valjean Ave., Sepulveda, California. (7) Owner: Church of the Luthern Confession, a non-profit religious organization incorporated under the laws of the State of Minnesota. (8-9) Not applicable.

	Avge. number ea. issue Oct. 1966-Oct. 1967	Single issue September 1967
(10) A. Total number copies printed	2400	2400
B. Paid Circulation		
(1) To term subscribers	1900	1900
(2) Other sales	none	none
C. Free Distribution	200	200
D. Total Number Distributed	2100	2100
E. Office Use, Left-over, Unaccounted	300	300
F. TOTAL	2400	2400

I certify that the statements made by me above are correct and complete.

N. Harms, Business Manager

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

MINNESOTA PASTORAL CONFERENCE

Place: Okabena, Minnesota, St. John's
Lutheran Church, Ruben Ude, pastor
Time: November 19-20, beginning at
5:00 p.m. Sunday

Agenda: The Third Use of the Law —
G. Barthels; A Study of Micah 6 —
John Pfeiffer; Book Review — G. Becker:
"The Human Mind" by Carl Men-
ninger; Sermon read for critical analy-
sis.

Announce to host pastor.

Keith Olmanson, *Secretary*

PACIFIC COAST PASTORAL CONFERENCE

Place: Alderwood Manor, Washington;
Redemption Lutheran Church; Norbert
Reim, pastor

Dates: November 7-8, beginning at 9:00
a.m.

Preacher at Tuesday evening Commu-
nion Service: Gene Rutz; W. Schaller,
alternate

Chaplain: Rollin A. Reim

Agenda. 1. Continuation of the exegesis of
of I Peter 1: W. Schaller; 2. Reading
of the last part of "Freedom & Form":
Rollin A. Reim; 3. Study of I Corin-
thians 14 by M. J. Witt, with special
reference to the following questions:
a. Was the gift of tongues only the
ability to speak in foreign languages?
b. Was the gift of tongues limited to
the apostolic age? c. What purpose did
the Holy Spirit have for the gift? 4.
Forum Discussion on "The Essence of
the Church & True Ecumenicity": W.
Schaller, moderator.

Please advise host pastor of approximate
Monday arrival time.