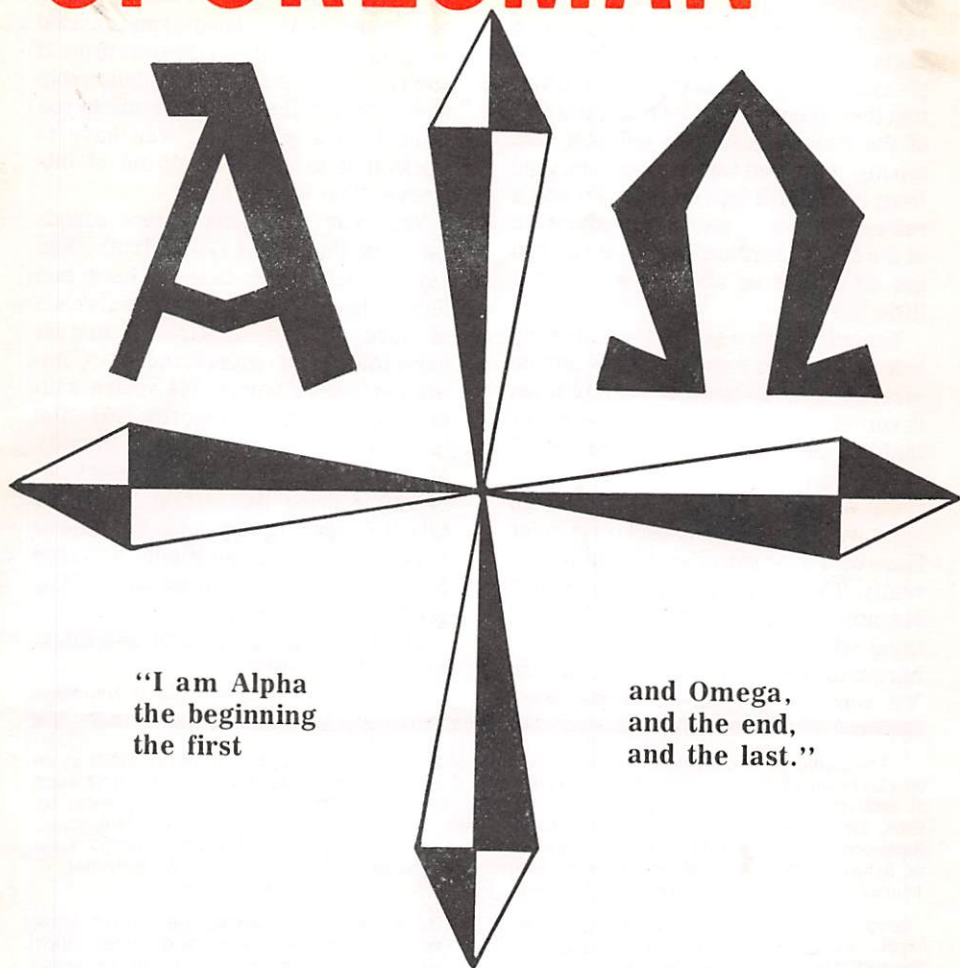


August, 1972
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LUTHERAN SPOKESMAN



**"I am Alpha
the beginning
the first**

**and Omega,
and the end,
and the last."**

Revelation 22, 12

Woven Love

The following is bound to be somewhat of a failure because nobody can really tell it like it is. But bear with us: for who can explain the love which the Spirit weaves at a C.L.C. convention? He DID move the Psalmist to exclaim: "Behold, how good and how pleasant it is for brethren to dwell together in unity." (133:1) And the rest of the Psalm goes on to tell how love among brethren simply covers one from head to toe as a fragrant oil and a refreshing dew. Those of you who were at the last convention know that you can get all choked up about it with just a little thought.

There's so much phony love on every side in this cruel world; we grow almost afraid to open up to the real thing when it comes, except for John's reminder that "...perfect love casteth out fear." (I John 4:18)

But what has such love got to do with what we're supposed to feel for a color rinse or a lime shave cream? Nothing, really. TV love is bathos. Theatre love is animal. It gets harder to tell the real thing when it comes along, and even harder to open up to it for fear of burns. Yet some, if not all, of us who were

there got coated right in the middle of a C.L.C. convention with a love from outside that overwhelmed. Was it real? If you were there you know why words can't tell the story. If you weren't there but could have been you missed something; plan ahead for next time. If you're on the outside of this fellowship looking in you'll never know unless you come take a good look. You have to work at it to cut yourself out of this weave. Who wants to?

You hear a speaker whose sounds send out threads of God's Truth. You say so and the threads go back and forth. Floor committees weave threads of love into a fabric of mutual agreement and understanding. Committees report among 164 voters with but one purpose — to glorify God. The interweaving of Christian love in unity of purpose becomes a tapestry of beauty defying description. You can take three or four days of it this side of heaven without seeing it only if you're fairly hard at heart. So we say: "How good and how pleasant!"

The fabric is woven tight and thick. Lord, it's beautiful!

B. Naumann

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Scrapbook Of Tyranny

One news analyst impressed himself in amazement that the American astronauts kicked moon rocks that had been virtually unmoved for the last three to four billion years. In the same breath his article expressed the confusion which has invaded the scientific community because of the moon explorations. New discoveries forced men to change their whole picture of how the moon supposedly came into being. The perennial hope is to complement a fictitious account of the earth's own origins and the beginning of life on this planet.

This whole episode points up the flimsy foundation of godless speculation. On the one hand, a mathematical physicist computes the colossal improbability of spontaneous generation of life, and then says he accepts it because God's account of the way things were created is an unacceptable alternative.

The threats to godly confession are a real persecution. The temptation is to think that since our bodies are relatively safe, we don't have anything to worry about. Yet daily attacks are genuine, striking at the foundation of trust. There is a conspiracy of tyranny, which will not allow God to be God, where people are operating as if there were none. They wait the day when they won't even have to talk about him any more, since the goal of fleshly endeavor is to get along without God completely.

GUESSES

A particular challenge lies in the pages of editorial cant which is suggesting answers to non-existent

problems. For example, some are already beginning to talk about the legal rights of those who have died, were frozen, and supposedly will be brought back to life again after the cure for their particular fatal disease is found. Can a widow remarry when there is a prospect that the husband will be back? There are a few who have had their bodies preserved in deep freeze; but present scientific knowledge knows of no way to thaw them quickly enough, let alone bring them back to life.

And we hear of people arguing the merits of conditional marriages when people will live to be over 150 years. Surely no one should be expected to live with the same person for over 100 years. No mention is made of the simple fact that life expectancy today is still exactly as God says: 70 to 80 years.

INTOLERANCE

A common threat to faithful confessions comes from what might be called the liberal academic community. Although men and women in this group are known to argue viciously among themselves, there is virtual unanimity in their godless approach to issues of daily life involving moral judgments. Moreover, these people are intolerant of any suggestion that things aren't quite the way they thought everyone accepted. A Christian comes in for some insult and mockery at even suggesting that there is God and that He is active in history. We are expected to accept their position and are not allowed the right of presenting our own. Positions on abortion and euthanasia (mercy killing) are approached from a

completely godless foundation. In their thinking there is no alternative to population control since they have only the prospect of life on the earth with its space and resource limitations. They would not allow that men are spiritually accountable to God, that they totally fail in that accounting, that He is a God who provides a Savior from sins, and that heaven is not on earth.

OPPRESSION

Of late, national attention has been directed to the substitutes. People who do recognize some spiritual need turn rather to cults, rely on subjective spiritualism, and even satisfy a self-serving pleasure philosophy in advocating the worship of Satan. The Gospel of Jesus Christ has been rejected as a source of divine comfort since they do not recognize its power and criticize God's singular plan as an

unworkable solution to human misery.

We are living in the enemies' battlefield. The temptation is to be overwhelmed by these godless forces and their tyrannical intolerance of anything that has to do with biblical Christianity. But, we know that there is a designer of everything which our faculties sense. We know that He offers sound and necessary counsel in all matters of creature weakness and failure. His alternatives, though met with skeptic blows, are still unalterable facts. God was in Christ reconciling the world to Himself, not imputing their trespasses to them. That stands. That hasn't changed. Jesus tells us, as He told His disciples many centuries ago, "In the world you will have tribulation, but be of good cheer, I have overcome the world."

M. Sydow

A Solemn Warning

Torrential rains beginning at about 6 P.M., Friday, June 11 in the Black Hills of South Dakota brought walls of water sweeping down through Rapid City and the surrounding area. Houses were battered, trees uprooted, cars, mobile homes, and bridges swept away. Landslides and explosions rupturing gas lines and setting off fires added to the devastation resulting in an estimated one hundred million dollars in damages. More appalling was the loss of well over 200 lives.

This made the headlines for a few days. It was on the mind of most everybody and formed the topic of conversation everywhere. But after a few weeks or months such tragic events

are rarely thought or spoken of, except by those directly involved, and few there be that heed their warning lesson.

THE POINT OF NO RETURN

The lesson of Rapid City lies in this that hundreds of souls were unexpectedly, suddenly and swiftly ushered into eternity. They had reached the point of no return. For no one having passed the portals of death can come back to live even one second of his life over. It is too late then for anyone to do anything about anything and that includes the salvation of his soul, as the rich man in hell well found out. (Luke 16:23) As the tree falls so will it lie forever. "It is appointed unto men once

to die and after that the judgment.” (Heb. 9:27)

“In the midst of earthly life Snares of death surround us”. The warning of Rapid City comes to us in a vastly greater measure in the thousands upon thousands of sudden and unexpected deaths by accidents, heart attacks, strokes and the like, that occur each year as “Man is turned to destruction and carried away as with a flood.” (Psalm 90: 3 and 5) In spite of it many live as though the flood of death will always hit somebody else and will never sweep over them. Like the people in the days of Noah they heed no warning of a coming judgment as our Savior says Matt. 24:38-39: “In the days that were before the flood they were eating and drinking, marrying and giving in marriage until the day that Noah entered into the ark; and knew not till the flood came and took them all away”. The time to know and think and get security and insurance is before the flood of death takes us away or judgment comes upon us.

FLOOD INSURANCE

Insurance policies generally exclude payment for water damages. It would hardly be possible to get flood insurance for any price. But there is insurance for the damages caused by death's flood.

Death means separation, never non-existence. In physical death the soul is separated from the body and lives on. This separation of soul and body as a result of sin (Gen. 2:17) will cease on the last day when all flesh shall rise again (John 5:28-29) and souls will be re-united with their bodies. The greater terror of death is not this temporary separation of soul and body. It is another separation — the living death of eternal separation from God of both soul and body because of sin. There is no insurance against temporal death

BUT THERE IS INSURANCE AGAINST ETERNAL DEATH. It lies in the payment of the debt incurred by sin that separates us from God and the removal of sin's penalty which bars the way to Him. With the debt paid and the penalty removed we need not fear judgment in death and in the resurrection on the day of Christ's return. We can look hopefully forward to bliss for the soul with God in heaven at death and to glory for the resurrected body in the new heaven and the new earth when this heaven and earth will have passed away on judgment day. Soul and body re-united we shall then live forever with God in joy and bliss and glory. All damages of the flood of death will be forever removed.

THE PRICE OF THE POLICY

What is the price of the insurance policy that brings us such assurance through the payment of our debt and penalty? A very great price. It was paid by the redemptive work of the very Son of God. He accepted our human nature and came to earth to serve as a man for us men in our stead, in our place and as our representative, to do for us what we could never do. In His perfect obedience to the death on the cross He paid the debt of our disobedience and by His bitter agony and death He removed our penalty and blotted out the handwriting that stood against us and took it out of the way nailing it to His cross. (Col. 2:14) We are redeemed not with silver and gold but with the precious blood of Christ, as of a Lamb without blemish and without spot. (I Pet. 1:18-19)

This precious policy costs us nothing; since it has been paid in full by our Redeemer who says: “Ho, everyone that thirsteth, come ye to the waters, come ye, buy and eat; yea come, buy wine and milk without money and

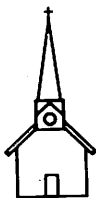
without price." Lay hold on your insurance policy written in the Word of God by the blood of the Lamb! Now is the time to get into the ark with Christ to be borne safely over the ravages of eternal death. That is the prompting of the Holy Spirit and the will of the Father in heaven of which Jesus says: "This is the will of Him that sent me, that everyone which seeth the Son and believeth on Him, may have everlasting life! and I will raise him up on the last day". (John 6:40)

Hearing is one thing and doing is another, and salvation lies in the doing, and doing is believing or faith, and he "that doeth the will of God abideth forever." I John 2:17. Jesus says Mat. 7:24-27: "Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended and the floods came, and the winds blew, and beat

upon that house; and it fell not; for it was founded upon a rock. And everyone that heareth these sayings of mine, and doeth them not shall be likened unto a foolish man, which built his house upon the sand: And the rain descended and the floods came, and the winds blew, and beat upon that house and it fell and great was the fall of it." God grant us grace through His Holy Spirit and His Word to keep our feet on the rock who says Isaiah 43:2, "When thou passest through the waters I will be with thee; and through the rivers, they shall not overflow thee".

His oath, His covenant and blood
Support me in the whelming flood;
When ev'ry earthly prop gives way,
He then is all my Hope and Stay.
On Christ, the solid Rock, I stand;
All other ground is sinking sand.

Otto J. Eckert



Church News

They Made Things Go

It is said that ten percent of the people in a congregation bear ninety percent of the burden.

Of that number there is another fraction which carries the larger load.

Like the Philippians of old, they give of themselves and their means "beyond their ability." Usually their manner is so quiet that people are not conscious of

what is going on until they are gone. Then comes the assessment of their service, as it was with Tabitha, the disciple at Joppa. Send word to Peter. "Come to us without delay." Something should be said, and perhaps more. How will we ever get along without her?

Two CLC congregations know this feeling. Others should hear!



Anna M. Tews

ANNA M. TEWS

This charter member of Faith Lutheran in New Ulm, Minnesota, was serving lunch to a painting crew at the church just a scant week before her quiet death at 78.

Most CLC people know her as the first dietician at the Eau Claire campus of Immanuel College. Working there with a kitchen that was underequipped and understaffed, she managed a new reputation for institutional cookery. Homemade rolls for Sunday breakfast. Who would imagine? A lifetime of frugal habits and the ability to put things together well — this was the need of the hour, and Mrs. Tews filled the need for two years in a memorable fashion.

In 1938 Anna and her husband Alfred came to New Ulm from Springfield, Minnesota. It was then that this couple became aware of the growing challenges to confessional integrity in Lutheranism and gratefully seized the

opportunity to work in defense of the Gospel. They became diligent students of the issues of controversy. Their dominating concern was always the saving power of the Gospel, which they saw was in jeopardy. This reporter has a vivid memory of the day when they were introduced to a recently published tract, "Declared to Be Righteous." Their first reaction was one of joy. From the title alone you could tell that this was a fine missionary tract, well suited to the work they were doing among the forgotten residents of what used to be called the County Poor Farm. When they found that the tract was actually designed to be a defense of a synodical position, they wondered quietly whether the same presses couldn't do the other too. They had a balance. Grace with some salt.

WILLIAM ARNDT

When the Christians in Alderwood Manor, Washington, gathered to praise God for the blessings given to and through the person of William Arndt, the pastor broke a rule that he holds in high regard: Do not eulogize the departed.

With some apologies for this, the preacher was moved to speak of the faith of this man. It was a biblical faith, accepting every word; it was a rugged faith, surviving trial; it was a faith which saw Jesus truly as Lord in life — using it and controlling it for His purposes; it was a faith that was productive, resulting in a life of service.

Of course you can say this to the glory of God rather than that of one of His creatures — if it is understood that Jesus Himself is the Author and Finisher of such faith.

It would have been an affront to the Savior to ignore what His Spirit has done.

Until his death at 81, Mr. and Mrs. Arndt traversed 40 miles of mountain highway to join with the people of

Redemption in worship and work. When he could not be present to help in construction of the sanctuary, the deceased hired someone to take his place. You will not be surprised to hear that the Arndts were charter members of the congregation and stalwart supporters of it throughout the twelve years of service.

When someone considers the Gospel in Word and Sacrament to be a vital life-line, you expect some fairly serious effort in favor of faithful Gospel witness. When his work as a railway postal clerk took him to Jamestown, North Dakota, he found it necessary to help establish a new congregation. This is now Our Savior's, an affiliate

congregation of the CLC. So there are two congregations which owe their existence in large part to the efforts of the William Arndts. Quite a legacy!

THEIR SPIRIT

Every congregation has known some people like this. Existence might be possible without such, but barely. They are surely God's gifts to his church. When things move in a good direction, they are His instruments for making it go. "For all the saints who from their labors rest, Thy Name, O Jesus, be forever blest!"

Please, Peter, come to us without delay. Let their spirit live among us still! Acts 9:38-42.

Rollin A. Reim

Public Offense And Its Removal

(An essay presented at the Minnesota Delegate Conference, July 25, Salem Lutheran Church, Eagle Lake, Minn. Printed at the request of the Conference.)

Our Lord Jesus and His apostles repeatedly encourage their hearers and readers to "love one another" and thus give public evidence of their sonship. Thus, in John 13:34-35, Jesus says: "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." Paul writes in Galatians 5:13: "By love serve one another," and in Colossians 2:2 he speaks of hearts that are "knit together in love." In his first epistle, St. John (I, 3:11-18) lumps all like encouragements into one brief statement: "This is the message that ye heard from the beginning, that ye should love one another. . . Let us not love in word, neither in tongue, but in deed and truth." From all these passages — and there are many more — we can only conclude that God's love

toward man ideally shall result in man's devotion to God, and that this devotion shall exhibit itself constantly in man's loving his neighbor.

A STUMBLING BLOCK

One of the passages dealing with such exhibition of love addresses itself to the question before us, that of giving offense. In I John 2:10, we read: "He that loveth his brother abideth in the light, and there is none occasion of stumbling in him." The expression "occasion of stumbling" is today closer to the real meaning of the original than "offense," for this latter word has come to mean as little as simply hurting another's feelings. Without entering into the development of it, let us state that the meaning of the Greek word is "stumbling-block" or "death-trap." It refers to any behavior on our part which might cause another to fall into sin and eventually lose his faith. Peter was such a stumbling-block for our Lord when he "savored not the things that be of God, but those that be of men," (Matthew 16:23). Paul calls the

apostles' preaching of Christ "unto the Jews a stumblingblock," (I Corinthians 1:23). The Romans are encouraged (14:13) "that no man put a stumblingblock or an occasion to fall in his brother's way." Jesus stated (Matthew 18:7), "It must needs be that offenses come; but woe to that man by whom the offense cometh," just after He had warned, "Whoso shall offend one of these little ones which believe in me," — and you know the rest of the passage. This is the word used also in that familiar passage from Romans 16, where we are urged to avoid those who "cause divisions and offenses," lest by their good words and fair speeches they deceive our hearts.

One can become a stumbling-block in several ways. One of these was mentioned in the last passage quoted, where we learned that offense is given by false teaching. Jesus refers to this also when, in the Sermon on the Mount, He states: "Whosoever shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven," (Matthew 5:19). Every false teacher, therefore, is an occasion for stumbling, a death-trap.

Another way to be a stumbling-block is to set a bad example; living, doing, speaking in a way that is inconsistent with your profession of faith in Christ. Thus Paul asks the Roman Christians: "Thou that preachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery? Thou that abhorrest idols, dost thou commit sacrilege? Thou that makest thy boast of the law, through breaking the law dishonorest thou God? For the name of God is blasphemed among the Gentiles through you." (2:21-24). Besides the sins here mentioned, stealing, adultery, idolatry, there could be added all the other transgressions of God's will, such

as, profanity, blasphemy of the Word of God and its preachment, dishonesty, drunkenness — anything whereby you cast doubt upon your Christianity or cause another to reach the dangerous conclusion: If he can do it, I can do it, too. Because it is so easy to become the causer of another man's sin, Paul exhorts us in I Corinthians: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. Give none offense, neither to the Jews, nor to the Gentiles, nor to the Church of God."

CONSIDER THE WEAK

Yet another way to be a stumbling-block is to misuse your Christian liberty without consideration for the weak or young in faith. Thus many become stumbling-blocks for the children of their own households, for example, by their deportment in the home. Paul's statement regarding the eating of meats offered to idols can be applied to every activity of Christians concerning which nothing is said, pro or con, in the Holy Scriptures, such as, card playing, moderate use of alcoholic beverages, physical activity on Sunday after one has worshipped his God, and the like. In I Corinthians 8 he writes: "Take heed lest by any means this liberty of yours become a stumbling block to them that are weak. For if any man see thee, which hast knowledge, sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols; and through thy knowledge shall the weak brother perish, for whom Christ died? But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." To the Romans (14:19-21) he writes: "Let us therefore follow after the things which make for peace, and

things wherewith one may edify another. For meat, destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offense. It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak."

Sin, whether private or public, has not gone out of style, nor will it. Sin-consciousness is something else again; and this is the reason for the fine essay at our last conference and its inclusion in the pages of the *Lutheran Spokesman*. Pastor Sydow stated there: "We cannot let the calloused indifference of the age influence us into taking sin lightly, or ignoring it completely, lest we, too, become castaways." The danger is there and we ought to fight it. Then, when we have sharpened our sin-consciousness, when we have learned again to call a spade a spade, what shall be done about it? How do we rid ourselves of these blotches upon our Christianity? How shall we remove offenses that have been placed in the path of our brethren as a danger to their faith? Surely, as we remember the many exhortations to "love one another" we will not want to leave them there! Will we? Possibly to mislead a brother and cause him to lose his faith unto eternal condemnation? Is this the way to love?

REMOVE THE OFFENSE

It is to be feared that the removal of public offense has gone out of style in some instances. There are those, perhaps, who feel that confession of sin need be made only go God, or at most to the pastor, also in the case of public offenses that affect more than God and the pastor. Perhaps there are some my age who have never experienced, in their congregational life, the beautiful feeling that prevails when a congregation is permitted to exercise its God-given privilege of pronouncing

God's absolution upon a penitent sinner, to clear the books, to cleanse the air, to show love, to remit, to loose "the sins of penitent sinners unto them."

Why is this? Is it because we are indifferent to our brother's spiritual condition? Do we feel: That is his business and we should keep out of it? Is it because, as we may have taken sin lightly, so we also take the confusion of it equally lightly? If this be so, then it is high time we look at all those passages, and heed them, that speak of admonishing a brother when he has sinned. Two examples: Matthew 18:15ff.: "If thy brother shall trespass against thee, go and tell confession between thee and him alone." Or Luke 17:3,4: "Take heed to yourselves; if thy brother trespass against thee, rebuke him; and if he repent, forgive him." And if he should have sinned publicly, affecting the entire congregation, "and if he repent," how shall the congregation have the opportunity to announce forgiveness to the penitent sinner, unless it be made aware of his repentance? When one has become a stumbling-block, must he not be considered a stumbling-block until such time as he admits to his error to those whom he has offended, puts an end to the offense, and seeks the forgiveness of the persons offended?

Dr. Francis Pieper writes in his *Christian Dogmatics*, Vol. III, p. 384: "Everyone who has made his Christianity doubtful for the congregation must . . . enable the congregation to become convinced that by God's grace he has risen from his fall. Scripture therefore expressly prohibits us to treat as brothers in the faith those who live in gross, offensive sins, that is, to act toward them as though nothing had occurred, (I Corinthians 5:11). If the grave offense of a person has become known to the congregation, also his repentance must

be made known to the congregation. . .” In *Pastoral Theology*, (p. 232ff) Dean Fritz writes: “Such as have publicly given serious offense, . . . must by a public apology remove the offense and thus be reconciled to the congregation. Such a public apology is. . . to let the congregation know that the offender is penitent and that thus the offense itself has been removed.” He goes on to say that this is true even “if a public offender has been dealt with privately and brought to repentance.”

BE RECONCILED

Isn't this what we have always believed and taught in the Lutheran Church? In the old Missouri catechisms there is a question that asks: “Should not a Christian confess his sins to his neighbor?” The answer is: “A Christian should also confess his sin to his neighbor whom he has offended and grieved and ask his pardon; for he who is not willing to do this thereby clearly shows that before God also he is not truly penitent of his sin.” Reference is made to James 5:16: “Confess your faults one to another,” and to Matthew 5:23-24: “If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar and go thy way; first to be reconciled to thy brother, and then come and offer thy gift.”

The thought is that true repentance before God also includes that we ask forgiveness of our fellow-men if we have offended them. We cannot truthfully confess our sins to God if, at the same time, we fail to remove any

stumbling-blocks we may have placed in our neighbor's path. Christ teaches that we cannot properly approach God in worship as long as we are not reconciled to our neighbor.

We do not find this question and answer in the Wisconsin and ELS catechisms. Perhaps this omission is an indicator of our times, that there is indeed indifference to the removal of public offense publicly. Nonetheless, all the catechisms speak out regarding the attitude and conduct of congregations when they are confronted with manifestly impenitent sinners — how to proceed in admonishing the sinner, what to do when the admonition is successful, what action to take in the event the sinner persists in his impenitence, and how to react if he is converted after excommunication, namely, as Paul guides the Corinthians (II, 2:8), to “confirm your love toward him.” In all instances, however, it is assumed that the public offender will have made his repentance known to those whom he has offended and sought their forgiveness.

In conclusion, it must stand, then, that there can be no forgiveness without repentance. The fact of repentance must become known at least to the ones who have been affected by the sin: if God alone, then to Him; if one neighbor only, then to him; if a group of brethren, then to them; if an entire congregation, then to the congregation. “There is joy in the presence of the angels of God over one sinner that repenteth.” (Luke 15:10)

E. Hallauer

Good Lutheran Music

Having stressed the negative side, we might now ask: Then what IS good Lutheran organ music?

Obviously, it must have the same

qualities as good hymns. The organist can do himself and his Christian listeners the most good by selecting from the vast storehouse of Lutheran

music known as the "chorale preludes." This type of prelude selects a chorale tune (a hymn tune usually of German origin) and adorns it with variations to help teach the basic thoughts of the hymn. But how is the organist to decide which of these many hundreds of chorale preludes to use at any given time?

CHOOSING PRELUDES

In the first place, the pastor chooses the hymns to fit the message of the day, especially the sermon. Therefore, the hymns will give the organist his guide to music that will teach the same message. Where possible, the pastor can be of help to the organist by choosing an opening hymn that will have chorale preludes based on its tune. Generally these will be tunes with German titles, because it is in that country, during the Luther-Bach era, that the Lord gave to the Church its heritage of virile Scriptural hymns. There are recent organ books with preludes based on all the hymns in our hymnal. However, one must choose from these with care because many of those by modern composers are poor music and very unpleasant to the ear. At any rate, the organist can always find the title of the tune above the hymn, upper right, in heavy black type. (Upper left is information about the text and words of the hymn.) Even if the organist is unfamiliar with German, he can note the spelling of the tune title. Then he can quickly look through the index in his various organ books. He will almost surely find several preludes on almost every German chorale tune. Having selected the one he wants to use, he is now ready. The chorale prelude will begin teaching the Word even before it is sung. As the worshippers hear the prelude, they recognize the tune, and the precious thoughts of that hymn are brought to mind.

If there happens to be no prelude for a certain hymn, the organist may search in the same section of the hymnal (Christmas, Easter, The Redeemer, etc.) for a hymn that has the same general thought and also has preludes available.

After the sermon the pastor may again be helpful by selecting a hymn with a chorale tune, thus permitting the organist to repeat the above procedures in finding music for the voluntary, basing it on the post-sermon hymn. Similarly, the postlude can be based on the last hymn or on the closing prayer stanza.

If the organist has led the singing well and has in addition taught the Word through his careful choice of chorale preludes, he has certainly spent a great deal of time in preparation (many more hours than his hearers realize) and has performed his duties faithfully and creditably.

FURTHER CHOICES

Certainly the organist may at times choose music other than chorale preludes. All composers of that era of great church music have written other types of worship music also. They wrote much organ music based on sacred themes of their own invention, meant to prepare the hearts and minds of the hearers for worship. There is enough of this music composed especially for church purposes so that our organists need never reach into the secular music field. Several samples of questionable secular music that are often used in Protestant churches are:

Meditation from Thais — by Massenet

Largo, from Xerxes — by Handel

Wedding March, from Lohengrin — by Wagner

Such music is indeed pretty and entertaining; but that is exactly why it is not suited for worship. It detracts our thoughts from the Word instead of

directing us toward the Word.

The usual Hammond and spinet organ books for church and home use are loaded with such popular and well known musical selections. These have their definite place, but not in connection with worship. It often happens that beginning organists are unaware of this. They may have Protestant organ teachers who know nothing about proper church music and who will therefore urge this type of music because it is what they use in their own churches. Then it becomes the responsibility of the pastor and elders to kindly guide the organist in selecting music suited for our Lutheran services.

WEDDING MUSIC

Since wedding music is often a problem, that subject must be included. At times church weddings deteriorate to little more than an emotional binge or a spectacle to display the glories of the bride and her attendants. But, brethren, this ought not so to be. In our churches a wedding is still a worship service. Therefore, the music should serve the same aim as any other Lutheran music — to glorify and edify. If the bride wants anything else, a justice of the peace should be engaged.

When the bride requests vocal or instrumental selections of the organist, the pastor should always be consulted too, for he is the one who is finally held responsible by the congregation for the total service and its doctrinal content — music included. All too often a bride will request music that is totally out of place in our services. Usually she will be happy and understanding when she is shown what should guide our choice.

In vocal music, a solo is generally least desirable because it tends to draw our attention from the message to the performer. A quartette or choir are more desirable because less attention is drawn to the individual singer. Special singers are very much in order if few or

no members of the congregation are expected in the assembly. But then the singers should strive for clear enunciation so that their words can serve to edify. Often a reasonable number of our own people will be present. Then by all means consider hymns sung by the congregation. Besides the hymns in the wedding section of our hymnal, there are many others well suited. (A few suggestions: 2, 26, 29, 33, 38, 39, 53, 215, 347, or 426 or 431 (rather than the weak tune of 436).

Again we suggest chorale preludes as the most fitting processional and recessional music. What could be more spiritually exhilarating than a processional based on the powerful and majestic **Praise to the Lord, the Almighty** (39)! What better prayer upon leaving the church than a recessional based on **Abide, O dearest Jesus** (53). The possibilities are unlimited!

To be discouraged in a worship service is the use of the standard wedding march from Lohengrin. Its image has been flagrantly tarnished by countless use in TV and movie weddings. Besides, nobody can hear that refrain without bringing to mind the facetious words that go with it. This detracts from the sacredness and dignity of the service.

There is also much other suitable music, without chorale basis, that has been written for special worship occasions, such as lofty trumpet voluntaries. We do urge the avoiding of secular music, even if its sound is churchly and fitting. Handel's water music has become very popular of late. It's character and tone is quite churchly. We do not fault anyone for using it. But why use music that was written merely to entertain a king as he floated down the river on his royal barge? Why use music just because it is pretty when we have so much music that truly

glorifies and edifies with its spiritual message!

The above suggestions for wedding music apply also as a general principle and guide in selecting music for funerals and other special occasions.

SOME GENERAL SUGGESTIONS.

Several organists have collaborated in compiling a list of organ music (see note at the end) for us. We especially had in mind the beginning organist or the small congregation that has not yet been able to acquire a library of organ music. With each title there will be listed the order number and price, also a rating of E, M, or D (Easy, Medium, or Difficult). This list contains a wealth of music for the organist of average ability, as well as for the beginning organist. Some is written for one manual, such as reed organ or piano. Some will be for two manuals, both with and without pedals. Most of it will be difficult to play on a spinet because the incomplete keyboards of such an instrument cause the organist to run out of keys. Real church music is not written for spinet keyboards. However, with effort the organist can work out many of these selections on a spinet, and this is much preferred to the unsuitable material usually found in books for such organs. The list covers the entire church year, also suggestions for weddings and funerals.

As a practical suggestion, the pastor and elders should see to it that the church has suitable music available for its organists. Music that is not satisfactory should be discarded. The serious organist will usually buy music for himself as he is able. But most of our churches have several part time organists or frequent changes in organists. Therefore, the church should supply the music. If your congregation has no organ music of its own, let the council purchase a couple of volumes for a start. Then make it an annual

budgetary item thereafter. Most churches do have a library of choir music. But a library of organ music is far more important because it is used in every service all year long.

There are many books written on good Lutheran music. They are written by men who are experts in their field. They deal with hymns for congregation and choir, with suggestions for organ selections as well as proper methods of handling an organ in our services. One that would be very helpful to every pastor, organist, choir director, and parochial school teacher is, *The Practice of Sacred Music*, by Carl Halter (\$1.50, paperback). It is written by a professor of music, but on a level that we laymen can understand, to the point, and very readable. This ought to be in every church music library.

THE GUIDING PRINCIPLE

As this series of articles draws to a close, our readers should bear in mind that we are by no means intending to lay down hard and fast rules. It has merely been our hope to awaken in our people an awareness of how important music in our churches is. For this purpose we have summarized our gleanings from many books and discussions on this subject. These are the opinions of men who are experts in their field. Nevertheless, they are only the opinions of men and, as might be expected, we find considerable variation among them. Let none of us ever seek to lay down hard and fast rules, as though Scripture has said it must be this way or that way, but no other way. So long as our pastors, organists, and choir directors, and also our people in the pew, keep in mind the guiding principle of the entire worship service — to glorify God and edify man — our church music will remain on a sure footing and serve its high purpose.

As we in our CLC churches cherish the precious Word that alone preserves

the pure Gospel in our midst, let us not fail to cherish also the good Lutheran music with which the Holy Spirit has blessed us as an aid to teaching our people that Gospel of redemption through the blood of Christ. God grant

this. Amen.

NOTE: The above-mentioned list of organ music may be obtained by sending a stamped, self-addressed envelop to: St. Paul's Lutheran Church, 106 9th Place SW, Austin MN 55912.

C. Thurow

**CHURCH OF THE LUTHERAN CONFESSION
TREASURER'S REPORT
July 1, 1971 to July 1, 1972**

RECEIPTS:	JUNE	TO DATE
Offerings	\$ 13,660.79	\$142,921.19
Memorials	14.00	349.00
Interest Earned, Reserve Account	1,279.92	1,279.92
ILC Revenue, Board & Room	—	56,642.00
ILC Revenue, Tuition	—	25,271.00
ILC Revenue, Other	—	550.00
Loan Payment, Spokesman	300.00	300.00
TOTAL RECEIPTS	\$ 15,254.71	\$227,313.11
DISBURSEMENTS:		
Retirement Fund	\$ 200.00	\$ 2,425.00
Emergency Support	—	3,000.00
Capital Investments	1,155.00	14,907.96
General Administration	217.82	3,542.97
Home Missions & Administration	5,314.39	64,403.86
Japan Mission	565.00	7,780.00
ILC, Educational Budget	6,058.41	71,137.92
ILC, Auxiliary Services Budget	6,179.74	50,501.30
ILC, Insurance	—	2,007.00
TOTAL DISBURSEMENTS	\$ 19,690.36	\$219,706.01
CASH BALANCE	\$(4,435.65)	\$ 7,607.10
CASH BALANCE, July 1, 1971		\$ 3,846.02
CASH BALANCE, July 1, 1972		\$ 11,453.12
10TH ANNIVERSARY THANKOFFERING		
Offerings & Interest	\$ 636.62	\$224,769.94

Respectfully Submitted,
Lowell R. Moen, Treasurer

COMPARATIVE FIGURES

	JUNE	12 MONTHS
Budget Offerings Needed	\$ 12,375.00	\$148,000.00
Budget Offerings Received	\$ 13,660.79	\$142,921.19
SURPLUS	\$ 1,285.79	
DEFICIT		\$ 5,078.81
	+ +	
Budget Offerings, 1970-1971	\$ 15,602.85	\$128,248.40
Decrease, 1971-1972	\$ 1,942.06	
Increase, 1971-1972		\$ 14,672.79

Board of Trustees,
L. W. Schierenbeck, Chairman

Announcements

ORDINATION

On June 18 at a 7:30 P.M. service, with the authorization of Pastor Robert Reim, president of the CLC, Wayne F. Mielke was ordained and installed as pastor of Redeemer Lutheran Church, Bowdle, So. Dakota, by Pastor W. Schaller.

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(Cover design, Pastor M. Eibs)