

*J. J.*

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

MAY, 1973

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# LUTHERAN SPOKESMAN



I GO TO PREPARE A PLACE FOR YOU





## *After Easter Reflections*

A writer in the Easter issue of *Christianity Today* (April 13, 1973) says: "Evangelical Christianity insists upon common reality. Beginning with the Resurrection it invites empirical investigation and bids the inquirer to believe on the basis of evidence. Five years ago *Christianity Today* carried an essay on the Resurrection by one of the world's leading lawyers, Dr. J. N. D. Anderson, who on the basis of the strictest standards of legal evidence argued for Christ's conquest of death. This year we invite inquirers to consult the impressive new work by Dr. Paul L. Maier, professor of ancient history at Western Michigan University. In the book, *First Easter*, Maier draws upon the latest research and, after sifting it by a professional historian's methods, opts for the conclusion that there was indeed a 'missing-body problem that Sunday morning.' "

### **A Suspicious Approach**

People of our background and religious persuasion may view such words with a bit of suspicion. We are not inclined to "prove Christianity" by an appeal to the intellect, seeking this that reason react favorably to researched evidence. We tend to agree with the statement: "When one sets out to prove the validity of the Christian religion, there is no longer a place for faith. Faith is commitment, not to what can be

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made easy to swallow by sane arguments, but to that radical voice which calls directly to us.” (LSQ, Fall 1970, p. 1) Or as J. T. Mueller, one-time dogmatician in the Missouri Synod, puts it: “Christian theology is the ability to exhibit, or preach, the Gospel, but not to prove it true by human arguments of reason or philosophy. As the Christian theologian proclaims the truth, he wins souls for Christ, but not as he endeavors to prove true the mysteries of faith by principles of human reason. This also is the meaning of the axiom: ‘The best apology of the Christian religion is its proclamation.’ Let the Gospel be made known, and it will of itself prove its divine character. Christian apologetics has therefore only one function: it is to show the unreasonableness of unbelief. Never can it demonstrate the truth with ‘enticing words of man’s wisdom.’ ” (LSP, Fall 1970, p 16.)

### Faith Not Reason

Well and good! It never is a question with us that acceptance of Christ as the Savior from sin is an article of faith, and that acceptance of the Holy Scriptures as God’s inspired Word, which sets forth the redemptive work of Christ, is also an article of faith. And all this faith is a doing of the Holy Spirit working through the power of the Gospel. Because we believe this so firmly we could be ignoring something. We may be wholly unaware that in reality we do use and rely on factual evidence, understood and accepted by “reason and senses.” We not only spend a great deal of time and study on the actual witness of Scripture, but are very much interested in the reliability and authority of the biblical manuscripts themselves. Such studies are carried on even among us according to accepted academic standards and norms of scientific research. It could be that we are not so steeped in spiritual abstractions and mysticism as we suppose.

### Background Writings

Two writings have aroused our interest in this point. One is “Lutheranism and the Defense of the Christian Faith,” by John Warwick Montgomery, presented at the 1970 Reformation Lectures at Bethany Lutheran College, Mankato, Minn., and published in the Lutheran Synod Quarterly, Fall 1970. The other: “Does Christian Faith Depend Upon Scientific Fact?” by Robert L. Whitelaw, is found in the Bible-Science Newsletter, Jan. 15, 1972. These writings bring to our attention a facet of our Christian belief which we may discount without warrant, or even completely overlook.

### The Incarnation

The point is made that human philosophies and religions have their starting point in the mind and imagination of men, but that Christianity is based on the tangible evidence that God entered history in the person of Jesus Christ, a flesh and blood being, true man among men, of whom it could be said, “that which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the word of life;. . . that which we have seen and heard declare we unto you.” (I John 1:1ff) Thus, although the Kingdom of Reason must not be confused with the Kingdom of Christ it does not follow that all things must be divided into a secular realm where reason and proof operate, and a spiritual realm where evidence has no place. Whitelaw agrees that Christian faith is “the assurance of things hoped for, and the evidence of things not seen,” (Heb. 11:1)

but pointedly questions, "Does the text mean that Christian faith is the assurance of anything hoped for, or the conviction of anything not seen. If so, then there is no difference between this kind of faith and that of the jungle savage in his witch-doctor, or of a child in Santa Claus. This latter kind of 'faith in fiction' the world is full of, the classical example in the western world being the unquestioning faith of a gullible public in the mountainous pretensions of evolutionary theory without a shred of scientific evidence, simply because the experts say it is so. Christian faith, on the other hand, is vastly and fundamentally different. It is confidence in specific promises of future action by God, . . . based upon and rooted in specific actions by the same God in time past. Furthermore, these actions in time past invariably satisfied five scientific criteria." These have to do with actions by God, not "blind chance." "They occurred at specific times and places in the natural world. They were manifest to human senses and so reported by credible witnesses. The report has been transmitted to us in a document undeniably authentic."

Montgomery says something related to this: "The facts of God's existence and of His incarnate revelation in Jesus Christ stand as objectively true and evidentially compelling wholly apart from belief in them; faith in no sense creates their facticity. They stand overagainst man, judging him by their sheer veracity and compelling force — and unless he volitionally refuses to believe, and goes against all sound reasoning in so doing, they will move him to a Spirit-produced conversion and living relationship with Jesus Christ."

More from Montgomery: "Now it cannot be stressed too strongly that his claim to divine intervention in history is solidly grounded in historical evidence. The textual case for the New Testament documents which record Christ's divine utterances and acts is so excellent that Sir Fredric G. Kenyon, director and principal librarian of the British Museum, could write in 1940 in *The Bible and Archaeology*: "Both the authenticity and the general integrity of the books of the New Testament may be regarded as finally established." The world's foremost living biblical archaeologist, W. F. Albright of Johns Hopkins University, has identified the New Testament materials as primary source documents for the life of Jesus. . . The New Testament writers claim eyewitness contact with the events of Jesus' career, and describe his death and post-resurrection appearances in minute detail. In A.D. 56, for example, Paul wrote (I Cor. 15) that over five hundred people had seen the risen Jesus and that most were still alive. The New Testament writers explicitly affirm that they are presenting historical facts, not religious fables; writes Peter (II Pet. 1:16): "We have not followed cunningly devised myths when we made known to you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty."

### The Resurrection

We will limit further discussion to that which is before us in this after Easter season, the resurrection of Christ. Whitelaw presents this in a striking manner: "When the man born blind silenced the Pharisees with those electric words, 'One thing I know, that whereas I was blind, now I see,' what else was that than scientific knowledge? And the Christian faith is grounded on an event just as certain and electrifying, the resurrection of Jesus Christ. Here was a great event in time and place, manifest to the senses and reported by witnesses, and therefore an event in the realm of scientific knowledge. On this event hangs all our Christian faith, and the Bible as well. For if the resurrection of Jesus Christ is false, if the same Jesus who

was nailed to the cross did not walk out of the tomb three days later, if all this was some monstrous illusion or hoax and therefore unscientific, then either Christ was a fraud, or the Bible untrustworthy, or both. . . Christian faith, then, is faith based upon facts rather than faith based upon fiction . . . The Scripture writers themselves constantly emphasized their testimony as scientific evidence confirmed by the natural senses. Never once do they theorize, speculate or pile assumption upon airy assumption, as do our modern evolutionists. Instead we find, "by many infallible proofs" (Acts 1:3), "whereof we all are witness" (Acts 2:32), "eyewitnesses of His majesty" (II Peter 1:16), and the magnificent passage of I John 1:1-3."

Montgomery on the resurrection: "In point of fact, we all recognize the overarching significance of death, and a very large portion of our individual and societal energies are expended in trying to postpone it (medicine), indirectly overcome it (familial, vocational, and artistic achievement), ignore it (escapist entertainment), or kid ourselves about it (funeral practices). Whether we look to anthropological evidence, psychoanalytic studies, philosophical treatments, or literary expression of the human dilemma, the reality of the problem of death for all mankind is displayed with appalling clarity. If Christ did in fact conquer this most basic of all human enemies and claim on the basis of it to be God incarnate, able to give eternal life to those who believe in him, it would be sheer madness not to take with full seriousness the biblical affirmation that 'God was in Christ reconciling the world unto himself.' "

### Our Faith

It will always be true as Luther says in his catechism, "I believe that I cannot by my own reason or strength believe in Jesus Christ, my Lord, or come to Him; but the Holy Ghost has called me by the Gospel." But that isn't because reasonable proof isn't available. The Jews at the time of Christ had scientific evidence before them. Jesus willingly gave them all the necessary proof to substantiate His claim of being the Promised One of Israel. In denying Him they went against what they factually knew to be true about Him. There is a mysterious, satanic blindness and hatred in unbelief.

Thomas was a skeptic and wouldn't accept the witness of others. Jesus granted him the tangible, scientific proof he wanted. It was available. But only the miracle of conversion makes acceptance possible. In dealing with Thomas, Jesus concluded by saying, "Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed." The written record is just as reliable evidence as the presence of Christ Himself. There is no reasonable reason why we should not join with Thomas and say "My Lord and My God."

G. Sydow

## He Lives For Me

We sometimes make the mistake of thinking that Jesus' saving work on our behalf came to a conclusion with His

ascension into heaven. We readily discern that during His earthly sojourn He lived the perfectly sinless life for us

in order that that might be credited by God to us sinners for righteousness, and that in His passion He paid the penalty for all our sinning in order that we might be acquitted of all guilt. But do we realize that Jesus to this day and to the end of time is busily engaged in His great work of bringing us in safety to the heavenly home which He has prepared for us and that to this end He is still carrying on His threefold office as our Prophet, Priest and King?

### Jesus Still Our Prophet

His work as Prophet here on earth was to reveal Himself to men as the Son of God come to earth to be their Savior from sin, from death and from the devil's power. This He did during the three years of His public ministry through His preaching and through His miracles, which substantiated the truth of His words. Before His ascension into heaven He arranged for the continuation of His prophetic office by commissioning His disciples of all ages: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world," (Matthew 28: 19,20).

Though He has now ascended into heaven, He is still engaged in directing the preaching of the Gospel. St. Paul speaks of this activity of His in Ephesians 4:10-12, "He that descended is the same also that ascended up far above all heavens, that He might fill all things. And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." These words tell us that it is Jesus, who

puts it into the hearts of men and women to prepare themselves for the preaching and teaching ministries in our churches and schools, that it is He who calls them to their respective fields of labor and moves them to follow the calls they receive through the medium of His Christian congregations. What a wonderful assurance that furnishes pastors and missionaries and teachers in the knowledge that Jesus Himself has placed them into the particular fields in which they are laboring as His spokesmen, especially at such times when they are encountering difficulties and see little fruit of their labors and discouragement seeks to dampen their spirits! How reassuring also for congregations to know that the servants of the Word in their midst have been placed there by none other than the all wise Savior Himself! And how comforting for all of us in our concern over the shortage of laborers in the harvest of the Lord that we can appeal to our almighty, ascended Jesus for the solution of this distressing problem!

### Jesus Also Still Our Priest

As our Priest, it once was Jesus' great assignment to effect reconciliation between the offended God and us sinners, who had offended Him so grievously with our manifold transgressions of His holy will. This He did by offering to God His perfect obedience as our substitute and His holy, precious blood and innocent suffering and death in expiation for our guilt. That God accepted what He had done and suffered on our behalf as the perfect atonement for all the sins of all men of all times, including yours and mine, He testified to all the world by raising Jesus from the dead, as St. Paul tells us Romans 4.25, (Christ) was delivered for our offenses, and was raised again for our justification."

But it is the priest's duty also to intercede with God on behalf of the sinners. This also Jesus continues to do for us as long as we live. St. John speaks of this continuing activity of our Savior in the well-known words: "If any man sin, we have an advocate with the Father, Jesus Christ the righteous; and He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." (1 John 2:1.2). The writer to the Hebrews expresses this same comforting truth, saying: "He ever liveth to make intercession for them that come unto God by Him." (Hebrews 7:25).

How cheering it is for us to know that when through the weakness of our flesh we believers still stumble and fall into sin, as happens only too frequently, and when Satan accuses us before the throne of God, Jesus as our spokesman pleads our case and points to the perfect atonement He has already made for every sin of ours. His intercession on our behalf is effective and we continue to stand acquitted before God.

#### Jesus Also Still Our King

Of our Jesus, who has vanquished the Prince of this world and reestablished the Kingdom of God here on earth, we are told that at His ascension into heaven: "God set Him at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under His feet, and gave Him to be head over all things to the Church, which is His body, the fulness of Him that filleth all in all." (Ephesians 1: 20-23). We, who believe in Him as our Savior and trust in His righteousness

for our salvation, are now the citizens of His Kingdom of Grace. So also are all others who cling to Him in that faith. We comprise His Holy Christian Church. Satan, the vanquished Prince of this world, however, spares no effort to get us individual believers back into his clutches and to destroy the Church as a whole.

But how comforting it is for us to know that our final salvation and the continued existence of the Church does not depend on our weak human powers and resources but is watched over and preserved by our almighty and victorious King Jesus, who declares: "All power is given unto me in heaven and in earth." (Matthew 28:18); and, "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." (John 10:27.28). That same Jesus has promised concerning His Church: "The gates of hell shall not prevail against it." (Matthew 16:18). With Him at the right hand of God, enthroned as the King of kings and Lord of lords, we can rest assured that He will so govern and order all things in the world in general and in our own personal lives that they must work together for our good and the welfare of His Church, so that we may finally be with Him forever in His Kingdom of Glory.

Rejoice then and thank Jesus that He not only once lived and died for you but also still lives and is active on your behalf as your Prophet, Priest, and King to bring you in safety to that home above which He has prepared for you in His everlasting Kingdom above.

# The Most Terrible Punishment For The Most Terrible Crime

What is the most terrible crime ever committed? If we try to answer that question by looking through history books and newspaper records we will have a hard time deciding the answer. Every age of the world has had its share of terrible crimes. Indeed, every newspaper brings another account of some crime. Crimes against American prisoners of war have been brought to our attention in recent weeks. Future days may bring crimes that are even worse in their terribleness.

But, any and all of the crimes you can think of in secular history are as nothing compared to the crime of rejecting the Gospel, of refusing God's grace in Christ Jesus. Other crimes affect the material possessions of people, or worse than that, their bodily welfare. The crime of murder even destroys physical life. But, the crime of rejecting God's grace in Christ results in destruction of both soul and body in hell. The most terrible punishment is reserved by God for the most terrible crime!

## What Happened To The Jews In Their Unbelief

The Lenten Season is ended. We have celebrated the glorious Easter festival. But, surely we have not forgotten altogether the Passion History of our Savior which we heard! Included in this history is the story of the refusal of

God's grace in Christ on the part of the unbelieving Jews, especially their religious leaders. They committed the most terrible crime! The most terrible punishment also came upon them. Jesus foretold it: "The days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation." (Luke 19:43-44) That great tribulation, "such as was not since the beginning of the world to this time, no, nor ever shall be," (Matthew 24:21) is now a matter of history. It happened in the year 70 A.D., 1900 years ago. Terrible? Yes, indeed! Josephus, the Jewish historian, tells us that 1,100,000 Jews died and 97,000 were taken captive by the Roman armies.

Can anything be worse than that? Yes! What was far worse was also foretold by Jesus, speaking to the unbelieving Jews. "Behold, your house is left unto you desolate. For I say unto you, Ye shall not see Me henceforth till ye shall say, Blessed is He that cometh in the name of the Lord!" (Matthew 23:38-39) Jesus departed from the temple, from the city of Jerusalem, and from the people who had rejected Him in unbelief. They would see Him again only on Judgment Day when they would be forced to acknowledge Him as the Messiah sent by the Lord. They would suffer eternal damnation!



### Our Attitude Toward The Gospel

When we hear what happened to the Jews because of that most terrible crime of rejecting God's grace in Christ, we should not only think of the unbelieving Jews. We should think of ourselves. We should examine ourselves as to our attitude toward the Gospel. Do we take it for granted? Because God has blessed us with the true Gospel for so many years do we treat it with indifference? Is it a matter that we can take or leave, as we please? Surely, when we think back upon the past Lenten Season and remember that Jesus suffered and died and shed His holy, precious blood for us, that we might not perish in hell, we should say with the Christian poet:

"I'll treasure in my memory, O Lord, all Thou hast done for me." Likewise, in this glad Easter season when we ponder the angel's message: "He is risen!" let not our Hallelujahs be thoughtless,

repetitious and hollow echoes reverberating through our church buildings. Rather, let us worship our risen Savior and Lord in spirit and in truth! From our hearts let us sing with joyous conviction:

"He is arisen! Glorious Word!  
Now reconciled is God, my Lord.  
The gates of heav'n are open.

My Jesus did triumphant die,  
And Satan's arrows broken lie,  
Destroyed hells direst weapon.

Oh, hear! What cheer!  
Christ victorious! Riseth  
glorious! Life He giveth!  
He was dead, but see, He liveth!"

What then should be our attitude toward this glorious Gospel? We are still living and we still have the opportunity to hear and believe it. May God keep us in His grace and in the true faith in Christ Jesus so that we ever treasure His gracious Word of Salvation. Amen.

M. H. Eibs

# Church News

## Installation In Texas

When Pastor Arvid Gullerud was installed in Sepulveda, California, last fall a chain action started which will ultimately affect parish life in many locales. The congregation which Gullerud had previously served in Spring, Texas (suburb of Houston), was ministered to by the Rev. Paul Albrecht, retired president emeritus of the CLC. A vacancy was soon created at Our Savior's in Jamestown, North

Dakota, when Pastor Dale Redlin left to take up the work in Spring. The call of Jamestown, in turn, was accepted by Pastor Paul Fleischer of Holy Cross in Phoenix, Arizona. As you might expect, the interim pastor of Bethel in Texas soon became the interim man in Phoenix. President Albrecht must wonder what his next address will be, as the Phoenix congregation takes the usual steps which will create a vacancy in another field!

### The Chain

The chain effect continues until a candidate for the ministry, usually a new graduate of the Seminary, occupies a position without leaving another behind. If it were not for the flow of new manpower such as we have been enjoying, a body like the CLC would have a panic situation whenever the call chain starts. But the Lord has been pleased to continue His gifts in the form of dedicated young people who see the glory of a career in the Word ministry. And He has given us a splendid instrument for preparing them at Immanuel in Eau Claire. In view of that, one dares to speak of the benefits which attend these pastoral transfers — expensive and painful as they often are. One pastor who has moved several times estimates the unprogrammed extra expenses in the thousands, on an average. Congregations and mission boards carry an equally heavy burden in moving expenses and parsonage adaptations.

The benefits? Freshness, mostly. There is always a fresh surge of zeal in both pastor and people when they establish a new relationship. Perhaps a bit of carnal concern for image, enters in, but far above that the zeal of joy in finding new people who share the same spiritual commitments and aims. Since even lovers take each other for granted after a while, we shouldn't be surprised that the disciples of Jesus begin to chafe over one another's frailties and foibles. There was dispute among the Twelve right in the Upper Room, in the very presence of the Good Shepherd. Christian love overcomes the handicaps of personality conflict, of course. But the work enjoys their absence, though it be but for a season. And so it is at every new beginning.

Then there is the freshness of communication. Attention picks up with a new voice and a new way of presenting

the same life-giving truth. This in turn stimulates the preacher who is conscious of audience response.

So it isn't all bad, these changes. Even when there has been a happy and productive relationship, graced with much Christian love. And this is more the rule than the exception.

### Springtime

Installations are pretty much alike. But it is always stimulating to hear such reports as the following, written by Mrs. Rudolph Mueller:

For the members of Bethel Evangelical Lutheran Church of Spring, Texas (Houston area), it was an unusual and impressive sight to see four pastors at the altar on the morning of January 28, 1973. The joyous occasion was the installation of the Rev. L. D. Redlin as their pastor.

Performing the rite of installation was the Rev. Paul G. Albrecht, President Emeritus of the CLC, assisted by the Rev. Max M. Groeschel, Pastor Emeritus of Houston, Texas, and the Rev. Daniel Fleischer of Corpus Christi, Texas.

Using Noah as an example of a true "Preacher of Righteousness," Pastor Albrecht preached an inspiring sermon based on Genesis 6.9, exhorting both the shepherd and his new flock to remain true to the pure Word and "walk with God" in righteousness.

Several families from Zion Lutheran, a sister congregation in Corpus Christi, helped celebrate the occasion by participating in the morning worship service and staying for a fellowship dinner enjoyed by all in attendance.

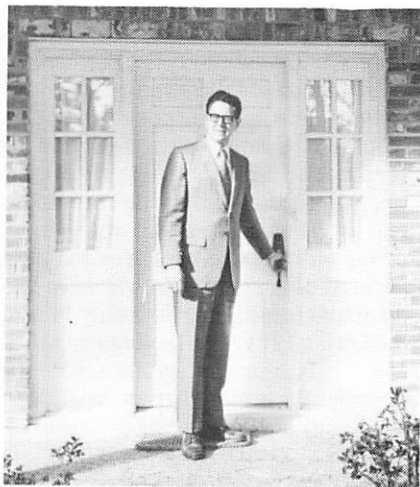
In the ten years since his ordination, Pastor Redlin has served Our Redeemer congregation in Pueblo, Colorado, Redeemer in Cheyenne, Wyoming, and Our Savior's in Jamestown, North Dakota. He is

presently serving on the Board of Education of the CLC. He is married to Hope Olmanson and their children are Julie, 14 and Mark, 9.

During the three month vacancy following former Pastor Arvid Gullerud's departure to accept the Call from Servant of Christ Lutheran Church in Sepulveda, California, the

members of Bethel had been privileged to be served by Pastor Paul Albrecht. The congregation acknowledges with grateful hearts to Almighty God both this privilege and the blessing of our Call being answered "in good measure, pressed down and shaken together, and running over."

Rollin Reim



Bethel of Spring, Texas

The Rev. Dale Redlin

## Thoughtful Prayer

How long does it take to pray the Lord's Prayer — thoughtfully? Can it be done in 35 seconds? Our Christian sensitivity rebels against the very idea of applying such a technical approach to an activity of faith, of probing into a matter of such private concern. And yet the Lord's Prayer is not entirely a matter of private concern, for we pray it together every Sunday morning. And when we do, our Christian sensitivity is often aroused, for we are disturbed

when our thoughts cannot keep pace with the words we speak. Often there are distractions that compound this difficulty. It is really possible to pray the Lord's Prayer thoughtfully in 35 seconds? That's all the time that was devoted to this beloved prayer in a Sunday morning service, according to a tape recording.

### A Precious Prayer

The Lord's Prayer is brief. Our

English version contains only 70 words, and 50 of them are of one syllable only. The beauty of this prayer lies in the depth of meaning conveyed by its few and simple words. It is a precious prayer because it comes from the lips of our Savior Himself. The disciples had urged Him, "Lord, teach us to pray." This prayer was His answer. It is a divinely formulated prayer incorporating all our needs of body and soul in a simple, yet profound, wording. It is a prayer in which Jesus shows us which things, in His estimation, should always come first in our life. It is a blessed prayer, for by it we come to the mercy seat of God with all our needs and offer our praise in words that His own Son taught us. Who knows our needs better than Jesus? Who understands the Father's heart better than He? Every faithful approach to the Father in the words of this prayer has the assurance that He hears us and is anxious to grant our request.

### Our Difficulty

Is it possible to pray the Lord's Prayer thoughtfully in less than a minute? In private we can speak it slowly and carefully, and if our thoughts should begin to wander, we can always start over. But in public worship the prayer moves steadily on in word, and if our thoughts fail to keep up, we feel frustrated and uneasy about this failure. When two or three services are held on a Sunday, pastors especially must contend with this problem. When meetings within the congregation adjourn, it is not uncommon to hear, "We'll close with the

Lord's Prayer." Then there is to be a quick shift in concentration from the business at hand to the words of the Lord's Prayer. This quick adjustment is not always satisfactorily made.

### Is There No Solution?

How can we use this prayer of our Lord more thoughtfully? In private we know how to correct our failures. But on Sunday morning we cannot stop the prayer and begin again. Therefore we need to come to church prepared to pray. Just as the pastor and the organist spend many hours in preparation for their role in our Sunday worship so that it may be meaningful and harmonious, so let us who come to be edified prepare ourselves for those portions of the service in which we take an active part. Let us be ready to pray the Lord's Prayer by having our hearts and minds saturated with its meaning. Then our thoughts will more easily keep pace with our words.

Most of us learned the meaning of the Lord's Prayer from Luther's Small Catechism. If we renew our study of this little book, our use of the Lord's Prayer will take on new meaning. We can also keep our Hymnal open during the prayer, following the words with our eyes so that our thoughts are less likely to stray. And we can ask the Holy Spirit to help us. He inspired David to write: "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer." (Psalm 19:14) He will surely help us to pray this Masterpiece of all prayers in a truly thoughtful manner.

Egbert Albrecht

# Overflowing Heart

May heart is overflowing  
With gifts Christ bought for me;  
Oh, let it spill this blessing  
For all the world to see!

My heart in overflowing  
Will prompt my lips to speak  
And to some lost ones showing  
How peace in Christ to seek.

Elsa Romberg

## Sunday

How good to go to the house of the Lord  
To sing and hear His most precious  
Word!  
How good to receive food for the soul  
That soothes and makes our spirits  
whole!

How good it was to sing praises to God  
Receiving forgiveness where wrong we  
trod!  
How good to bring home His joy so blest  
That makes this day His day of rest.  
Elsa Romberg

## Announcements

### Wisconsin Delegate Conference

Date: May 27-28, 1973 (Sun-Mon)  
Host: Faith Lutheran Church  
Markesan, Wisconsin  
Rev. E. Albrecht, Pastor  
Time: Beginning at 7:00 p.m. May 27  
Closing at 12 noon May 28  
Item: "Providing for the Ministry of  
the Word" —

Mr. Frank O. Paull, Jr., Marquette,  
Mich.  
Item: Reports of CLC Boards  
Delegates, pastors, teachers,  
visitors are requested to announce (or  
excuse) in time to the host  
congregation.  
James E. Sandeen, Sec.

### Address Change

Pastor L. D. Redlin  
19511 North Freeway  
Spring, Texas 77373



#### READINGS FOR JUNE

"Ye shall be baptized with the Holy Spirit not many days hence." This Ascension Day promise of our Lord appeared in the last reading for May. The highlight of June for God's people is our commemoration of this promise's fulfillment — The Festival of Pentecost (June 10). Accordingly, our devotions for this month center about the person and work of the Holy Spirit. When the selections are short, be sure to spend more extra time in meditation and-or discussion. The numbers in parentheses are intended to draw your attention to key verses.

#### Thou Holy Light, Guide Divine Oh, Cause the Word of Life to Shine!

- |         |  |
|---------|--|
| June 1  | Acts 5:1-11 (3-4) I believe in the Holy Ghost, the Lord.   |
| June 2  | Job 33:4 and John 3:5,6 . . . and Giver of Life,   |
| June 3  | John 15:26 Who proceedeth from the Father.   |
| June 4  | Galatians 4:1-6 (6) . . . and the Son,   |
| June 5  | Eph 1:2-14 (13-14) Who with the Father and the Son together is worshipped and glorified.             |
| June 6  | II Peter 1:16-21 (21) Who spake by the Prophets.   |
| June 7  | Joel 2:28-32 An ancient prophecy of Pentecost.   |
| June 8  | John 16:7-15. The Comforter promised.  |
| June 9  | John 7:37-39 With the outpouring of the Spirit comes water of Life.                                  |
| June 10 | Acts 2:1-13 Pentecost, The Feast of the Holy Spirit.   |
| June 11 | Acts 2:14-21 Peter's Pentecost Sermon, Part I.   |
| June 12 | Acts 2:22-41 Part II. The Spirit at Work.  |
| June 13 | Acts 10:44-48 The Spirit fills ALL believers.  |
| June 14 | I Corinthians 2:9-14 Our need of the Spirit.   |
| June 15 | II Tim 3:13-16 Spirit-moved men wrote God's Word.  |
| June 16 | II Cor 5:18-6:2 (19-20) Spirit-filled men proclaim God's Word.                                       |
| June 17 | II Tim 1:6-10 (9-10) Through the Word the Spirit calls men to Christ.                                |
| June 18 | Rom 3:9-20 The Holy Spirit uncovers our sins that we might be led to repentance.                     |
| June 19 | Rom 10:13-17 The Holy Spirit creates Christian faith in us by the Gospel.                            |
| June 20 | Eph 2:1-6 The Spirit Himself gives us the strength to believe the Gospel.                            |
| June 21 | II Cor 5:11-17 (17) The quickening Spirit kindles new life.  |
| June 22 | I Pet 2:25 The Holy Spirit turns people completely around.   |
| June 23 | Rom 5:1-11 Personal justification comes to men by the power of the Holy Spirit.                      |
| June 24 | Gal 2:15-21 (16, 20) Through faith alone the Holy Spirit bestows on men the righteousness of Christ. |
| June 25 | Rom 8:14-18 The enlightening gifts of the Spirit.  |
| June 26 | I Thess 4:3-7 The Holy Spirit enables the Christian to serve God.                                    |
| June 27 | Gal 5:16-23 The Holy Spirit leads us to glorify God and to love each other.                          |
| June 28 | I Cor 6:19, 20 The Indwelling Spirit.  |
| June 29 | I Pet 1:3-5 The Holy Spirit keeps us in the faith.   |
| June 30 | Acts 7:51-60 Kept.   |

**CHURCH OF THE LUTHERAN CONFESSION**  
**Treasurer's Report**  
**July 1, 1972 to April 1, 1973**

<b>RECEIPTS:</b>	<b>MARCH</b>	<b>TO DATE</b>
Offerings	\$ 12,618.96	\$122,254.31
Memorials	5.00	413.00
Payment on Spokesman Loan	200.00	400.00
<b>TOTAL RECEIPTS</b>	<b>\$ 12,823.96</b>	<b>\$123,067.31</b>
<b>DISBURSEMENTS:</b>		
Retirement Fund	\$ 310.00	\$ 2,790.00
Capital Investments	1,155.00	10,926.48
General Administration	106.90	3,357.90
Home Missions & Administration	5,973.07	59,516.03
Japan Mission	565.00	7,085.00
Immanuel Lutheran College, Regents	4,300.00	38,700.00
Extra Budgetary	—	472.20
<b>TOTAL DISBURSEMENTS</b>	<b>\$ 12,409.97</b>	<b>\$122,847.61</b>
<b>CASH BALANCE</b>	<b>\$ 413.99</b>	<b>\$ 219.70</b>
<b>CASH BALANCE, July 1, 1972</b>		<b>\$ 11,453.12</b>
<b>CASH BALANCE, April 1, 1973</b>		<b>\$ 11,672.82</b>

Respectfully Submitted,  
 Lowell R. Moen, Treasurer

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**COMPARATIVE FIGURES**

	<b>MARCH</b>	<b>9 MONTHS</b>
Budget Offerings Needed	\$ 14,256.00	\$128,304.00
Budget Offerings Received	\$ 12,618.96	\$122,254.31
<b>DEFICIT</b>	<b>\$ 1,637.04</b>	<b>\$ 6,049.69</b>
+ +		
Budget Offerings, 1971-1972	\$ 12,446.82	\$107,207.67
<b>INCREASE, 1972-1973</b>	<b>\$ 172.14</b>	<b>\$ 15,047.64</b>

**BOARD OF TRUSTEES,**  
 L. W. Schierenbeck, Chairman

9003647 96 9 139  
SCHALLER, PAUL REV. MRS.  
22276 N 6th St.  
CASTRO VALLEY CA 94546