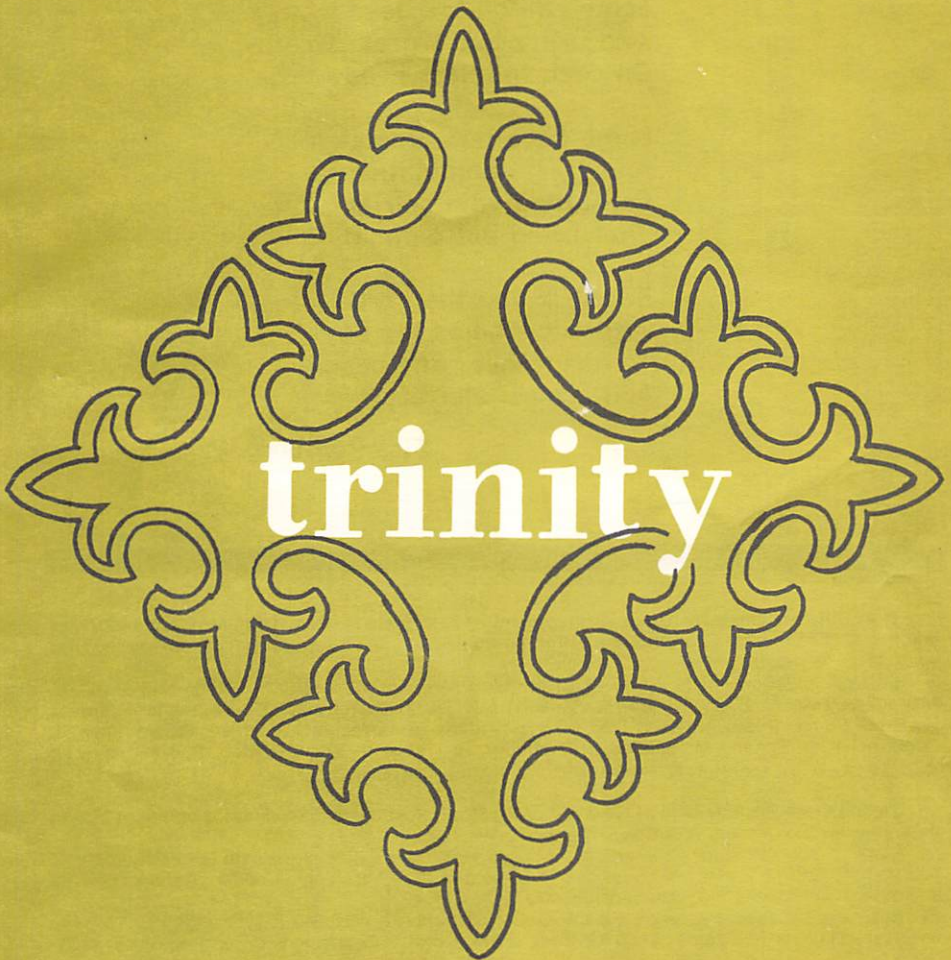


July 1974

Vol. 17 No. 1

LUTHERAN
SPOKESMAN



False Ways

Has the world forgotten
Deuteronomy eighteen
For revived is witchcraft
And false prophets are seen?

Some trust in the stars;
Some call on the dead
And bring God's great wrath
On each faithless head.

Some have now forgotten
And trust abomination
Consulting vain spirits
That bring but damnation.

But seek you the Lord
Who alone holds the key
To forgiveness and peace
And a blest eternity.

Elsa Romberg

The Lutheran Spokesman, published monthly at 22 N. State St., New Ulm, Minnesota 56073, as an official organ of the Church of the Lutheran Confession, the issues appearing during the first week of each month.

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Second Class Postage paid at New Ulm, MN. 56073. Postmaster: Send notice on Form 3579 to the Lutheran Spokesman, P.O. Box 63, Sanborn, MN 56083.

Material submitted for publication should be sent to the editor one month before the date of publication. Church and school news should be sent to the Church News editor. Announcements and other short notices should be sent directly to the editor.

Business Manager: Pastor M. Eibs, P.O. Box 63, Sanborn, MN. 56083. Subscriptions: \$2.75 for one year; \$5.00 for two years; \$7.00 for three years. Group subscriptions to congregations, \$2.25.

No Barrier?

With all the publicity being given the Missouri Synod crisis by the public and religious press, other items of religious significance can easily be pushed into the background. Recently, a group of Lutheran (representing the three largest Lutheran bodies) and Roman Catholic theologians issued a 5000 word joint statement which they heralded as a landmark in their ongoing effort to bring their churches closer together. After extensive discussion, these men affirmed that "the primacy of the Pope, renewed in the light of the Gospel, need not be a barrier to reconciliation" between their respective churches.

It was bound to happen sooner or later. The ecumenical spirit, so evident among both Protestants and Roman Catholics this last decade, has led to a repeated effort to surmount obstacles which seemed insurmountable only a generation ago. The doctrinal differences were just too great. But now, things have been happening which leave the impression that great strides are being made to return to pre-Reformation unity. Both Catholics and Protestants (including much of Lutheranism) have relaxed previous restrictions governing relations with each other. Inter-faith dialogues are carried on; community worship services encompassing churches of every major denomination have been held; and now this: belief in papal infallibility is no longer a barrier to unity.

Reaction

The co-chairman of this Lutheran-Catholic dialogue, Dr. Paul Empie, reports that he has received a great deal of critical mail from Lutherans

who claim he is selling out to the Pope. While he attributes some of this adverse reaction to a misunderstanding of the statement, he also claims that prejudice and bigotry may be responsible for the continuing 400 year split between Lutherans and Catholics. It is his view that a new attitude toward the papacy on the part of Lutherans would go a long way toward eradicating some of these prejudices.

Who Has Changed?

For two opposing and contradictory views to be reconciled, there has to be considerable adjustment. One side has to give in all the way, or there has to be compromise with both sides giving in part of the way. It is as simple as that. And no great insight into these discussions is required to see who has given ground. There has been much talk about the "new" Roman Catholic Church, about the sweeping changes it has undergone in recent years. Indeed, there have been great changes, but they have come almost exclusively in the area of liturgical form and tradition. In the area of doctrine the Roman church remains basically the same church from which Luther separated himself 450 years ago. None of their unscriptural positions including the famous Council of Trent anathema (curse) on the teaching that a sinner is justified by faith in Christ alone - none of these beliefs have been rescinded.

During the discussions, noticeably absent was consideration of two primary scriptural doctrines - justification by faith and the authority of Scripture. Why? Because it was thought there was no need. In these

areas they felt there was substantial agreement. If that is the case, then who has changed?

One thing is certain, the position of the Roman Catholic Church has not changed. The confessions of the Roman church are clear and remain binding. As recently as Vatican II the primacy of the Pope was reaffirmed: "Our Lord placed blessed Peter over the other apostles, and instituted in him a permanent visible foundation of unity of faith and fellowship. And all this teaching about the institution, the perpetuity, the force and reason for the sacred primacy of the Roman pontiff and of his infallible teaching authority, this sacred synod again proposes to be firmly believed by all the faithful."

The Antichrist

There is no way a Bible-believing child of God can be reconciled to that position. Scripture speaks of no human being to whom Christ has given lordship over all His Church, no one to whom He gave authority to decree doctrine. Infallibility belongs only to Christ and His holy Word. The rock upon which Christ's Church is built was not Peter, but his confession of faith in Christ. It is against this that the gates of hell shall not prevail.

The apostle Paul in describing a sign

of the last days, speaks of the spiritual destruction brought about by the Antichrist, that "man of sin. . . who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God." (II Thess. 2:3-4) Are these conciliatory words? Far from it! Rather, a strong warning against that "son of perdition" who, appearing of God and as God, actually exalts himself above God by opposing His very Word and grace. Of this "mystery of iniquity" beware! He is of Satan, deceiving them that perish.

Study II Thessalonians 2 and look into the Book of Concord and read what our historic Lutheran confessions (to which we all subscribe) say about the papacy. Then ask yourself whether papal primacy could ever be reconciled with what the Scriptures teach and what we believe.

The papacy and its power remain the same as it was in the days of Luther. It hasn't changed - nor should a believer's attitude toward it. The Pope is the "very Antichrist." It is difficult to conceive of a greater barrier to conciliation.

-D. Schierenbeck

The Exorcist

THE EXORCIST has proved to be the greatest current screen attraction, threatening to outgross THE GOD-FATHER which brought in 105 million dollars in 1973. It is a portrayal of the power of evil spirits. Among those who reject God's word there are two views in our day regarding the devil and evil

spirits. On the one hand are those who consider a belief in their existence a foolish superstition harking back to the middle ages and as far beneath our enlightened time as is a belief in witch doctors. On the other hand there are those, (among them highly educated people) who not only believe that the

devil and evil spirits exist but believe in him and worship him. Satan cults are found all over the world and also in our country. They have places of worship, altars, black masses, and other weird and eerie rituals and practices.

The Great Need Of All

Both are in the same boat. The one who doesn't believe the devil exists is as much under his power as the one who believes he does exist and worships him. For the old serpent tempted our first parents. They fell, and as a result the whole human race is corrupted by sin, separated from God, subject to eternal condemnation and in Satan's dominion. For all there is salvation only in Him of whom we read: "For as much then as the children are partakers of flesh and blood, He also Himself that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." (Heb. 2:14-15) The Son of God in our flesh became our substitute, paid the debt of our transgression and removed its penalty. He purchased and won us from death and the power of the devil; not with gold or silver, but with His holy precious blood and His innocent suffering and death, so that we might live under Him in His kingdom. The word of "exorcism" that delivers us from Satan's power is Paul's word to the trembling jailer at Phillipi: "Believe on the Lord Jesus Christ and thou shalt be saved." (Acts 16:31) That is the faith in which we should steadfastly resist the adversary who as a roaring lion walketh about seeking whom he may devour. (1 Pet. 5:8-9)

Evil Spirits About Us

THE EXORCIST correctly assumes that the devil and other evil spirits are walking about. Satan was there to enter the heart of Judas and lead him to betray his Lord. (John 13:27) The devil is there to take away the word out of the

hearts of hearers. (Luke 8:12) Seducing spirits bring false doctrines into the church. (I Tim 4:1) Satan is in the papacy which is after his working with all power and signs and lying wonders. (II Thess. 2:9) He tempts the married to unfaithfulness (I Cor. 7:5), and the single to fornication. He filled the hearts of Ananias and Sapphira (Acts 5:3) and led them to lie. Evil spirits are behind the current errors in the church, the new morality, the situation ethics, and the moral corruption and spiritual wickedness in high places of our day. They clothe all of them with garments of light to cover up their underlying evil. Today, if ever, we need to take the shield of faith to quench all the fiery darts of the wicked one (Eph. 6:16) and to wield the sword of the spirit (Eph. 6:17) which is the word of God, so that we might stand fast in all its truths against the powers of darkness that surround us.

What About Bodily Possession?

This is the question touched upon by THE EXORCIST. Bodily possession by an evil spirit differs from spiritual possession where the person willingly follows the promptings of Satan. In bodily possession the evil spirit takes over the control of the reason, will and personality of the possessed one and directs his words and actions so that the evil spirit becomes the responsible agent for them. We have an example of this in Mark 5 where the possessed man, driven into the wilderness, dwelt in the tombs, broke fetters and chains with which he was bound, unclothed himself, uttered fierce cries and cut himself with stones. In this he was directed by evil spirits who spoke to Jesus, using the voice of the possessed one, who was as much a torment to himself as a terror to others.

Such bodily possession occurred frequently in the days of Christ and the apostles. (Acts 16:18 and 19:13-16) This

was a most critical point in the history of God's kingdom. Our Savior had come to earth to destroy the works of the devil. (I John 3:8) Angels sang at His coming, but devils raged. God permitted them to express their rage by bodily possessing many to challenge the Stronger One, so that He might be proved to be the Master of them all. His exorcising them was a portent of His final victory on Calvary which crushed the serpent's head.

Does It Ever Occur Today?

That bodily possession can occur today we will not deny. In extremely rare cases people go out of character, use foul and obscene language, utter profanity, and blaspheme God, as though some evil spirit is using their tongue. Sometimes they do not remember what they said or did, or otherwise knowing it, bitterly lament it as something they did not mean, and wonder whether they can be forgiven. Such cases cannot always be explained by degenerative changes, inebriation or mental illness and perhaps will never be fully understood. But it can be said that in general there are no such bodily possessions by evil spirits in our day. THE EXORCIST has the bad effect of leading some to imagine that they are so possessed. They faint, become nauseated, have a feeling of great anxiety, and cannot sleep for nights on end. Many are running to priests and psychiatrists. We ask: Does this film produce a fascination with evil that involves its viewers in this evil? Evidently there are other things that make this film potentially degrading and harmful; since in some localities those under 18 are prohibited from viewing it. Is not then this whole enterprise of making money by a portrayal of the working of evil spirits in

itself a work of the devil?

What About Exorcism Today?

The Roman Catholic Church still practices exorcism or casting out evil spirits, and the practice is currently common in some Protestant charismatic groups. Following Luther, Lutherans at first retained exorcism in the baptismal formula with the words: "I adjure thee, thou unclean spirit in the name of the Father, the Son and the Holy Ghost that thou come out and depart from this servant of Jesus Christ." But this usage gradually disappeared and no formula of exorcism exists in the Lutheran Church today, nor did Luther think very highly of exorcism even though he did not eliminate it from the baptismal formula. He considered exorcism to belong to the apostolic age. He writes:

"We should not and cannot now drive out devils with certain ceremonies and words, as the prophets, Christ and the apostles have done. Rather we should pray in the name of Jesus Christ and admonish the Church to prayer that the dear God and Father of our Lord Jesus Christ through His mercy would deliver the possessed ones." He rejects the artful superstitious practices of exorcism in the church of Rome as detrimental to true faith. In a letter in 1545 he recommends for Baptism, reciting the Creed, a fitting prayer, and the Lord's Prayer rather than the elaborate formulas of exorcism he had been brought up with. We too need God's Word and prayer to resist the devil. He is about us and is no myth. Therefore "put on the whole armor of God, that ye may be able to stand against the wiles of the devil." (Eph. 6:11) "Resist the devil and he will flee from you." (James 4:7)

Otto J. Eckert

The Bible in Transition—VI

The Vulgate

Another early translation of the Bible worthy of special attention because of the position it held in the early New Testament church is the Latin Vulgate. It was not the first Latin translation. A version known as the Old Latin (Itala) existed already in the middle of the second century, but its origin is obscure. Evidently there were many revisions of this translation, so much so that this was said: "The great want of uniformity in the copies current in the latter part of the fourth century led to the revision undertaken by Jerome, which now bears the name of the Latin Vulgate." This was authorized by Pope Damasus in 383.

Jerome was a most learned scholar of his day. We are told that he "proceeded cautiously, making as few changes as possible, so as not to arouse those who, as he says, thought that ignorance was holiness." That Jerome should make such a comment indicates that the problems of translators never change. We see something of this even now in those who tend to consider the King James Version the inspired Word and will hardly tolerate another English translation. Historians record that "Jerome's revision and new translation (completed in 405) encountered much opposition, which greatly irritated his temper and betrayed him into contemptuous abuse of his opponents, whom he styled as 'bipedes asellos' (two-footed donkeys). But, by inherent virtues, rather than external authority, it passed into such current use that in the eighth century the Vulgate was the common version in the Western churches."

Although the Vulgate became the generally accepted version for perhaps the longest time of any, its acceptance by the rank and file of Christians was not a critical or vital matter. It wasn't only this, that copies were rare and not available for common use, and that illiteracy was widespread and prevented its use, but that the Roman church itself did not rest its teaching on biblical authority, and thus did not call upon it for witness and proof. Rather, use of the Bible was not only discouraged but even forbidden to the laity.

Although directed toward another translation, in this connection, too, this comment is fitting. "In trying to think ourselves into the position of Tynedale's opponents it is necessary first to realize that in the foreground of religious thought at the time was not the 'open Bible,' but the 'teaching church,' which held the Bible in trust for the edifying of her people. The church was the sacred thing, the Divine Society founded by her Lord, coming down through the ages, one body, the center of unity, the dispenser of the Holy Sacraments, the teacher of the people in their holy faith. She was ever to keep before them the Atonement of Christ in the great service of the Mass. She was to give the appointed Scripture portions in the Psalms and Sunday Gospels. Thus had she nourished religious life in the past ages when men never thought of an open Bible and were too ignorant to use one even if they had it. That church with all her faults was still the central fact and any disturbing of her foundations would be

fatal to religion." This explains why during the Middle ages an accurate and understandable translation was not of prime importance to Roman Catholic Church. This becomes more apparent during the history of the early English translations, where church authorities fiercely fought the transmission of the Bible into the language of the people.

Luther's German Bible

Our first interest in this writing is the development of various English translations, but it might be well, considering our background, to give some attention to the German translation of Luther. When we consider his translation, and also most of the English translations, we should realize we are in Reformation times. The atmosphere is different. People were ready, they were eager, they were ripe for receiving the Holy Scripture in their own tongue. Translations were sought after, were read and studied. With the Reformation began a new point of view. No longer was there an absolute rule of a hierarchical church, which served as a repository for the Holy Scriptures, and handed out doctrine according to its discretion. A universal priesthood concept came into being with emphasis on the right and the desirability of every believer having direct access to the written revelation of God. Hence, there arose a leadership most eager that everyone, from the greatest to the least, would have the Word of God in biblical record, in an understood language, placed in their hands for study and learning.

When we think of this we also take into account how God "worked things together" with men and nations that His saving message would again be openly known among men. Luther was God's chosen instrument for doctrinal reformation, but the situation among nations, Germany over against Italy, the rivalry among European powers,

the threat of the Turk, coupled with the revival of learning and the invention of the printing press, all coming together at about the same time, also played an important role. Among other things, the rise of the Turk and the capture of Constantinople forced Christian scholars from the early Bible lands into Europe. They brought with them their manuscripts and their knowledge of biblical languages. This introduced an entire new phase into the whole matter of translating. Scholars began to translate with reference to manuscripts of the original languages, and not just from previous versions. There is evidence that at this time even many of the clergy were so ignorant that the Latin Vulgate was to them the inspired Word; and many condemned as "heresay" the mention of a Hebrew and Greek original.

We are well acquainted with the history of Luther's German translation and how it was received. What is quite singular about it is how it has endured as a translation. It wasn't the first German version, but from what we have been able to discover to date, it might still be called the last, since nothing has appeared to take its place. Indeed, other German translations exist, some quite contemporary, and are used for study, but none have come even close to supplanting Luther's.

Humanly speaking, no doubt this was because of Luther's special gift and his ability to translate into his native tongue. As one writer says: "What he may have lacked in philosophy was compensated for by his eminent exegetical feeling or instinct, and by the fact that he had lived himself completely into the spirit of the Bible. His devout and pious soul was in true affinity with the Spirit that gave the living Word of God." In this connection C.P. Krauth also says: "And these gifts and graces as translator found their

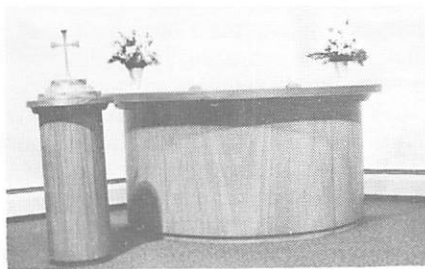
channel in his matchless German. In this he stood supreme. The most German of Germans, towering above the great, yet absolutely one of the people, he possessed such a mastery of the tongue, such a comprehension of its power, such an ability to make it plastic for every end of language, as belonged to no other man of his time, and no other man since. His German style is the model of the scholar, the idol of the people. The facility in his choice of words, the exquisite naturalness and clearness in the construction of his sentences, the dignity, the force and vivacity of his expression, his affluence of phrase, his power of compression, the rhythmic melody of his flow of style have excited admiration to which witness has been borne from the beginning by friend and foe."

In spite of this lavish praise it would not be quite correct to say that Luther's translation is without revision. He himself continued to revise his work until 1545. Since then we are told, "after his death the various societies and editors that brought out the Luther

version introduced changes consisting chiefly in adapting the language of the translation to that then current. This state of affairs produced a variety of Luther texts, which lack of agreement was keenly felt by the German church." In 1857 an effort to bring about a stable text was started by a General Conference of German churches, and the Canstein Bible Society was authorized to undertake the work of revision. In 1883 they published the "Probe-Bibel," the text of which was quite generally adopted by other German Bible societies. It is said: "Owing to the wonderful hold which the Luther version was on the German mind, the work of the revision was exceedingly conservative." And yet the comment is added: "The German church did not take kindly to the revision." Another revision of Luther's version known as the "Revidierte Bibel" appeared in 1892, but has not met with general favor." In all this, no matter what was done, all revisions were still considered Luther's translation; and so it is to this day.

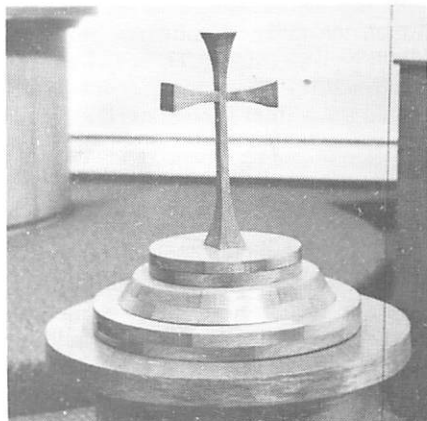
— G. Sydow

Church News



The Cross in Depth

Years ago, when a letterhead design was needed for CLC stationery, an artist in the Milwaukee congregation created the unique cross form which now graces so much of our paperwork.



Redemption church furnishings from Seattle, Washington.

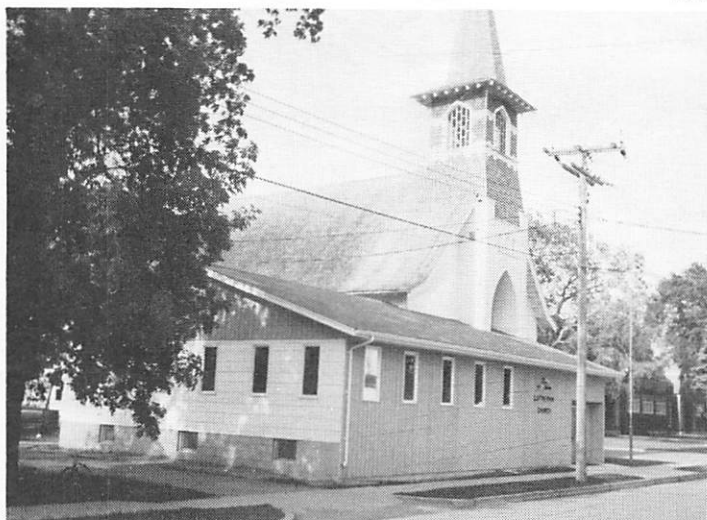
Like all good design, it has kept its attractiveness.

Now someone has discovered a way of applying the design to wood, bringing the same graceful curves also into the depth of the piece. Mr. Art Mantei did much of the actual construction of Redemption Lutheran in Lynnwood, Washington. Now he is working, in his meticulous fashion, on a coordinated

set of chancel furniture. "Jack of all trades, and master of most" — according to Pastor B. Naumann.

Things of beauty are a joy forever, and good design lovingly executed is a noble statement of devotion. We are reproducing these photos of Tom Williams in the hope that the idea will be copied. Such things can speak for others too.

Rollin A. Reim



New addition to St. Johns, Okabena, Minnesota.

Good Spirit in Okabena

In our better moments we do not attach too much significance to what might be built by the CLC or individual congregations. We know, or at least should know, that such material things are no safe indicator of success in Jesus' work. After all, it was the "builders" who rejected the Stone which became the Head of the Corner.

And yet—a building project, carefully planned and successfully completed, does stir the blood. Usually it means there is vision. For what is being built is always for future need. You could always get along with what you have for another year or more. So a building project betokens what is increasingly

rare in our present time, a kind of long-range view that is instilled in us all by the Holy Spirit, the "first fruits" of what is yet to come. Because a building project always requires extraordinary (often sacrificial) giving, it means that there are many triumphs, large and small, over less worthy personal interests. What a victory that can be! Finally, a building program means that a group of Christians have been able to counsel together, pray together, and work together for a common goal, subordinating personal preferences to majority judgment. Again, a fine exercise of faith has taken place.

So We Rejoice

So it is that the whole body can

rejoice with a congregation when the key is turned in the door of a new building.

In Okabena, the venerable old campus of St. John Lutheran Church has taken on a sharp new look with the completion of a fine educational wing and modified entrance complex.

There had been talk of a church addition already in the 1940's and 1950's. Because of a decline in membership as well as a decline in Sunday School enrollment, however, no action was taken. When the congregation celebrated its 75th anniversary in 1970, shortly after the death of Pastor Ruben Ude, the special offering was designated for the congregation's building fund in hopes of providing more space for the Sunday School.

In April of 1973 the congregation approved the basic plan of its committee. Work began late in June and continued for 11 months.

The educational wing contains six classrooms on two levels, with extra units on each level that can be used for larger assemblies or smaller classes, as need might require.

In the course of the work, other projects were added. Church kitchen was remodelled. Entry way redesigned. Sanctuary carpeted. Interior painted. Everything is spruced up and there appears to be a fine spirit in Okabena.

Rollin A. Reim

Renovation at New Ulm

During May there was a great deal of activity around First North Street in New Ulm, Minnesota. On Broadway, on the lower side of the alley, two, fine, old brick houses of mansion proportions were demolished. To a degree, this was sad to see, but progress cannot be stayed. A new library is to be built on the site.

On the upper side of the alley at Faith Lutheran Church, a construction crew

was working in an effort not just to improve appearance, but to preserve an eighty-year-old brick building. Mortar grinding, sandblasting, tuck-pointing and water-proofing was done on the brick work, and all the wood trim was painted. On the foundation, the old cement coating, which was cracked and falling off, was completely removed and new cement applied. On this part of the project, eight old windows which were deteriorating were removed and replaced with blocks. This will lead to further renovation in the basement, with insulation and paneling applied to the outside walls, again not just for better appearance but to help a heating problem.

As it is with all congregations that own property, such work as this is an ongoing process. We all seek to maintain and improve our material possessions. Perhaps some will recall (Spokesman, Feb. 1969) the unusual purchase Faith congregation made in 1968, acquiring a complete plant — a well-equipped church and a large, modern parsonage — for \$40,000.00. The property had about everything except a usable garage. There was a two-story shed of Model-T times in a back corner. In 1973 the congregation remedied this lack, attaching a large, two-car garage to the old building. Quite likely, this is the only congregation in the CLC that has a garage with a wing and a basement. The project was carried out by the congregation itself at a cost of slightly less than \$2,000.00. Now it is double that in value.

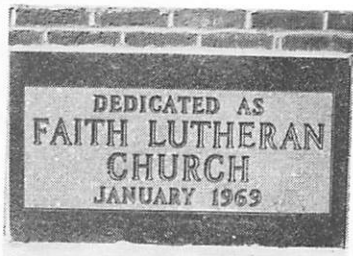
Faith congregation numbers around 100 communicants. Experience shows that a congregation of this size, if it is to be self-supporting, buy property and keep it in good repair, and also help along with synodical work and mission activity, has to be very circumspect in how it handles its money. Along with

other CLC congregations, Faith acknowledges that it was blessed with a remarkable purchase in the property it now has. As the God-given grace of sacrificial giving develops and grows in

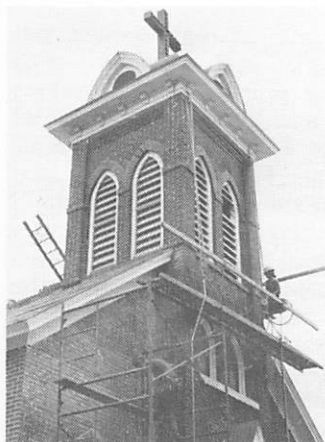
its midst, it seeks to exercise a God-pleasing stewardship of what has been placed in its hands.

— G. Sydow

Faith Lutheran Church,
New Ulm.



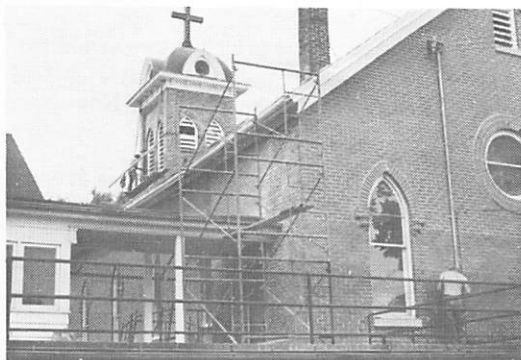
Cornerstone of Faith Lutheran Church.



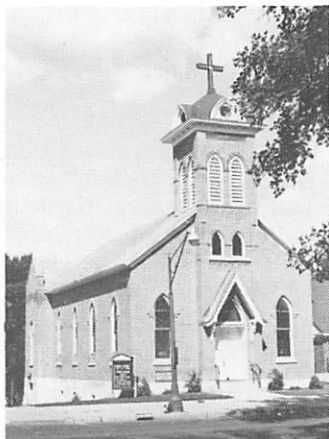
Renovation work, May 1974.



New garage, built in the summer of 1973.



Renovation work in May, 1974.



Renovated building June, 1974.



MATTHEW: THE GOOD NEWS OF THE MESSIAH

III. The Power of the Messiah Revealed

Authority to send out belongs to the Messiah.

The consequences of confessing Christ.

IV. The Kingdom of the Messiah Explained

The Mission of the Kingdom's Herald

Concerned love, not vigorous legalism marks the Messiah's rule.

Don't confuse the Kingdom of Light with the Rule of Darkness.

The Rule of Christ spreads through the Word of the Gospel.

Christ's subjects and Satan's live side by side in the world.

More pictures of Messiah's rule of grace.

V. The Purpose of the Messiah Declared

Compare these two kings!

The nearness of their King is His people's salvation.

This King provides true, not superficial purity.

The Messiah's power, like His love, is unlimited.

The King and His men must face the crisis of the cross.

The Kingdom, The Power, The Glory are His. Listen to Him.

The King teaches simplicity, sacrifice, conciliation, forgiveness.

VI. The Messiah in Conflict with His Opponents

Hypocrisy and greed harden men's hearts.

The kingdom of God is a Kingdom of Grace.

Not all shouted "Hosanna".

A pointed parable puts the finger on the Pharisees.

Continued confrontation in the temple courts.

With 7 "woes" Christ publicly warns;

Beware of blind spiritual leaders!

Jesus mourns over Jerusalem and foretells its destruction.

The people of the Kingdom in the face of fierce suffering.

The Messiah-King shall return at time's end.

As faithful servants let us watch and work.

The Messiah-King on the Judgment throne.

VIII. The Passion of the Messiah Completed

The heart of the betrayer.

Behold your King's great love.

Betrayed. Berated. Denied.

August 1	Ch 10:1-23
2	10:24-11:1
3	11:2-30
4	12:1-21
5	12:22-50
6	13:1-23
7	13:24-43
8	13:44-53
9	13:54-14:21
10	14:22-36
11	15:1-28
12	15:29-39
13	16
14	17
15	18:1-19:2
16	19:3-30
17	20
18	21:1-32
19	21:33-46
20	22:1-32
21	22:33-46
22	23:1-22
23	23:23-36
24	23:37-24:14
25	24:15-28
26	24:29-51
27	25:1-30
28	25:31-26:2
29	26:1-25
30	26:26-46
31	26:47-75

CHURCH OF THE LUTHERAN CONFESSION

Treasurer's Report

July 1, 1973 to June 1, 1974

	May	To Date
RECEIPTS:		
Offerings	\$14,694.93	\$150,717.79
Memorials	18.00	219.00
Special Offerings	1,168.97	5,978.61
TOTAL RECEIPTS	\$15,881.90	\$156,915.40
DISBURSEMENTS:		
Retirement Fund	\$ 585.00	\$ 5,940.00
Emergency Support		900.00
Capital Investments	1,390.00	16,331.99
General Administration	1,008.56	5,141.04
Missions & Administration	6,245.42	74,412.60
Missions, Extra-budgetary, Nigeria	400.00	3,469.94
Immanuel Lutheran College, Regents	4,937.00	53,227.00
TOTAL DISBURSEMENTS	\$14,565.98	\$159,422.57
CASH DIFFERENCE FOR PERIOD	\$ 1,315.92	\$ (-2,507.17)
CASH BALANCE, July 1, 1973		\$ 17,658.33
CASH BALANCE, June 1, 1974		\$ 15,151.16

Respectfully Submitted,
Lowell R. Moen, Treasurer

+ +

COMPARATIVE FIGURES

	MAY	11 MONTHS
Budget Offerings Needed	\$15,172.00	\$166,892.00
Budget Offerings Received	\$14,694.93	\$150,717.79
Deficit	\$ 477.07	\$ 16,174.11
	+ +	
Budget Receipts, 1972-1973	\$12,775.34	\$145,584.25
Increase, 1973-1974	\$ 1,919.59	\$ 5,133.54

Board of Trustees,
L. W. Schierenbeck, Chairman

Announcements

Ordination

On Sunday, June 9, 1974 I ordained and installed Robert Wehrwein as vicar at Immanuel congregation, Mankato, Minn. His address is: 451 No. 6th St., Mankato, Minn. 56001.

Robert Reim, President

Change of Address

Pastor Robert Reim
623 W.7th St.
Mankato, Minn. 56001

Invitation

The members of Redeemer Ev. Lutheran Church of Sister Lakes, Michigan would like to extend an invitation to our brethren in the CLC to attend the dedication of our church, July 28, 1974, 4:00 P.M. Pastor R. Schaller will be the guest speaker. If directions are needed, write to Pastor Paul Tiefel, Box 12, Sister Lakes, MI 49047.

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SCHÄLLER, PAUL REV MRS
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HAYWARD CA
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