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SPOKESMAN

Church of the Lutheran Confession



Woman, Why
Weepest Thou?

Love, Life, Salvation

Lost, dejected, forsaken, forlorn,
Is man's condition the day he is born.
Helpless, hopeless, with main and with might.
Seeking somehow his condition to right.

Excess of drink, drugs, excuses—he tries,
Denies existence of God in the skies,
But a deep growing doubt eats his soul
Making him wonder if hell's not his goal.

Lost and dejected, forsaken for sure,
God's love alone could now work out the cure.
His Son He sent to die for man's sins,
Christ's blood now shed and the victory he wins!

Love, life, salvation with peace, hope, and joy,
Live in the scriptures for girl and for boy.
God's love shines brightly from ages past,
Here is salvation for man at last.

Mrs. Orlin J. Mack

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Two Triumphant Resurrection Days

Many of this world's most brilliant scientists and doctors are trying to discover some kind of formula for staying young. They want to solve the problem of getting old. One doctor who is doing research in this area has said: "Someday we may live almost indefinitely." But one of his more realistic colleagues declared: "We hope to find a technique not for stopping the process of aging, but for slowing it down."

The Bible says: "In Adam all die." (1 Cor. 15:22) The process of aging cannot be stopped by any medicine or technique known to man. "All the days of Methuselah were nine hundred sixty and nine years: and he died." (Gen. 5:27) Our scientists will have to work a long time before they succeed in getting anyone to live as long as Methuselah. Yet "he died," and so will they. Adam's sin ushered in the reign of death in our sinful world.

Death is surely a depressing subject, if we have nothing but the wisdom of the world or the evidence of our senses to guide us. There is no sign of life at the graves of our loved ones. "All are of the dust, and all turn to dust again." (Eccl. 3:20)

The apostle Paul portrays a dying world as a hopeless place: "our preaching vain, your faith also vain, . . . ye are yet in your sins, . . . they which are fallen asleep are perished, . . . we are of all men most miserable." (1 Cor. 15: 16-19) Such

a world is without aim or purpose. If such a world were all we had, we would do well to become hedonists and heed the commercials that tell us we've got only one life to live, so let's eat and drink and get all the pleasure we can out of this one.

The world is pervaded by just such a hopeless godless lifeless philosophy. The writers, painters, filmmakers, musicians, and even many of the so-called theologians of our time reflect the miseries of a world that has lost any hope for the future.

But like a dazzling light shining in the deep darkness there is heard the Good News of Easter. "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a living (KJV: lively) hope by the resurrection of Jesus Christ from the dead." (1 Pet. 1:3)

Jesus rose from the dead. This gives us a living hope in our own resurrection. There are two triumphant resurrection days, one in the past and one in the future: Christ's own resurrection day on Easter, and the resurrection day of Christians on the last day. God's Holy Spirit points us beyond the inevitable aging process, beyond death itself, to "an inheritance incorruptible, and undefiled, and that fadeth not away." (1 Pet. 1:4)

The Day of Christ's Resurrection

The resurrection of Jesus Christ is one of the best authenticated events

of all history. God wants us to be sure of this, for so much depends on it. "He showed Himself alive after His passion by many infallible proofs." (Acts 1:3) "He was seen of Cephas, then of the twelve: after that, He was seen of above five hundred brethren at once." (1 Cor. 15: 5-6)

How many witnesses are necessary to establish the fact of Christ's resurrection? Over 500 people saw Him alive at the same time. Peter said: "We did eat and drink with Him after He rose from the dead." (Acts 10:41) Paul said: "Last of all He was seen of me also." (1 Cor. 15:8) Only the appearance of the risen Jesus was able to change Paul from a self-righteous persecutor of these Jesus "heretics" into the most productive missionary of them all. Paul was absolutely sure of Christ's resurrection. "Now is Christ risen from the dead." (1 Cor. 15:20)

It is impossible to overemphasize the importance of Christ's resurrection. The resurrection was the central theme of almost every apostolic sermon recorded in the Book of Acts. This was what they talked about. To them and to us it means that Jesus was not a fraud, but the Son of God, the Messiah, the Christ, whose words were the true words from God. He was "declared to be the Son of God . . . by the resurrection from the dead." (Rom. 1:4)

To them and to us Christ's resurrection establishes the fact of forgiveness for the whole world. "If Christ be not raised, . . . ye are yet in your sins." (1 Cor. 15:17) Since

Christ *is* raised, we are not in our sins. He "was raised again for our justification." (Rom. 4:25) "As God punished our sins in Christ, which sins had been laid upon Him as our Substitute and had been imputed to Him, so also in raising Him from the dead, He by that very deed absolved Him from our sins which had been imputed to Him, and consequently He also absolved us in Him." (Abraham Calov, quoted in *Ministers of Christ*, J. P. Meyer, p. 101)

To them and to us Christ's resurrection on Easter guarantees the certainty of another triumphant resurrection day at the end of the world. "Now is Christ risen from the dead, and become the first fruits of them that slept." (1 Cor. 15:20)

The Resurrection Day of Christians

On the first Easter Day Christ was not the only one to rise from the dead. "Many bodies of the saints which slept arose, and came out of the graves after His resurrection, and went into the holy city, and appeared unto many." (Mt. 27: 52-53) Christ rose first. He was the firstfruits. But others who believed in Him rose also and appeared alive to many.

But this resurrection of the saints on Easter is but an appetizing foretaste of what will happen at the end of the world. "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at His coming." (1 Cor. 15: 21-23)

What a tremendous day that will

be when Christ returns! That will be Easter all over again, magnified many times over. "For the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." (Jn. 5: 28-29)

There will be no resisting the voice of Christ on that day. When Christ calls us now in His Word, we can resist Him and refuse to receive His blessings. But on that last day there will be no such resistance. He will say, "Come forth," and all the dead will come forth.

But only they that are Christ's shall rise to eternal life. Only those branches attached to the living Vine will have done good in God's sight, for without Christ no man can do anything worthy of escaping the righteous judgment of God. They that are Christ's are those who have fallen asleep in Christ. They are His sheep at His right hand who have done all kinds of good things as His sheep. They, and they only, shall rise to eternal life. The others will rise only to the resurrection of damnation.

"Then cometh the end, when He shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule and all authority and power. For He must reign, till He hath put all enemies under His feet. The last enemy that shall be destroyed is death." (1 Cor. 15: 24-26)

Here then is the God-established technique for stopping the process of

aging and becoming young again. Death will be destroyed on that last day. The power of death will be overcome, never to regain any power or influence among those that are Christ's.

To be sure, believers in Christ keep on dying, day after day, year after year. Christian cemeteries as well as heathen cemeteries become more and more crowded with dead men's bones. But we know that Christ by His death and resurrection has abolished death. Our loved ones who fell asleep in Christ are in God's strong secure hands, and the last day is coming closer every minute.

When that day comes, the last enemy will lose all his power. "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him . . . The dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." (1 Thess. 4: 14, 16-17)

The thing for us to be concerned about is that we are Christ's. All persons will rise from their graves on that day, but only they that are Christ's will be made alive in the full sense of the word. The unbelievers will rise only to die eternally. They will be among the enemies who must be put under His feet. They are attached to a losing and lost cause, and they will suffer forever for it. But they that are Christ's will share in Christ's triumph over death and will live with Him forever.

Oh, may God's Easter message of forgiveness in Christ attract us to Him who died and rose again, so that we may believe Him and belong to Him and share in His triumph over death. Then we shall need no human techniques to slow down or stop the process of aging. We shall have the eternal fountain of youth: the "water of life" and "the tree of life." (Rev.

22: 1-2) Above all we shall be constant companions of our risen Lord Jesus Christ, Ever-living Conqueror of death.

"Comfort one another with these words." (1 Thess. 4:18)

"Thanks be to God, which giveth us the victory through our Lord Jesus Christ." (1 Cor. 15:57)

David Lau

Chapel Talk, Immanuel Lutheran
College, Eau Claire, Wisconsin

Blessing The Lord

Psalm 103:1,2

Bless the LORD, O,
my soul: and all that
is within me, bless
his holy name. Bless
the LORD, O my
soul, and forget not
all his benefits.

If someone were to find you talking to yourself, you would feel embarrassed, would you not? Embarrassed because we like to believe that normal people do not act that way. Consider, for example, how the priest Eli felt about Hannah when he saw her talking to herself in the temple. To him this was not normal behavior and so he concluded that she was drunken. And yet abnormal as it may seem to be to talk to yourself, most of us have and still do, at one time or another, talk to ourselves, particularly in moments of great emotional stress. There are times when we, like Hannah, pour

out our souls before the Lord in intense prayer and literally talk to ourselves aloud. Or think of the time when you may have received a letter from home with unexpected good news, did you not talk to yourself? Did you not say things like, "Oh, no!" or "I can't believe it!" or "It really isn't true?" And did not the people around you begin to wonder what was going on?

Talking To Yourself

In our text for this morning, the Psalmist David asks you to join him in talking to himself. In this text he would have you be so mindful of the LORD and everything that name stands for that you, too, would literally burst forth with your whole inner being and say, "Bless the LORD, bless His holy name." But, you see, you will not talk to yourself unless you have some strong emotion

inside; you will not shout out, "Bless the LORD," unless you feel very strongly that there is something to bless the LORD for. In fact, that very expression, "Bless the LORD," seems somewhat strange to us. We are indeed familiar with the LORD blessing us, showering his love and his goodness on our lives. We know that our health and strength and daily food and friends are all blessings of God to us, but who would ever think that he could give blessings to God? Obviously when we speak about sinful mortals blessing the holy God, we do not mean that they are intending to give some blessing to the LORD, but rather that they are praising the LORD, or giving thanks to Him, or to borrow the New Testament translation, speaking well of Him. It is this expression especially that strikes a familiar tone in our minds because there are so many people in our world that do not speak well of our God, that say so many unkind things about the LORD, that curse by His name, that trample His commandments under foot, that despise His Son and make themselves into their own gods. They do not say, "Bless the Lord," because they do not really know whom they are talking about, they do not understand our LORD.

How About Ourselves?

But the saddest truth of all is that we who do know Him fail to bless our LORD. Blatant sins like cursing by the name of God or despising the preaching of God's Word are not unknown among us. Or consider the more refined sins! How often do not

the mercies and goodness of God in our daily lives lie forgotten in unthankfulness? How often are we not so busy with the many things we have to do that we forget Him, the Redeemer, the Giver of every good and perfect gift? As much as anyone, you and I need the encouragement of the Psalmist David to bless the LORD with all our soul.

When David spoke to himself and told his inner being to bless the LORD, he, unlike the world, did know whom he was talking about. The LORD was no stranger to David and He is no stranger to you and me, especially by the name that is used in this text. Our King James version of the Bible is very careful to distinguish the various names of God in the Old Testament by using particular expressions. The name for the LORD in this text is perhaps the most comprehensive and most inclusive name that is used for God in the Old Testament Scriptures, a name used 6,823 times, and a name that is translated capital L, capital O, capital R, capital D, the LORD, the Jehovah! It is a name that we get to know perhaps best through Moses when he was standing at the burning bush on Mt. Sinai, where the LORD said to him, Moses, I want you to lead the Children of Israel out of Egypt, to which Moses said, No, I do not want to go. And his first objection was, Because if I go down there, they are going to ask me, Who is it that sent you? Then God said, The LORD is sending you, the Jehovah, the I AM, the God who was and is and always will be, the eternal God; the God who made promises to

Abraham and Isaac and Jacob that He would lead you out of Egypt. But this LORD made bigger promises, too, promises of a Savior from sin, promises of a redemption, of everlasting life. The I AM, the immutable, unchangeable, everlasting, omnipotent, omniscient, omnipresent LORD is the one who makes these promises and who can and will keep them.

His Great Name

Someone who has studied our Old Testament specifically from the standpoint of the names of God tells us that God used this name LORD everytime He wanted to make a special revelation of Himself. Thus in the second chapter of the Bible, which has to do with creation from the standpoint of man, the very center of creation, the name LORD is first used; for it is the LORD who wanted a continuous and happy relationship with the people of His creation. In the next chapter it is the LORD who sent the Savior from sin, the promised seed who would crush the head of the serpent. It is this LORD who renewed His mercy and

grace to His people throughout the Old Testament, and even in the giving of the law on Mt. Sinai, it is the LORD that wanted this special name recorded before the Law was given as a reminder of His Savior-grace. But this is only a beginning! The more you study your Bible, the deeper you dig into the Word, and the more carefully you follow the meaning of the word LORD, the greater will be your appreciation of what David is trying to tell you this morning.

Curse the Lord, then? No, says David, Bless him. Bless him because He is the LORD. Blame the Lord for your failings? No, says David. Say the best you can about Him, and then you still will not say enough. Let the mercy and goodness of the LORD lie in unthankfulness? No, says David. Bless the LORD and forget not His benefits; forget not that He is merciful and gracious, that He is the one who planned and brought to pass your salvation. "Bless the LORD, O my soul, and all that is within me, bless his holy name."

—R. Dommer

EDITORIAL

"When It's Cool-When It's Hot"

There is this bit of doggerel which goes: "As a rule a man's a fool, When it's hot he wants it cool; When it's cool he wants it hot. Always wanting what is not." We see something of this in the adverse weather conditions—lack of moisture in some places, extreme cold and too much snow in others—that have plagued our land during the last year. Bemoaning the weather is quite common among us. It could be that here we are forgetting something. Weather doesn't just happen, the haphazard, capricious doing of that mythical entity called "Mother Nature."

In the Hands of God

We do well to remind ourselves at all times, and especially when things are not quite to our liking, that weather is also included in the providential overrule of the Lord. In Job we find the words (chap. 37: 5ff, NASB): "God thunders with His voice wondrously, Doing great things which we cannot comprehend. For to the snow He says, 'Fall on the earth,' And to the downpour and the rain, 'Be strong.' . . . Out of the south comes the storm, And out of the north the cold. From the breath of God ice is made, And the expanse of the waters is frozen. Also with moisture He loads the thick cloud; He disperses the cloud of His lightening. And it changes direction, turning around by His guidance, That it may do whatever He commands it On the face of the inhabited earth. Whether for correction, or for His world, Or for livingkindness, He causes it to happen."

For Our Learning

There are things to be learned from this. When Scripture speaks in terms of "for correction" or "for livingkindness," we see that weather in the hands of the Lord is not without purpose. What we call "good weather," the kind that is pleasant to receive and makes things grow as we think they should, cannot help but lead the child of God in Christ to humble thankfulness for an undeserved blessing. Severity of weather—excessive and prolonged heat which leads to drought and famine, continual rain with attendant floods, high wind and its destruction, extreme cold and its discomfort—are reminders of the transient nature of this life. The Lord lays these things upon us to draw us closer to Him. He would call us to the repentant position of trust in Him and His forgiveness so that the blessedness of heaven remains the ultimate attraction. It is not without reason that Scripture speaks of heaven in this way; "neither shall the sun light on them nor any heat," indicating that the misery and discomfort caused by adverse weather will no longer touch or disturb the redeemed.

What To Do

There is the saying: "Everyone talks about the weather, but no one does anything about it." We will have to grant that in recent years man is trying. Here and there cloud-seeding appears to cause rainfall, but for the most part man has to accept the weather as it comes.

But the saying, "no one does anything about the weather" has to be qualified. This world at one time did see someone who could do something about the weather. When a storm frightened the disciples on the Sea of Galilee, Jesus woke from His sleep and "rebuked the winds and the sea and there was a great calm." In the light of what we read in Job, this cannot be set aside as an isolated, miraculous incident, which we accept without question, but is far removed from our weather and the problems it at times presents. The Lord is still in control.

That brings us to something we learned from our Catechism. Luther includes

“good weather” in his explanation of the Fourth Petition concerning “daily bread.” This much we also can do about the weather, we can pray to Him who has it in His hands. He hears and He will send us what He sees is our need to carry out His gracious purpose of bringing us to eternal life.

—G. Sydow

More Important

Some time ago one of our pastors had an unusual experience. He was keeping an appointment with his doctor who was seriously religious and a zealous supporter of his church. In the course of the conversation that went on during the examination, information was exchanged on the support given to pastors by the congregations of the two denominations involved. After telling what his pastor received (which was quite impressive by our standards) the doctor went on to say: “It isn’t enough. It isn’t anywhere near what I make, and his work is more important than mine.” Unbelievable! Imagine a lay person of the honorably, greatly needed and highly esteemed profession of medicine saying of his pastor, “his work is more important than mine.”

Quite True!

But he knew very well what he was saying. With becoming humility he was aware of the limitations of his profession. At best, even if we go to Mayos, doctors can do no more than patch us up, perhaps for a few more years, only to die another day. Then the only thing that has worth is what we find at our church, the Gospel of forgiveness in Jesus Christ. This is a healing that takes care of our sin-sickness for all time, and provides us with a “glorious body” that will abide in all eternity.

But More

But there is something else here. We spend fabulous amounts on our health. It is simply accepted as something that must be done. So be it! This need not be faulted, but at the same time we should not be lagging in our church contributions. There can be no question that the benefits of the Gospel far outweigh what the medical profession can provide.

—G. Sydow

DAILY DEVOTIONS

In a recent Spokesman Article (Interpretation, Vol. 19, No. 8, Feb. '77, p. 10) “The same mental process” required to receive the thoughts of a person talking to you, or those of a book, newspaper, or recipe “are needed also for the reading of Scripture in order for us to receive the ‘thoughts’ of God which He wants us to know.” Of course, God does not want us only to receive with our minds the facts related to us in the Scriptures. He wants us to receive them also with our hearts, to trust in His promises, to rely on Christ our Savior, and live by His Word. Such a true spiritual reception of

God's Word is worked in our hearts by the Holy Spirit alone. Yet, because God has graciously chosen to approach us in the language of men, the Holy Spirit uses as His servants such things as the words, grammar and sentence construction. Recognizing this, we do not hesitate to prayerfully use the tools of various Bible study methods in our devotions. In the last four months (Jan.-April 1977) we have used four different "sets of tools" in our Daily Devotions on the Life of Christ. You probably found one or two of these methods to be better suited to your situation than the others. This is to be expected, since our families vary in size, age groupings, and personal gifts. Now, whichever devotional approach(s) you found most fruitful for you will grow in its value through continued use. Therefore, for the next two months you are encouraged to use the Bible study method or methods you found most helpful in the past four months—as described in the last four issues of the Spokesman (Dec. 1976-March 1977, Vol. 19, No. 6-9).

May

1 John 18:29-38	16 John 20:1-18
2 Luke 23:6-12	17 Luke 24:13-35
3 John 18:39-19:16	18 Luke 24:33-43
4 Luke 23:26-33	19 John 20:24-29
5 Luke 23:34; John 19:23-24	20 John 21:1-23
Matthew 5:44; Acts 7:60	21 Matthew 28:16-20
6 John 19:25-27; Luke 2:35	22 Acts 1:3-11
7 Luke 23:35-43; Matthew 18:11	23 Acts 2:1-13
8 Matthew 27:45-47; Psalm 22:2	24 Acts 2:14-21
9 John 19:28-29; Psalm 69:21	25 Acts 2:22-24, 32-41
10 John 19:30; Hebrews 10:14	26 Acts 2:42-47
11 Luke 23:46; John 10:17-18	27 Acts 3:1-10
12 Matthew 27:51-56	28 Acts 3:11-26
13 John 19:31-37	29 Acts 4:1-12
14 Matthew 27:57-66	30 Acts 4:13-22
15 Matthew 28:1-15	31 Acts 4:23-25

W. V. Schaller

NEWS AND COMMENT

GOOD SHOW!

The March Mission Newsletter of the CLC brings to our attention that over the years our subsidized congregations have not only earnestly strived to reduce their subsidy but have quite consistently sought to become completely self-supporting. This is a commendable spirit. It reveals a healthy attitude when congregations "are not everlastingly feeding at the synodical trough," as one man puts it. Taking funds from the synod, if prolonged for the wrong reasons, can be a crutch detrimental to the spiritual health and growth of a congregation.

For the most part, the congregations that have taken this big step of going independent are not large congregations. They are able to do so because their giving is outstanding. They have high all-purpose communicant averages. And the beautiful thing about it is that as they cease to be supported by the synod, more and more funds are released and become available for mission activity in other areas.

On the surface it may appear highly mercenary that mission endeavor be somewhat guided by a policy which, albeit according to our human judgment,

takes into account the prospect of becoming self-supporting. However, in the long-range view, and by actual experience, this proves to be something that fosters and furthers mission activity and expansion.

TAKE HEED!

As might be expected during Holy Week and at Easter time the TV industry came along with another religious presentation. This time NBC showed a six-hour film on "The Life of Christ."

One might say, "What could be better at this time?" but listen to what the producer has to say: "The public has never wanted to accept Jesus as a man, but only as God. Perhaps this is because people need a sublime image, above and beyond reality, in order to maintain their faith.

"However, in my film, I do see Jesus as an ordinary man, gentle, fragile, simple. He is a man whose principles went against the organized ideas of power in his time and, rather than compromise, he went to death, eyes open.

"Of course, the public is going to be annoyed that I am destroying their myths, which were propagated and strengthened over the centuries by artists like Michelangelo and Bernini. Yet in the view of the constant reinterpretation of Jesus' life and the tone of contemporary society, I believe the changes which I have made are valid."

Once again we see the validity of the scriptural statement: "Except a man be born again, he cannot see the kingdom of God." For Bible-bound Christians it is axiomatic: you learn neither biblical facts nor sound doctrine from Hollywood. It is well that all of us are knowledgeable enough in Scripture to discern this.

Note the criteria that are used to determine how the life of Christ is to be understood. "In view of the constant reinterpretation of Jesus' life"—the approach of evolution in theology, properly described in Scripture as "ever learning, but never able to come to the knowledge of the truth." And the other: "the tone of contemporary society,"—what a source for evaluating the life of Christ! Contemporary society is like the Athenians who "spent their time in nothing else, but either to tell or to hear some new thing," which produces instability and fickleness, well-described by Paul as being "tossed to and fro, and carried about with every wind of doctrine." From this we should learn about Christ!

PERMISSABLE CHANGE IS NOT ALWAYS INNOCENT

In the March 20 issue of *The Northwestern Lutheran*, Prof. C. Toppe makes a worthwhile observation. After citing the changes in liturgy that were permitted in the Roman Catholic Church after Vatican II, we read: ". . . worship practices once held to be unchangeable have changed. For the Catholic laity their church's worship practices, even though they were more or less external, were benchmarks. Now that those benchmarks have been obscured or moved, many are distressed. If their church changes in these things, what assurance do they have that it will not also change in more basic ways, in doctrine and faith?"

“The Catholic laity is not unique. Members of other churches, who likewise believe that their own church is the true church, are also concerned about changes in their church’s worship practices. Take away a familiar hymnal, drop a number of well-loved hymns, substitute the guitar for the organ, make the service more informal or more ‘high church,’ and anxieties arise. The changes may not be doctrinal, they may not affect essential Lutheranism, Christian liberty allows them, and no church laws are being broken; yet such changes can take on a symbolic significance. In an era of the decline of truth and integrity in churches, sincere and concerned Christians cannot be blamed for wondering whether worship changes may not betoken deeper changes in doctrine and truth.”

OH HORRORS!

The *March Colorado Laymen’s Newsletter* tells us of what happened to a request by laymen that they be permitted to attend the pastoral conferences in that area. A motion at a pastoral conference that they be allowed to do so was defeated, and the phrase, “we have nothing to hide,” was deleted from the wording of the motion. There was to be no “sunshine” policy.

The statement goes on to say, “respect for pastors, and pastor credibility, are at low ebb where pastors take no stand in the Synodical controversy . . . actions and policies of the executive secretary for missions have unleashed a veritable flood of expressions of disgust . . . laymen sense that pastoral conferences have been a brewing pot for the liberalism that has been inflicted on them.” “There are indeed clouds for a ‘sunshine’ policy to dispel.” The hope was expressed that “if clergy and laity could freely visit each other’s meetings, reciprocal trust might return.”

In our experience it has always been our understanding that among us pastoral conferences were never closed meetings. Laymen should realize however, that there are at times confidential matters, especially in discipline cases, that simply are not everyone’s business, pastor or layman. They are kept closed except for those who on the basis of good order are properly involved. Our laymen should rejoice that in the CLC a “sunshine” policy has always been in effect.

There is meaning to the words “we have nothing to hide.” An analogy to anonymous letters is found here. There is only one place for them—the waste basket. If you don’t want to sign your name to what you have to say, then don’t say it. If pastors don’t want their private thoughts and personal position on church matters known to all men, laymen included, they ought to be ashamed of themselves. Their integrity and courage becomes suspect.

Announcements

WISCONSIN DELEGATE CONFERENCE

The Wisconsin Delegate Conference will meet at Eau Claire, Wisconsin on May 29-30, beginning at 7:00 P.M. on Sunday.

Agenda: Our Mission: Body and/or Soul, W. V. Schaller; The Urgency of our Mission, D. Laakaniemi; Our Glorious Brotherhood (A Study in Fraternalism), John Pfeiffer.

Please announce or excuse to the host pastor, L. W. Schierenbeck.

—E. H. Rutz, secretary

SPOKESMAN SUBSCRIPTIONS

Congregational group subscriptions to *The Lutheran Spokesman* expire with the June, 1977 issue. If you have the number 9699 in the upper right corner of your mailing label you are affected. To renew your subscription contact your pastor.

BOARD OF EDUCATION

The name of Professor Paul Koch was omitted from the listing of Board of Education members in the 1977 CLC Directory. Kindly make the addition.

Rollin A. Reim, Ed.

CLC YOUTH AND FAMILY CAMP

Date: June 12-18, 1977 (Sunday noon thru Saturday noon)

Site: Fortune Lake Camp, 4 miles west of Crystal Falls, Michigan, in the Upper Peninsula

What: Activities will include regular Bible study and discussion for all grades and adults, swimming, canoeing, horseback riding, devotions in the beautiful backwoods of the Michigan's Upper Peninsula.

Cost: \$25 per youth camper ages 8-19, reduced rate for additional youth campers of the same family. Rate includes lodging and meals for 7 days and regular camp activities. Families are welcome with tent campers; camping also in nearby state park; campsite and/or meals available at nominal cost. For brochure with complete details, write:

Pastor Paul Tiefel

P.O. Box 12

Sister Lakes, Michigan 49047

Treasurer's Report

July 1, 1976—March 1, 1977

RECEIPTS:	FEBRUARY	TO DATE
Offerings	\$14,270.72	\$139,442.81
Memorials	_____	390.00
Mission Refund of Expl. Funds	_____	<u>231.90</u>
TOTAL RECEIPTS	\$14,270.72	\$140,064.71
DISBURSEMENTS:		
Retirement Benefits	1,368.00	10,944.00
Emergency Fund		387.53
Capital Investments	1,672.79	14,445.28
General Administration	482.49	3,250.05
Missions and Administration	6,788.01	59,082.71
Immanuel Lutheran College	7,128.00	57,024.00
Printing, CLC '77 Directories	_____	<u>551.00</u>
TOTAL DISBURSEMENTS	\$17,439.29	\$145,684.57
CASH DEFICIT FOR PERIOD	(— 3,168.57)	(— 5,619.86)
CASH BALANCE JULY 1, 1976		30,189.95
CASH BALANCE, MARCH 1, 1977		<u>\$ 24,570.09</u>
I.L.C. EXPANSION FUND RECEIPTS	\$ 522.52	\$227,285.90
DISBURSEMENTS		<u>224,539.68</u>
Balance On Hand		\$ 2,746.22

COMPARATIVE FIGURES

	FEBRUARY	8 MONTHS
BUDGET OFFERINGS NEEDED	\$20,994.00	\$167,952.00
BUDGET OFFERINGS RECEIVED	<u>14,270.72</u>	<u>140,064.71</u>
BUDGET DEFICITS	(-\$ 6,723.28)	(-\$ 27,887.29)

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BUDGET OFFERINGS, 1975-1976	\$ 6,864.82	\$129,415.11
INCREASE, 1976-1977	\$ 7,405.90	\$ 10,649.60

Respectfully Submitted,
 Lowell R. Moen, Trustee's Treasurer
 B. J. Naumann, Chairman

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