

# LUTHERAN

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# SPOKESMAN

Church of the Lutheran Confession



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# An Evening Prayer

On Thee tonight I lay my worries  
And call an end to this day's grief.  
For needed rest to Thee my heart pleads;  
I trust in Thee for my relief.  
Thou hast, O Lord, put joy and gladness  
Into my heart so that all sadness  
Shall not disturb the peace of sleep.  
Should pain or death this night come to me,  
My joy in Thee shall rest securely,  
For thou wilt care for me, Thy sheep.  
At dawn grant me fresh courage, patience  
To bear my cross more quietly.  
If I should fall to sin's temptations,  
Preserve my faith, deliver me.

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Help me to do the work you send me,  
To spread the joy which Thy Son gave me;  
Help me to never more complain.  
If life be long, do not forsake me;  
If death be near, then draw me to Thee.  
I pray in Jesus holy Name.

—*Ruth Gullerud*

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Chapel Talk, Immanuel Lutheran  
College, Eau Claire, Wisconsin

## Blessing The Lord

### IV

Psalm 103:6,7 : The LORD executeth righteousness and judgment for all that are oppressed.  
He made known his ways unto Moses, and his acts unto the children of Israel.

If ever there was a passage in Scripture that would offer comfort and bolster the spirit of someone that was depressed, it is this beautiful word from Psalm 103: THE LORD EXECUTETH RIGHTEOUSNESS AND JUDGMENT FOR ALL THAT ARE OPRESSED. It tells us plainly that the Almighty LORD has a heart for the poor and the lonely and fatherless and widows and broken and weak and needy. These are the people that He raises up by taking away their most serious problem—their sin; these are the people that He guides and directs with a loving hand and fatherly care, as Zephaniah describes Him, THE LORD IS RIGHTEOUS IN ISRAEL, HE DOES NO INJUSTICE; EVERY MORNING HE BRINGS HIS JUDGMENT TO LIGHT; IT DOES NOT FAIL!; these are the people that not only experience the righteousness of God, but that can demand His

judgment, the poor and needy that through repentance and faith in Jesus Christ have a legal claim to the protection and salvation of God.

It is a beautiful thing to trace this truth in the Scriptures. The text tells us how the LORD executeth righteousness and judgment for the oppressed, a truth which so easily can be applied to ourselves, for the history of God's people is very often the history of the oppressed. The patriarch Jacob, for example, left home a fugitive, hunted by his brother Esau, carrying his possessions on his back, having never been to the land to which he was going and not certain he would ever come back. One night, when on his way to see his uncle Laban, he laid his weary head on some stone and fell asleep, the LORD in His mercy came to him and said: I AM THE LORD GOD (your Savior-God), I AM WITH THEE AND WILL KEEP

THEE IN ALL PLACES WHITHER THOU GOEST. Or think of the Children of Israel when they left Egypt, oppressed, beaten down, slaves, punished. Yet after they had crossed the Red Sea and the mighty had been put down and drowned, it was Moses who recognized the mercy of God to the oppressed: THOU IN THY MERCY HADST LED FORTH THY PEOPLE WHICH THOU HAST REDEEMED. After a perilous 40 years in the wilderness, it was Moses again who in his farewell address said to this lowly and humbled people, FOR THE LORD YOUR GOD IS LORD OF LORDS, HE DOTHTH EXECUTE THE JUDGMENT OF THE FATHERLESS AND WIDOW, AND LOVETH THE STRANGER IN GIVING HIM FOOD AND RAIMENT. Or think of childless Hannah, this believer in the Old Testament who had many things, but whom the LORD has not given the gift of a child. The second wife of her husband, who did have children of her own, kept taunting her and provoking her until she was absolutely miserable. She had a problem! And she came to the LORD with her problem, and prayed so intently in the temple that her lips moved and there was not any speech. After the LORD had answered her prayer and granted her the great gift of a child, it was Hannah, Hannah who knew in her heart that the LORD was merciful to the oppressed, who said: THERE IS NONE HOLY AS THE LORD, THERE IS NONE BESIDE THEE . . . THE BOWS OF THE MIGHTY MEN ARE BROKEN,

AND THEY THAT STUMBLERED ARE GIRDED WITH STRENGTH. THEY THAT WERE FULL HAVE HIRED THEMSELVES FOR BREAD: AND THEY THAT WERE HUNGRY CEASED: SO THAT THE BARREN HATH BORN SEVEN: AND SHE THAT HATH MANY CHILDREN IS WAXED FEEBLE . . . HE RAISETH UP THE POOR OUT OF THE DUST, AND LIFTETH UP THE BEGGAR FROM THE DUNGHILL, TO SET THEM AMONG PRINCES. Or finally think of the Virgin Mary, who sang much the same song upon the news of her pregnancy with Jesus: MY SOUL DOTHTH MAGNIFY THE LORD AND MY SPIRIT HATH REJOICED IN GOD MY SAVIOR. FOR HE HATH REGARDED THE LOW ESTATE OF HIS HANDMAIDEN . . . HE HATH PUT DOWN THE MIGHTY FROM THEIR SEATS, AND EXALTED THEM OF LOW DEGREE. HE HATH FILLED THE HUNGRY WITH GOOD THINGS: AND THE RICH HE HATH SENT EMPTY AWAY.

There is one truth that shines through all of this: God resisteth the proud and showeth grace to the humble. The proud, the mighty, the self-sufficient have no place in the kingdom of God, because their strength lies in themselves and not in Him. It is the humble, the repentant who by the grace of God look to Jesus for their redemption, it is they who are declared righteous and have the judgment pronounced, "not guilty!" But more than that. The Psalmist

also tells us that the LORD has a heart for the physical distress of His believers. Mary and Hannah are only two of many in Scripture who have recognized this; they recognized that in their humble and lowly lives they did not deserve the gifts that God gave them. Thus in their songs of praise they gave all glory to the LORD their Savior, and showed that they understood the truth of our text very well, **THE LORD EXECUTETH RIGHTEOUSNESS AND JUDGMENT FOR THE OPPRESSED.**

What a blessed thing it would be for all of us this morning if we could find the same source of strength and comfort from these words of the

Psalm for our own lives. As young men and young women, you are not unfamiliar with words like pain and trouble and lonely and needy and poor and broken. There are moments in your lives when you get depressed over your own condition. Then be assured that the LORD executeth righteousness and judgment for you, that He indeed has declared you not guilty by the blood of Jesus Christ, and as a redeemed one He does have a heart for your life and your problems and will lead you to a joyful solution just like He did David and Hannah and Mary. You have His promise for it!

—R. Dommer

## INTERPRETATION IV

Reading the Scriptures is a search for the thoughts of God. We can conduct such a search because the Bible is God's Word. In His Book our Creator and Savior gives us the information which is "able to give (us) the wisdom that leads to salvation through faith which is in Christ Jesus." (2 Timothy 3:16) We are not just reading the history of an ancient people, as we might study a book about the English or Germans. We are not just observing how one nation happened to confront its deity, as did also the Greeks and Romans with their polytheistic systems. The Scriptures are God's *universal* truth. They speak not only to those individuals and nations connected with covenant promise and fulfillment in Christ the Mes-

siah, they express realities to mankind for all times everywhere. God expects His readers to *actualize* the Biblical message; that is, apply the essential meaning of its Gospel imperatives to themselves. Now believing, these receive the blessings promised in the Book by the Book's Author.

But how should we read this Book from God? What principles or rules are to guide our study of its pages? The principles of interpretation can be summarized generally in three rules. Within these three categories, there are many special "rules" which Bible students use to determine God's intended meaning in the Scriptures. These are sometimes called the rules of hermeneutics. Hermeneutics is the branch of

theology in which the principles and rules are established in order to discover the true sense of Scripture—to properly determine *meaning*.

The general principles of interpretation are: (1) We derive the meaning from the text. (2) The text has only one intended sense, or meaning. (3) Scripture is its own interpreter. Any book begs such consideration to establish its meaning—to be accepted on its own merits. But the books of men and women lack the impression of divine truth and are in fact to be judged according to God's Word. It is a life and death matter to determine the correct meaning from the Scriptures. Immortal souls are at stake. They must hear of God's pardon for sins in Christ clearly, according to God's expression of it.

### Language

The Scriptures are a literary work. We derive their meaning from the words themselves. However, the original words were Hebrew and Greek. Most students of the Scriptures hear and read God's Word in a language other than the original. In order that God's intended meaning is safeguarded, our church body insists that all pastors be able to read Hebrew and Greek. Although there are many advantages in being able to read the Bible in the original, those whose primary Bible is a translation are not at a disadvantage. God's meaning can be and is communicated also in translations.

Thoughts are communicated among human beings through *words*. When reading the Scriptures we derive meaning from the words. We

look to see how words are actually used; whether they have a common usage or are used in a special way. For example, the word *walk* is used in Scripture to describe the Christian way of life. (cf. Colossians 1:10) The intended meaning may not refer to the activity of putting one foot in front of the other. Common in Biblical times was the use of the word *bowels* as the seat of tender emotions, such as love, kindness, and mercy. When Paul wrote the Philippians (2:1) if there be "any bowels and mercies," he was referring to kind emotion, affection, tenderness. Many words in the Scriptures had meanings in common usage different from the meanings of their translated counterparts.

In Scripture, some words developed special meaning because of the sacrifice of Jesus Christ. *Gospel* most often means more than good news in general, but the specific good news of salvation in Jesus. *Church* is often used to define a specific group of people who have been called to faith, rather than just any large crowd or mob. Jesus used the word *agape*—a rather sterile, intellectual Greek word for *love*—and clothed it with eternal meaning and so directed His disciples to consideration of God and others on more than a physical or emotional basis. Even the *Word* has a special, precious meaning when applied to the Savior, the Word who was God . . . the Word that was enfleshed. (John 1:1,14) Words—their meaning, their background, their flavor (connotation)—are all important in deriving meaning from the sacred text.

## Grammar

Youngsters very often are unconvinced of the importance of learning what nouns, verbs, and prepositions are. They could care less about subjects, predicates, objects, and clauses. In order to determine meaning from any sentence the reader must know the way words are used in connection with each other. It is important to know who is acting, what the action is, and the object or beneficiary of the action. When hearing Jesus say, "God so loved the world . . . (John 3:16) we understand God to be acting in a special way on and for the benefit of people in the world.

When Jesus instituted the Lord's supper, He said, "This is my body." (1 Corinthians 11:24) *This* refers to the bread He had "taken" and "broken." *Is* asserts a state of being. *My body* describes what state that is. The words express a relationship between the bread and Christ's body. Some suggest a different meaning than the words evidently state, saying that the bread *represents* the body of Christ—or the bread is *changed* into the body of Christ.

Every language has rules of grammar. Understanding the rules of grammar is essential to deriving the intended meaning from the text.

## Context

Every exposition of a word or passage from Scripture must agree with the context in which the word or sentence appears. Words out of context can be used to lie and contradict the intended meaning of the Scriptures. By using various Bible passages out of context, an individual might prove that people

ought to commit suicide. A familiar anecdote tells of a man who sought random advice from the Bible and first found that Judas "went away and hanged himself." (Matthew 27:5) Turning hurriedly to another page, "Go and do likewise." (Luke 10:37) And finally, "What you do, do quickly." (John 13:27)

Context extends first of all to those sentences which are close to the passage under consideration. The context also involves the chapter or chapters in which the section for study appears. Finally, no meaning can be derived from Scripture which contradicts some other Scripture. The Scriptures would be inadequate as a source of life and faith if they gave conflicting advice. Nor would such a Scripture befit its Author, who does not make mistakes. The Holy Spirit does not doubletalk.

Careful study of context adds insight to Biblical meaning. The context of Acts 17:11 indicates that it wasn't the whole congregation, but the *Jews* of Berea who "were more noble than those in Thessalonica, for they received the word with great eagerness examining the Scriptures daily, to see whether these things were so." The "Lucifer" or "Sun of the morning" of Isaiah 14:12 is according to the context a reference to the king and nation of Babylon, rather than a description of Satan's rebellion.

Study of Scripture requires careful attention to the words, sentences, paragraphs, and chapters. The value of the printed message depends on accurate reception of the thoughts of God in the text itself. We derive His meaning from the text.

—M. Sydow



# Instant Items

• One never knows where (to his surprise) he hears or reads some true truth. At a Chicago meeting of American Catholics in May, the bishops concluded, "We must keep in mind that the church is a unique reality into which we are graciously incorporated, not a society which we essentially designed," or, the essence of which we have created.

• It has become the habit (manner of thinking) in America, as in the whole modern and western world, to accept as "truth" that which the majority have agreed upon. That is the sociological way of deciding what "goes," whether in legislatures or in the streets or in our homes. What 51 percent agree on, that's "it."

• We see society deciding doctrinal matters in the churches by majority votes. Such agreement has approved what is happening in the home, in the relationship of husbands and wives, and in the loosening of the whole fabric of morality in many matters. To put it otherwise, whatever most people approve, that is approved.

• The supreme court of our country has admitted that it makes decisions according to that principle, and that it has been doing it for many years. We sometimes see a glimmer of hope that this may be changing a bit, perhaps edging back to deciding at times on the basis of what is right and wrong, or on the basis of adopted law, like it or not.

• Documentation of the above is in an unbelievable quotation from

Supreme Court Justice Oliver Wendell Holmes, Jr. in a letter written so long ago as 1926: "So when it comes to the development of a *corpus juris* (body of law) the ultimate question is what do the dominant forces of the community want and do they want it hard enough to disregard whatever inhibitions may stand in the way." See *How Should We Then Live*, p. 217, by Francis A. Schaeffer, and the whole book for the story of how this state of affairs has come to be.

• Surprisingly, perhaps, but we should have known, this kind of thinking has come down through the schools to the citizens. Thinking without the absolutes of right and wrong has reached the kindergarten, for which we have seen materials that encourage little ones to decide for themselves whether they should obey their parents. We have read of movements afoot which would assure to children the "civil rights" of insisting that they be consulted before being given directives from their parents. Household chores were given as a case in point.

• Slavery to whims and passions finally comes to the individual who is at liberty to do entirely as he wishes. Mankind does not have it in him to be autonomous, that is, his own law. Historically he has had to admit in his crashing failure that indeed there is something "out there" apart from mankind and entirely superior that man must conform to if he is to live, not to say live happily. But duty has become a rare word. And respon-



sibility, which could once be a one-word definition of education, is still best learned out of school.

• Thinkers in philosophy, literature, science, and the arts (reflected in university, college, and common school) oftenest give the impression that mankind is locked in to be what it is, and thus is subject to manipulators and controllers. Note the popular submission to big government! This is a story too long to be summarized, yet it has been written: that mankind "voting" to follow its desires (think of Rome) has no end but to fail.

• Justice Holmes referred to "inhibitions that stand in the way." Those inhibitions that give pause must be largely the old Christian moralities based on the revealed character of God (his attributes).

These are still abroad in the land, fortunately. Their fibers are still strong enough to make living tolerable. This has been called the Christian capital, still strong enough to sustain society. It is a legacy of the past, rapidly depleting we may be tempted to think. But when we look no more to it, as a proverb says, we will lose both our eyes.

• The Christians, with whom we feel that we are conversing here, know the solution; we need not put it in words. They have "the secret of the Lord." It is with them that fear Him. We have been "graciously incorporated" into the living Church. That is not by majority vote but by the act of One. We look to the Rock whence we are hewn, and we rejoice!

—M. Galstad

# Church News

## ILC—The Ending of The Term

*"To every thing there is a season and a time to every purpose under the sun." (Ecclesiastes 3:11, College Motto)*

Graduation at Immanuel Lutheran College is not just the final day. As in other schools it is a whole series of events, and quite in the usual pattern. There is, however, one vital difference.

Leading into the final day is the social event of the year—the Spring Banquet. Gowns, corsages, tuxedos, and some rented cars are the order of the night. This year's theme, "Climb Every Mountain," was beau-

tifully carried out in decoration and speech. It was a beautiful night. You were left with the feeling of being on top.

### Field Day

Thoughts soon got back to earth with preparations for Field Day. This provides activities which give every person in the school a chance to represent his class in some activity. It is class versus class in frisbee, croquet, 75 yard dash, egg throw, cross country, and the like. Happy, tired faces and aching muscles are the general order of the day.

We are formal again for the Faculty—Graduate Tea. President Gullerud's home is the place where the faculty wives serve the graduates with breads, cookies, tea, coffee and punch. With all the formalities, the function assumes a thoroughly relaxed manner.

Test week leads to the Commencement. It is marked with cramming and complaints before; groans and shouts of joy when it is all over.

### Class Day

On Thursday afternoon come the pageantry, awards, and speeches. Louie the Lancer, the mysterious school mascot, dashes up on his mount and later disappears in like fashion, after silently presiding over the affairs of Class Day and bidding all adieu with the "manumission of his slaves." The Pep Band, and academic address, a literary speech, and an athletic talk highlight the day. Recognition for athletic achievement and extra-curricular activity is given. Student speakers Sharon Seibel and Ted Quade spoke of the trials and joys which characterize campus literary endeavor and team play. In the academic address Mr. James Sydow spoke of the future and the possible effects of the computer on our lives. Can Immanuel prepare students for such a future? The answer was a clear, resounding *yes*. Feedback indicates that this kind of education is exactly what will be needed to cope with a computerized future.

### The Concert

The Field House was the setting for the secular and sacred music of

the evening concert. Orchestra, Mass Choir and Tour Choir shared the program, providing a variety of both secular and sacred music.

The Commencement Service brought a large attendance of people to worship with the largest group of graduates in the school's history. There were 36 from the High School, 12 from the College, and one from the Seminary.

The College graduates, clad in light blue gowns, sang "The Lord's My Shepherd" as their hymn. The dark blue High School class expressed their thoughts in singing "Let Us Ever Walk With Jesus." Mr. Bruce Wales is the only graduate of the Seminary division this year.



Pastor Redlin and daughter Julia

The choice of hymns and mottoes fit well the sermon of the Rev. Dale Redlin of Spring, Texas. He applied the familiar declaration of the apostles, "We cannot but speak the things which we have seen and heard." Pastor Redlin, one of the very first graduates of the Seminary,



was able to congratulate his own daughter as a member of the High School graduation class. Miss Julia Redlin is the first "second generation" grad of our young school.

All of these events are quite typical of school closings, to be sure. Yet we feel that there is one great and

distinguishing difference in all of them—*Christ was there.*

*"Commit thy way unto the Lord, trust also in Him and He shall bring it to pass."* (Psalm 37:5, High School motto)

—Ronald Roehl

## The Sin of Homosexuality-I

There are certain things in this life that we must face, no matter how disagreeable and repulsive they may be for us even to talk about them. Since the sin of homosexuality is currently making deep inroads into our American society and also into organized church bodies, we are forced to reckon with it, to identify it, to put on the defensive armor of God against it, and to be ready with effective procedures of therapy and cure in case we should happen upon some victims.

Homosexuality may be defined thus: sexual intercourse and pleasure between persons of the same sex. Women who practice this type of intercourse are called Lesbians. Both men and women of this kind are commonly referred to as "the gay society."

### The Beginnings of Homosexuality

The first incident in Biblical history that indicated a tendency toward homosexuality was the case of Noah's son Ham, who is reported to have looked at his father's nakedness, when the father was lying uncovered in his tent in a drunken stupor (Gen. 9:22). The Hebrew word in this connection indicates more than that he "saw" the nakedness of his father. We might say, he gazed with pleasure, or ogled at it. It is interesting to note what Noah said prophetically when he awoke: "And Noah awoke from his wine, and knew what his younger son had done unto him. And he said, 'Cursed be Canaan; a servant of servants shall he be unto his brethren.' And he said, 'Blessed be the Lord God of Shem; and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.'" (Gen. 9:24-27)

Canaan, whom Noah here mentions, was the fourth son of Ham. He apparently became a further victim of his father's (Ham's) weakness, and this weakness continued to infect also Canaan's descendants, the Canaanites, of whom the inhabitants of Sodom and Gomorrah were later the notorious specimens.

Sodom and Gomorrah are described as being almost completely given over to this sinful practice, so that they demanded of Lot: "Where are the men which came in to thee this night? Bring them out unto us that we may know them



(carnal knowledge).” (Gen. 19:5) Consequently certain phases of this sinful activity are called “sodomy” even to the present time.

St. Paul speaks of this sin in his epistle to the Romans: “For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: and likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.” (Rom. 1:26-27)

St. Paul mentions it again in his letter to the Corinthians: “Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor *effeminate*, nor *abusers of themselves with mankind* . . . shall inherit the kingdom of God.” (1 Cor. 6:9) The New International Version translates the last two kinds as “male prostitutes and homosexuals.”

These passages suffice to show that the sin of homosexuality is not new, but that it has been present in society since the early days of human history. It is safe to conclude that it originated with the Fall of man into sin, when the devil captured the heart of our first parents and injected many wicked thoughts and desires.

Homosexuals recognize that they are different. Sometimes the question arises: Why? Although some point to a particular experience or circumstance in life as the beginning of their condition, more of them assert that they were thus *constituted* by the Creator, as though God simply diversified the sex urge or instinct in people, making some *heterosexual* (attracted to the *other* sex), some *homosexual* (attracted to the *same* sex), and still others *bisexual* (attracted to *both* sexes). This is known as the “constitutional theory,” which “humbly” gives God the “credit” for their condition: a characteristic mark of sinful man ever since Adam blamed God for creating Eve and thus starting all his trouble!

The humble child of God has a different answer to the question: Why? He has learned to know and to confess the truth written by St. Paul to the Galatians: “Now *the works of the flesh* are manifest, which are these; adultery, fornication, uncleanness, lasciviousness. . . .” (Gal. 5:19) He also consents to the words of the Lord Jesus Himself, who said: “*Out of the heart proceed evil thoughts . . .*” (Mt. 15:19) God must not be blamed for making man’s heart evil; it was the devil who entered the heart and *remade* it so!

### **The Demand for Acceptance**

Most homosexuals begin their careers in secret and under cover. While the conscience is still comparatively tender and sensitive, the practitioner in the early stages is usually burdened with a feeling of guilt, fear, and depression. In some the feeling of depression becomes so overwhelming that they resort to attempts at suicide. However, in a goodly number of cases, after the conscience has done its accusing, the sinful heart is quick to invent excuses and defenses. St. Paul says to the Romans: “They show the work of the Law written in their hearts, their conscience bearing witness, and their thoughts *alternately accusing* or else *defending* themselves.” (Rom. 2:15—NASB)

Soon after such invented excuses and defense for sin come also boldness and reckless courage. They proudly admit the "enjoyments" that they have experienced! This is called "coming out of the closet." Next follows the open declaration, "I am gay," in the attitude of a challenge as to what anyone can do about it.

People who have been making a special study of this movement and its rapid rise in prominence in our country estimate that its numbers may easily be reaching twenty-million. Men and women of all classes of society are to be found within its ranks. In the prisons, in the military, in colleges and universities large numbers of homosexuals are to be found. Prominent men and women holding high political offices, teachers and professors, physicians and pastors, are among those who have already "come out of the closet" and revealed, some boldly, others hesitatingly, that they are members of the "gay society."

The next step is the demand for recognition, approval, and acceptance by the rest of society. This part of the movement is presently in high gear and is known as the "Gay Liberation Movement." Gay people are now in the process of demanding their so-called "rights." They have begun to organize for political action, and by one degree after another seem to be gaining their objectives. At least eleven state legislatures have already followed Illinois in repealing their anti-sodomy laws. The American Psychiatric Association has stopped listing homosexuality as a psychiatric disorder.

### **Even in the Churches**

In their fight for liberation and total acceptance the gay society is well aware that it must also win its case in the religious field, especially with the so-called "conservative" church bodies, or it will not succeed. Therefore under the leadership of a homosexual Pentecostal minister by the name of Troy Perry it has already organized a large church body of its own, known as the Metropolitan Community Church. The first congregation was founded in Los Angeles toward the end of 1968, and has since then been affectionately called "The Mother Church." The church grew phenomenally, and in only a few years gay congregations had sprung up in most of the larger cities all over the country. "Father" Perry, as he was soon called, served as a sort of archbishop and traveled extensively in order to "indoctrinate" the many congregations that had been organized within the Metropolitan Community Church.

Since members of the gay congregations come from various denominational backgrounds, including Pentecostals, Roman Catholics, Jews, Methodists, Episcopalians, and Lutherans, and since many of them refuse to give up their basic confessional tenets and convictions, it is becoming more and more evident that the gay church as such will never be able to unite on one confessional platform, be it ever so unionistic, and may therefore not endure for long as a separate church body.

Consequently the Gay Liberation Movement has now also turned in a new direction, namely the determination to win approval and acceptance for the gay community within the major church bodies themselves. Also on this front some



progress and success has already been noted. In the major denominations of our country more and more of the clergy and leaders are becoming convinced of the need of a special ministry to the gay community within their body. Formal petitions and requests in favor of such recognition are being presented in ever greater numbers for the upcoming church conventions and conclaves, with the pressures for acceptance being well-marshalled and organized far in advance of each policy-setting session.

One can hardly believe it, but even some Lutherans are willing to defend this horrible proposition: "Homosexuality should be tolerated and accepted in Christian love as a valid lifestyle."

(Condensed from a conference paper by Pastor George Barthels. To be continued.)

—D. Lau

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## DAILY DEVOTIONS

The following Scripture selections are well-suited to summertime usage, especially in the out-of-doors. You may wish to make a note of those readings you'd like to use while on vacation, at the beach, at a cookout, on a hike, etc.

August

- 1 Exodus 3:1-6 Turn aside into God's creation and listen to the Creator Who saves.  
*"I will lift up mine eyes unto the hills."*
- 2 Psalms 72:1-3, 6-11, 17-19 Consider the blessings which belong to us under the rule of Christ the King.  
3 Psalms 121 He who made the mountains guards and keeps us.  
4 II Kings 6:8-23 Our God is the LORD of the Heavenly Armies.  
5 Matthew 5:1-12 Come up on the mountain and listen to the Master.  
6 Exodus 19:20; 20:1-18 Mount Sinai: In the lightning of the Law we see the holiness of the LORD.  
7 Psalms 95:1-7 The Rock of our Salvation holds the loftiest peaks in His hand.  
8 Matthew 14:13-23 Jesus fed the multitude on the hillside twice that day.  
9 Psalms 125:1-2 The Lord our Mountain makes mountains of those who trust in Him.  
10 I Kings 19:8-13 Lord, help us to be still, and to listen to your voice.  
11 Psalms 46 A Mighty Fortress Is Our God  
12 Psalms 24:1-6 God must cleanse those who would come up into His presence.  
13 Psalms 61:1-4 God of the high hills, lead us up from the valleys to Thee.  
14 Psalms 90:1-4, 12-17 Listen to the message of the everlasting hills.  
15 Luke 9:28-36 Mount Hermon: In the lightning of His face we see the grace of God.  
16 Isaiah 54:9-10 What could be more unmoveable than the mountains?  
*"The sea is His and He made it."*
- 17 Mark 6:30-32 May your vacation be a time apart with the Lord.  
18 Psalms 107:23-32 Sailors ought not be known for profanity, but for prayer.  
19 Luke 5:1-11 Our Lord is some fisherman!  
20 Psalms 93 The sound of the waters sings of the Lord's might.  
21 Mark 4:1-9 (13-20) He still speaks to His followers at the water's edge.  
22 Mark 4:35-41 Who is this whom the sea obeys?  
23 Psalms 89:5-13 This is the LORD God of Hosts, that's Who.  
24 Psalms 139:1-12 When you try to "get away from it all," don't try to get away from God.  
25 Psalms 98 All creation sings to God. How about you?  
26 Psalms 145:1-13 Don't just spectate, meditate.



- |                     |   |
|---------------------|---|
| 27 Psalms 36:5-10   | How great is the loving-kindness of the Lord!       |
| 28 Matthew 13:47-50 | The Dragnet and the Day of Judgment.                |
| 29 Psalms 29        | The Voice of the Lord.                              |
| 30 Matthew 14:23-33 | "Take courage, it is I; do not be afraid."          |
| 31 John 21:1-14     | The Risen Christ blesses the work of His disciples. |

Beginning next month we will be making extensive use of *The Lutheran Hymnal*. If you don't have one in your home, speak to your pastor about borrowing or ordering one.

—W. V. Schaller

## Treasurer's Report

July 1, 1976—June 1, 1977

RECEIPTS:	MAY	TO DATE
Offerings	\$11,602.26	\$189,355.50
Memorials	_____	525.00
Mission Refund of Expl. Funds	_____	231.90
	<hr/>	<hr/>
TOTAL RECEIPTS	\$11,602.26	\$190,112.40

DISBURSEMENTS:		
Retirement Benefits	1,178.00	14,288.00
Emergency Support	_____	387.53
Capital Investments	1,672.79	19,463.65
General Administration	782.15	5,812.97
Missions and Administration	14,601.40	87,948.76
Immanuel Lutheran College	7,128.00	78,408.00
Printing, CLC Directories	_____	551.00
	<hr/>	<hr/>
TOTAL DISBURSEMENTS	\$25,362.34	\$206,859.91

CASH DEFICIT FOR PERIOD	(- 13,760.08)	(- 16,747.51)
CASH BALANCE JULY 1, 1976		30,189.95
		<hr/>
CASH BALANCE JUNE 1, 1977		\$ 13,442.44

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I.L.C. Expansion Fund Receipts	\$ 497.16	\$229,960.78
Disbursements		224,539.68
		<hr/>
Balance on Hand		\$ 5,065.10
.....		

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 SCHALLER, PAUL REV MRS  
 20864 HAVILAND AVE  
 HAYWARD CA 94541

COMPARATIVE FIGURES

	MAY	11 MONTHS
BUDGET OFFERINGS NEEDED	\$20,994.00	\$230,934.00
BUDGET OFFERINGS RECEIVED	11,602.26	190,112.40
DEFICITS FOR MONTH AND YEAR	(-\$ 9,391.74)	(-\$ 40,821.60)
. . . . .		
BUDGET OFFERINGS, 1975-1976	\$11,218.22	\$179,163.20
BUDGET OFFERINGS, 1976-1977	11,602.26	190,112.40
INCREASE	\$ 384.04	\$ 10,949.20

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

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**Address Correction**

Miss Grace Meyer  
 2223½ E. 19th St.  
 Cheyenne, WY 83001