

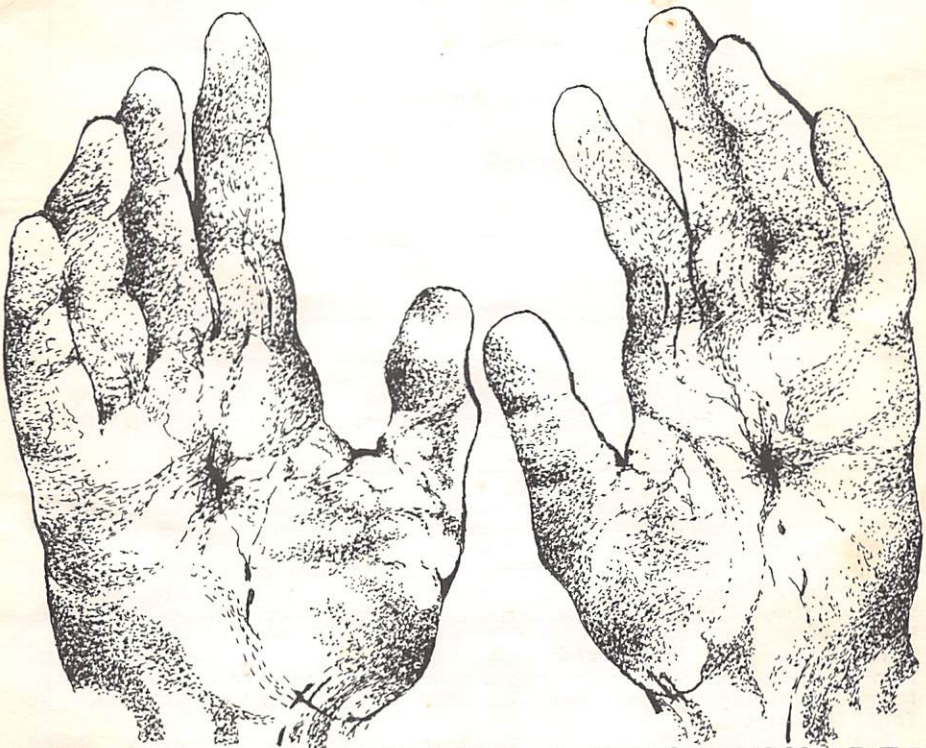
LUTHERAN

August 1977  
Vol. 20, No. 2

# SPOKESMAN

Church of the Lutheran Confession

*What are these wounds  
in thine hands?*



THOSE WITH WHICH I WAS WOUNDED  
IN THE HOUSE OF MY FRIENDS.

*Zechariah 13:6*

## DEDICATED TO THE CLC

Poor little brick, sad little stone,  
Despised, outcast and all alone.  
Oh lay thou not in hopeless state  
And think for thee the time too late.  
Though thou art last and seem  
forgot,

It just cannot be thus thy lot.

For He who builds the building knows  
How many bricks and where each  
goes.

And though thy brethren may have  
found

Their spot of brace above the ground,  
And thought that you must be outcast  
Because you have been saved for last;  
If you but think you're sure to know  
The last used brick must highest go.

—F. Peaslee

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## Blessing The Lord

### V

Psalms 103.8 : "The LORD is merciful and gracious, slow to anger, and plenteous in mercy."

Has the thought ever occurred to you that you would like to see the LORD? that you would like to see the one to whom you talk every morning and every evening and before and after every meal, and to whom by His own power you intrust your everlasting soul? If you feel this way, you are not alone. Thousands of years ago, when the Children of Israel were encamped around Mt. Sinai, on their way back to Palestine, Moses had the same idea, he wanted to see the LORD. And so he asked, I BESEECH THEE, SHOW ME THY GLORY. To which the LORD replied, No! You cannot see my face. There shall no man see me and live. But I will show you my name. To this mortal man who could not stand in the presence of the glory of the holy LORD, the LORD would describe Himself, He would reveal His holy name. And so those of us, who like Moses would like to see our LORD, are able to hear from His very lips what Moses heard on Mt. Sinai, and this is what he heard: JEHOVAH, THE LORD JEHOVAH, MERCIFUL AND GRACIOUS, LONG-SUFFERING, AND ABUNDANT IN GOODNESS AND TRUTH, a description that the Psalmist David put into poetic form in Psalm 103.

In this Psalm David not only asks you, BLESS HIS HOLY NAME, but later on he describes that name as

God Himself once did: THE LORD, MERCIFUL AND GRACIOUS, SLOW TO ANGER AND PLENTY IN MERCY. Listen again to those words, words that could only describe the LORD JEHOVAH, "*merciful and gracious.*" Who else would make promises to people who in no way could make promises in return. Who else would bind Himself to the performance of faithful and merciful help with no terms and no conditions on the part of the ones being helped? Or to make that more personal, who but JEHOVAH Himself would promise you a Savior from sin and everlasting life without any works or worthiness on your part? Who else but the LORD OF LORDS would commit His only innocent Son to death for the lives of men who hate Him, who sin against Him constantly, whose only acceptable deeds are those that this LORD enables him to perform? There is nothing that we can bring to God; we can not pay Him for making our lives happy by removing our sin and assuring us of eternal life in heaven. We can not even adequately describe Him for what He does for us. Our vocabulary is not big enough. Use whatever words you will, love, mercy, grace, goodness, kindness, steadfastness, faithfulness. These are not adequate. The underserved love of our LORD is greater than our words. Just as we

can not view His glory without being struck dead, so we can not really describe Him either, for the love of God passes all human understanding.

Yet these words that describe the name of our LORD, "*merciful and gracious*," stand out like bright lights in our feeble understanding, words that we cling to as precious and meaningful in our lives. For they describe a LORD who not only feels mercy toward us, but who shows it. He who spared not His own Son, how shall He not freely with Him give us all things? He is merciful and gracious to lead us in green pastures and beside still waters, to provide our bodies with food and drink and restful sleep. He is merciful and gracious to grant us health and strength and the will to live. He is merciful and

gracious to see us through the problems of each day and to enable us to meet the temptations of the devil. Indeed, our LORD is merciful and gracious to you and to me, and we prize those words because we know that we do not deserve this kindness. In fact, it is our unfaithfulness to our LORD and His will and our unworthiness of His manifold goodness that makes His mercy stand out for what it is—undeserved and pardoning grace.

And so, though as unworthy and unfaithful creatures we will never in this life be able to see our God face to face, it is enough to know His name, "*merciful and gracious*," a name that is the answer to every spiritual and physical problem, and our hope of everlasting life.

—R. Dommer

## About Baptism

When King Herod killed all the children in Behlehem, he never left his palace in Jerusalem (Mt. 2:16). Yet *he* killed them, for he commissioned and sent the soldiers who actually put their hand to the sword.

At one point in Jesus' ministry, it is said that He was making and baptizing more disciples than John the Baptizer (Jn. 4:1). Yet it was not Jesus, but His disciples, who were actually applying the water. Because they were doing it under Him, in His name, the baptisms were said to have been done by Him. And they were!

So also when Christians apply water today, following the commission of Jesus to make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit, (Mt. 28:19) it is Jesus Christ, the Son of the Living God, who is baptizing, even though it be one of his disciples who applies the water.

### God's Work

So Baptism is not just a good work that men perform according to some command. It is God's work. This is

what makes it great! This is also what makes many despise it. We like to think that the works we decide to perform are much better, and so we are tempted to bless the children, to pray over them, all of it fine, but then to tell God: "You wait with your work and blessing of Baptism until the child is older. This is more important right now."

This is not new. Our flesh can always come up with "better" ways of doing things, ways more fitting than hanging a carpenter's son on a cross long ago, ways more powerful in men's lives than a message of free forgiveness, and ways more reassuring than trusting in the working of God in a Man long before we were born.

But the same wondrous God who sent His only-begotten Son to die for us is the one who baptizes us!

### **God's Gift**

This alone should be enough to make us desire Baptism for ourselves and our children, but when God works, it is not just a work. It is a gift! Jesus once told a man who spent his life trying to follow the commandments of God that it was no good. He had to be born again. (Jn. 3:7) And that is what God would give through Baptism: the New Birth of water and the Spirit.

Our first birth, after the flesh, gave us a name (the name of our father), a family, someone to care for us, and a home. As we grew up we discovered these and many other blessings that were given to us by being born into our father's name.

In our Baptism we were born

again! This time into a greater name, the name of the Father, and of the Son, and of the Holy Spirit—the name of God! In this new birth we were not only given a name, but a family (all believers), a heavenly Father and countless angels to watch over us, and an eternal home. The longer we live this new life, the more blessing we will discover that is ours because we were born into the name of God. All this is included in that word "forgiveness" (Acts 2:38), without which we would be not children, but rebellious vermin before God.

### **For All**

What a gift this work of God is! No wonder we also want these wonderful blessings for our children! No matter that they can't immediately speak of all the glories of Christ that are given to them as infants in Baptism. Even now we can't speak of all of them!

After the natural birth comes the learning about the blessings of being placed in that family on earth, and with the new birth of Baptism comes the teaching (Mt. 28:20) so necessary. But we would never put our children out for adoption just so they would be old enough to appreciate it when they finally received a home. While it is true that a home is very meaningful to older orphans, children can also learn to appreciate the birthright that they have been enjoying all along, and who would deny that to them? Surely not a former orphan! Neither does God in His Word.

Thank God He did not wait until

we comprehended everything, but when the fulness of the time came, God sent forth His Son, born of a woman, born under the Law, in order that He might redeem those who were under the Law, that we might receive the adoption as sons. (Gal. 4:4,5)

—P. Schaller

## The Sin of Homosexuality-II

In a previous article we pointed out that homosexuality is a sin condemned by God in Holy Scripture from Genesis to the New Testament epistles. Nevertheless, in spite of this clear condemnation, homosexuals have defended their perversion as the way *God* created them. A Pentecostal minister named Troy Perry has even organized a homosexual church body, and the major church bodies of our time are being pressured into accepting homosexuality as a valid lifestyle.

How can such things be? “Gay” “theologians” have searched the Scriptures for acceptance and approval of their kind and cult. They have come up with some interesting “findings.”

### **Gross Distortions of Scripture**

Basing their allegations on the false major premise that God was also the Creator of the various sex instincts and urges, which include homosexuality, they make persuasive use of passages such as these: “And God saw everything that He had made, and, behold, it was very good.” (Gen. 1:31) “It is He who has made us, and not we ourselves.” (Ps. 100:3—NASB) “Brethren, let each man remain with God in that condition in which he was called.” (1 Cor. 7:24—NASB) “For everything created by God is good, and nothing is to be rejected if it is received with thanksgiving.” (1 Tim. 4:4—RSV)

We quote in part from “Father” Perry, the founder of the gay church: “Not once did Jesus say, ‘Come unto me, all ye heterosexuals . . . and you can become true followers.’ No! Jesus said, ‘Come unto me, all ye that labor and are heavy laden, and I will give you rest.’ And that includes homosexuals too. God does not condemn me for a sex drive that He created in me. He doesn’t condemn me unless I leave the area of love and go into the areas of destructive, excessive, lust.”

Perry further maintains that it was Jesus who died for our sins, and thus it is



only Jesus who had the authority to make the unconditional invitation of John 3:16: . . . “that *whosoever* believeth in him should not perish, but have everlasting life.”

Let us notice the cleverly covered error of Perry. He maintains that Jesus with His offer of life included also those homosexuals who remain impenitent in their peculiar sin!

When Holy Scriptures are viewed through the weird spectacles of the gay theologians, then gross distortions such as these are the results: the allegation that Cain and Abel were homosexuals, likewise Naomi and Ruth, David and Jonathan. Some of them even hint at the probability of such a relationship between Jesus and Lazarus, or between Jesus and John, the disciple whom Jesus loved.

The passages in St. Paul's epistles like Rom. 1:26-27 and 1 Cor. 6:9-10, that clearly condemn homosexuality as a sin, are somewhat difficult for the gay church to integrate into its theology. But according to their standards they have succeeded even here. In the Romans passage, for example, they contend that the key phrases to be noted are “exchanged natural relations” and “consumed with passion.” (Cf. Rom. 1:26-27 in the RSV) Gay “Christians” emphasize that they have never turned from a “natural” heterosexual condition to an “unnatural” homosexual one. Quite the contrary, they insist, if they were to force themselves to become heterosexual, it would be in complete violation of their inborn nature. Furthermore, they maintain that their gay relationships cannot be characterized by the phrase “consumed with passion.” Rather, they say they are loving freely and sincerely and, of course, naturally.

The prohibitive passages of the Old Testament that clearly condemn homosexuality are blithely relegated to the category of obsolete and discarded customs and regulations. Examples: “You shall not lie with a male as with a woman; it is an abomination.” (Lev. 18:22—RSV) “If a man lies with a male as with a woman, both of them have committed an abomination; they shall be put to death.” (Lev. 20:13—RSV) Such regulations and pronouncements, they claim, no longer apply to our times.

Surely the theology of the gay church is an outstanding example of blasphemous and repulsive abuse of the Sacred Scriptures. Their theology does include the doctrine of divine inspiration of the Holy Scriptures, the doctrines of Creation, Redemption, and Sanctification, the doctrine of Sin and Grace. However, these teachings are all tainted with at least one general error, namely, that homosexuality is not a sin, but a part of the creation of God.

### **Helping the Victims**

If we should ever knowingly come fact to face with one or another victim of this insidious snare of Satan, how should we react? Our first reaction might easily be to recoil in horror and contempt.

After we regain our composure let us remember that we are also here observing Satan at work in the process of destroying souls, souls precious in the sight of God, souls for whom Jesus also died. However, that love of God and the aton-

ing sacrifice of Jesus is being lost and invalidated for them as long as those persons are not brought to sincere repentance. A severe tongue lashing will very likely not be the proper application to such cases, neither expelling them from our presence, nor completely disowning them. Such treatment would most likely only harden them in their devious way and end in failure.

Rather, let us show our loving concern for the victim while carefully reviewing with him the passages of God's Word that have been touched upon here. These passages cannot simply be brushed aside as the gay theology vainly attempts to do. They have a few burrs attached to them that have a way of grabbing onto the human conscience and hanging on, despite all clever attempts to ignore them or brush them aside.

Then the splendid advice that Peter once gave on another occasion is to be applied to the afflicted conscience: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." (Acts 3:19)

If the victim that comes to us is already conscience-stricken, we may have a somewhat easier case to apply the "cure" and the soothing balm of the Lord's own announcement: "Be of good cheer; thy sins be forgiven thee." (Mt. 9:2) "Neither do I condemn thee: go, and sin no more." (Jn. 8:11) "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from *all* sin." (1 Jn. 1:7)

Let's always remember that sin, bad as it is, is not the worst thing that can happen to a person. The worst thing is *impenitence*, for that blocks and nullifies God's forgiveness in Christ. A person does not accept forgiveness for a sin that he does not admit having committed, or which he does not acknowledge as being sin. Here is apparently where the greatest difficulty lies also in the case of the openly avowed homosexual.

Intercessory prayer and the patient application of the various degrees of brotherly admonition, prescribed by the Lord Himself (Mt. 18:15-18), with the sincerely desired goal ever before us: "If he shall hear thee, thou hast *gained* thy brother," are the effective tools confidently placed into our hands and hearts by the Great Physician of souls Himself.

If at times we feel that the case of the homosexual is hopeless, and that our attempts to rescue him are all futile and in vain, then let us remember what St. Paul wrote to the Corinthians. After mentioning also homosexuals in his list of sinners at Corinth, he added: "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." (1 Cor. 6:11)

What the Word of God accomplished then, the same Word of God can also accomplish now!

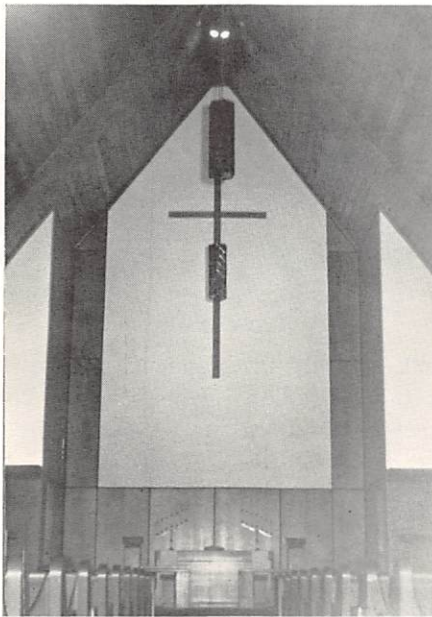
(Condensed from a conference paper presented by Pastor George Bathels.)

—D. Lau



# Church News

A SPECIAL SPRING IN TEXAS



Bethel Sanctuary

As the sun arose upon the community of Spring, Texas, just a few miles north of metropolitan Houston, on April 10, 1977, Easter Sunday, the hearts of our fellow saints there were overflowing with joy and thankfulness. Not only was the joy of the resurrection of Christ filling their hearts but just a few days past their 9th anniversary the Lord had given them facilities to carry on the labors of the kingdom of our risen Lord which should serve adequately for many years to come.

The spiritual ecstasy of the saints at Bethel was well expressed by a lay person who wrote, "I don't know how one can possibly add to the joy

of Easter, but with the dedication services that day, your hearts should nearly burst with joy and thanksgiving, for God's wondrous love and blessings." Such was surely the case as 170 persons gathered for the joyous ceremony which began on the parking lot with the singing of "Christ Is Our Cornerstone." The congregation proceeded into the sanctuary led by the Church Council and the Pastor.

The members of the Church Council each read a portion of the Scriptures; the Church Choir sang "Thanks Be To Thee O Lord" from the balcony choir loft; through the rite of dedication the congregation



**Bethel Church**

prayerfully and gratefully placed the brick and cedar sanctuary and parish hall with all of their furnishings, the Baldwin 630T organ and the parsonage into the service of the risen and living Lord.

The Pastor of the congregation addressed the congregation on the basis of the doxology to the Lord's Prayer, "For Thine Is The Kingdom And The Power And The Glory, Forever." The Easter message sounded forth in all of its joyous brilliance and the gifts of the facilities were

assigned their auxiliary place in the labor of God's kingdom.

Following the service about 120 people stayed for a Texas-style Bar-B-Q furnished by the members of Bethel in gratefulness to their Lord. It gave the members of Bethel added joy that the Lord gave Rev. Max Groeschel, the first Pastor of Bethel, and his wife the strength to be in attendance on this joyous day.

"THINE IS THE KINGDOM AND THE POWER AND THE GLORY, FOREVER. AMEN."

—L. D. Redlin



**Bethel Parsonage**

## Kept By The Gospel

This is the time of the year when pastors habitually make mention of the "summer slump." Only too often they have to witness a decline in church attendance and offerings for three months of the year, some of it on the part of those where it is unexpected. It almost seems that the thinking goes this way: when the public school closes, so should the church. We know of a Unitarian church that does just that. Since a Means of Grace concept is not in their body of doctrine, we can well understand why. For all that they have to say about salvation, eternal values and spiritual good, they might as well shut down for the entire year.

### Is He Wrong?

But we are different, are we not? When your pastor comes down hard on "bumming" church, is he just a peevish, old fuddy-duddy? Remember what we all learned in confirmation instruction—how that as Lutherans we are indeed a Means of Grace church. In Luther's explanation of the Third Article, in connection with the functioning of the Means of Grace, we surely memorized that "by the Gospel" we are "kept in the true faith." This was not a made-up proposition. We are told this by the Apostle Peter when he says: "Ye are kept by the power of God through faith unto salvation." And that power is not some mysterious entity in God's almightiness. Paul defines it in Romans: "I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation," a needful power, not just for creating faith, but also for sustaining it.

### Reason For Concern

It is in this connection that your pastor's concern is aroused. He will not say that long intervals of unnecessary absence from public worship is sinning against the Sabbath. And since he can't look into the heart, he is reluctant to make a charge of despising the Word. But he is dismayed when any of his members give evidence that apparently they think they can get along without the Means of Grace. What is at stake is salvation. With that in mind, we are in a bad way spiritually when we are careless about our contact with the Gospel.

Behind this there appears to be an element of false confidence and conceit. Should it be asked: "Since you absent yourself from services for the summer months, should we not close down the operation entirely?" The answer quite likely would be: "No! Public worship should be continued for those who want it." The implications are: "I am above that. I don't need it. It's for the common, garden variety, run-of-the-mill Christian."

### Children Damaged

In so many instances, an unseen thing is the harm that is being done to the attitude of children overagainst attention to the Means of Grace. When rest, recreation, amusement and entertainment take precedence, is it any wonder that the beginning of indifference to the preaching and teaching of the Gospel



develops? We may not be confronted with an outright denial of a need of the Word, but with a religion of convenience. "I will attend if I have nothing better to do." Better for what! When things don't go right with our children, and we are disturbed by a "ho-hum" attitude toward the church, the tendency might be that we blame the pastor and congregation for not producing something better. If we start pointing fingers, perhaps we should begin by looking in a mirror. Could it be that fellow we see there who has produced this lackadaisical attitude which we now find objectionable?

### Call a Halt!

We speak of the "secularization of our society." Let us not make the mistake of thinking this has no influence on us as Christians. Over the years we see a gradual chipping away at our church time. More and more services are dropped, church attendance becomes more spasmodic, Bible Class attendance could be much better, children's tardiness and absence at instruction classes of all kinds is on the increase—so it goes. Somewhere along the line Christians have to catch on to what is happening and call a halt to what is a highly detrimental trend. The pastor should not have to plead and beg and scold and produce worship novelties to incite people to give consistent, conscientious attention to the Means of Grace. In principle his call says that regular and thorough preaching and teaching of the Gospel is what the congregation wants. It follows that they should show they mean it by their practice.

—G. Sydow

## *What Missouri Did*

Because of a past fellowship relationship with the Missouri Synod, which for a good many of us ended about twenty years ago, we still have more than passing interest in what the synod is doing. So it is that we read with considerable concern the reports coming out of Missouri's July convention in Dallas. We summarize a few items:

Dr. J. O. A. Preus was elected to a third, four-year term as president of the church body. The next high in the voting was a liberal candidate who was critical of the Preus administration. Coming in third, well below the others, was a candidate backed by conservative elements in the synod. Although Dr. Preus has been severely criticized from all sides, evidently the majority of the synod was satisfied with his activity. This may or may not mean something. Time will tell.

The convention voted to enter into a "fellowship in protest" with the American Lutheran Church. Four major doctrinal disagreements were cited as bringing about this change in the previous fellowship agreement. The four matters: "inspiration, inerrancy and authority of the Scriptures; the ordination of women to the pastoral office; the nature and basis of fellowship; membership

and participation in ecumenical organizations (unionism).” However, individual congregations and pastors “may practice fellowship with pastors and congregations of the ALC whom they have found to be in agreement with the doctrine and practice of the LC-MS, wherever this can be done without giving offense.” As one observer said: “this is a type of selective fellowship because it allows local option on the question.”

The knotty question of dual membership of some congregations in both the Missouri Synod and the Association of Evangelical Lutheran Churches (there are 45 of these) was resolved in this way: District Presidents who have found congregations in their districts unwilling to terminate their membership in the AELC are to be notified no later than 30 days before the next district convention that they have removed themselves from the LC-MS.

Membership in the Lutheran Council in the USA was continued. Their activity in the Council is based on a “selective participation according to the synod’s needs and financial situation.” Before the resolution to continue membership in the Council was passed, a motion to sever the relationship lost by a large margin. That may say something also.

In connection with the proposed new hymnal prepared by men from all three Lutheran synods—the LCA, the ALC, and the LC-MS—we are told that the convention “refused to accept worship texts prepared by an inter-Lutheran hymnal commission because they are doctrinally inadequate.”

One commentator has this to say about the convention: “After years of doctrinal war, an uneasy peace settled over the Lutheran Church—Missouri Synod. . . . The conservatives were in charge, but they did not heap charges of teaching false doctrine on the more theologically flexible minority. The moderates saw that their dream for a more open, ecumenically active synod will long go unfulfilled, but they did not walk out.”

Dr. Preus is quoted as saying: “I have three goals for this church that I think of every day of my life: one, keep the doctrine straight; two, keep it together; and three, keep it going. I am not going to let extremists on either the right or the left call all the shots and break up this church.” Admirable! But point one dare not be sacrificed for the sake of the other two.

—G. Sydow

## DAILY DEVOTIONS

### The Lutheran Liturgy

On Sunday mornings we come together to worship, to offer prayer, praise, and thanksgiving to the God of our Salvation. But more important than what we do in our services is what God does in them. Our Lord Himself comes to us, speaks to us, blesses us through Word and Sacrament. Because we worship as a church-family only one day of the week, we will want to make the most of our hour of worship together. To help us to do this, in our churches we use a formal worship service—The Lutheran Liturgy. It is not that we consider this the only right way to worship, but rather that this ancient and proven manner of worship enables us to partake in a more beautiful, vital, and significant worship service. But this can only be true for each of us individually if we understand what we are doing, and participate from our hearts.

When the first Lutherans developed their worship form, from the time of Martin Luther on, they kept all of the parts of the Roman Catholic service which were in accord with God's Word. The liturgy we use today, therefore, has richly blessed countless believers down through the centuries both before and after the days of the Reformation. This in itself should encourage us to explore the richness of our service. But we have more than a heritage in our liturgy. We have a form of worship firmly based upon God's own words. And, because this is true, as we meditate upon the Scripture truths upon which our service is founded, we can humbly expect the Lord Himself to lead us into a more faithful, devout, and meaningful use of the Lutheran Liturgy. May God graciously grant us each this fruitful blessing as, in the weeks ahead, we follow the Order of Morning Service (The Lutheran Hymnal, pages 5-13) and The Order of Holy Communion (The Lutheran Hymnal, pages 23-31) in our Daily Devotions.

### Introductory Actions

Reverence—Meditation—Prelude—Hymn—Invocation  
The Lutheran Hymnal, Pages 4-5

Our worship begins before the service starts with quiet reverence out of respect to God and in courtesy to others. We meditate upon our Savior-God and all He means to us. We use the Psalms, pp. 123 ff, and the Prayers, pp. 4 and 118 ff, in the front of the Hymnal to assist us in our meditation. We might also think on the meaning of the various furnishings in our church. The organist and the ushers help to create an atmosphere of reverent worship, worship that bursts into song. For it is at the command and invitation of the true, the Triune, God that we call upon His Name.

- |                                     |  |
|-------------------------------------|--|
| Sept. 1 Exodus 3:1-6                | True reverence is both outward and inward.   |
| 2 Psalm 46                          | "Be still, and know that I am God."  |
| 3 John 4:19-26                      | True worship comes from the heart and goes to the Word.  |
| 4 Matthew 18:20                     | Talk about "in my name" and "there I am."  |
| 5 Isaiah 6:1-8                      | The altar: symbol of God's redeeming Presence.   |
| 6 John 8:12                         | The two altar candles: symbol of Christ, our Lord . . .  |
| 7 Luke 24:36-43                     | . . . Who is both true man . . .   |
| 8 John 1:43-51                      | . . . and true God.  |
| 9 Matthew 13:1-9; 18-23             | The pulpit: The Savior still speaks to His followers.  |
| 10 Romans 6:1-11                    | The baptismal font reminds us how God has given us new life in Christ.   |
| 11 Psalm 95:1-6                     | The Hymn of Invocation: A Call to Worship and Praise. "In the Name of the Father and of the Son and of the Holy Ghost. Amen." (The invocation) |
| 12 Exodus 20:24;<br>Romans 10:12-13 | We invoke God's power and presence—for His name is power.  |
| 13 Titus 3:4-7                      | The Triune God has made us members of His own Family.  |
| 14 I Kings 17:30-39                 | It is the true God whom we worship.  |

### The Preparation

The Lutheran Hymnal, Pages 5-6

Before we can worship God properly we need to sincerely confess our sins and to be assured of God's mercy and grace in Christ Jesus, our Lord.

- |                            |  |
|----------------------------|--|
| 15 Hebrews 10:19-22        | Beloved in the Lord! Let us draw near with a true heart.   |
| 16 Psalm 24:1-5            | . . . and confess our sins unto God, our Father,   |
| 17 I John 1:5:2:2          | beseeking Him in the name of our Lord Jesus Christ to grant us forgiveness.                        |
| 18 Psalm 124               | Our help is in the name of the Lord, Who made heaven and earth.                                    |
| 19 Psalm 32                | I said, I will confess my transgressions unto the Lord; and Thou forgavest the iniquity of my sin. |
| 20 Ephesians 2:1-3         | . . . we poor sinners confess . . . that we are <i>by nature sinful</i> and unclean,               |
| 21 Psalm 51:1-4            | and that we have sinned <i>against Thee</i> . . .  |
| 22 Matthew 15:10-11; 15-20 | . . . by thought, word, and deed.  |
| 23 Psalm 130               | . . . we flee for refuge to Thine infinite mercy,  |
| 24 Romans 5:15-21          | seeking and imploring Thy grace, for the sake of our Lord Jesus Christ.                            |
| 25 John 3:14-17            | O most merciful God . . . for His sake grant us remission of all our sins;                         |



26 Colossians 1:3-10  
 27 John 8:31-32;  
     I Peter 1:13-16  
 28 I Peter 1:3-9  
 29 John 20:19-23  
 30 Romans 5:6-11

by Thy Holy Spirit increase in us true knowledge of Thee and thy will,  
 and true obedience to Thy Word,  
 that by Thy grace we may come to everlasting life  
 The Pastor speaks Absolution in the stead and by the command of our Lord Jesus Christ.  
 Almighty God, our heavenly Father, hath had mercy upon us,  
 and hath given His only Son to die for us,  
 and for His sake forgiveth us all our sins.

Oct. 1 Ephesians 4:32;  
     I John 2:12

—W. V. Schaller

## Treasurer's Report

July 1, 1976—July 1, 1977

RECEIPTS:	JUNE	TO DATE
Offerings	\$ 24,961.25	\$214,316.75
Memorials	—	525.00
Mission Refund of Expl. Funds	—	231.90
Book House Reimbst. to CLC, Directs.	551.00	551.00
TOTAL RECEIPTS	\$ 25,512.25	\$215,624.65

DISBURSEMENTS:		
Retirements Benefits	\$ 1,368.00	\$ 15,656.00
Emergency Support	—	387.53
Capital Investments	1,672.79	21,136.44
General Administration	394.59	6,207.56
Missions and Administration	8,107.70	96,056.46
Immanuel Lutheran College	7,128.00	85,536.00
CLC Directory Printing	—	551.00
Extra-Budg., ILC Jeep-Plow	5,500.00	5,500.00
TOTAL DISBURSEMENTS	\$ 24,171.08	\$231,030.99

CASH BALANCE OR DEFICIT FOR PERIOD	1,341.17 (—	15,406.34)
CASH BALANCE, JULY 1, 1976		30,189.95
CASH BALANCE, JULY 1, 1977		\$ 14,783.61

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I.L.C. EXPANSION FUND RECEIPTS	\$ 783.51	\$230,388.29
Disbursements		224,539.68
Balance on Hand		\$ 5,848.61

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 SCHALLER, PAUL REV MRS  
 20864 HAVILAND AVE  
 HAYWARD CA 94541

COMPARATIVE FIGURES

	JUNE	12 months
BUDGET OFFERINGS NEEDED	\$ 20,994.00	\$251,930.00
BUDGET OFFERINGS RECEIVED	<u>25,512.25</u>	<u>215,624.65</u>
SURPLUS	\$ 4,518.25	
DEFICIT		(—\$ 36,305.35)

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BUDGET OFFERINGS RECEIVED, 1975-1976	\$ 20,123.45	\$198,587.65
BUDGET OFFERINGS RECEIVED, 1976-1977	<u>25,512.25</u>	<u>215,624.65</u>
INCREASE, THIS YEAR	\$ 5,388.80	\$ 17,037.00

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