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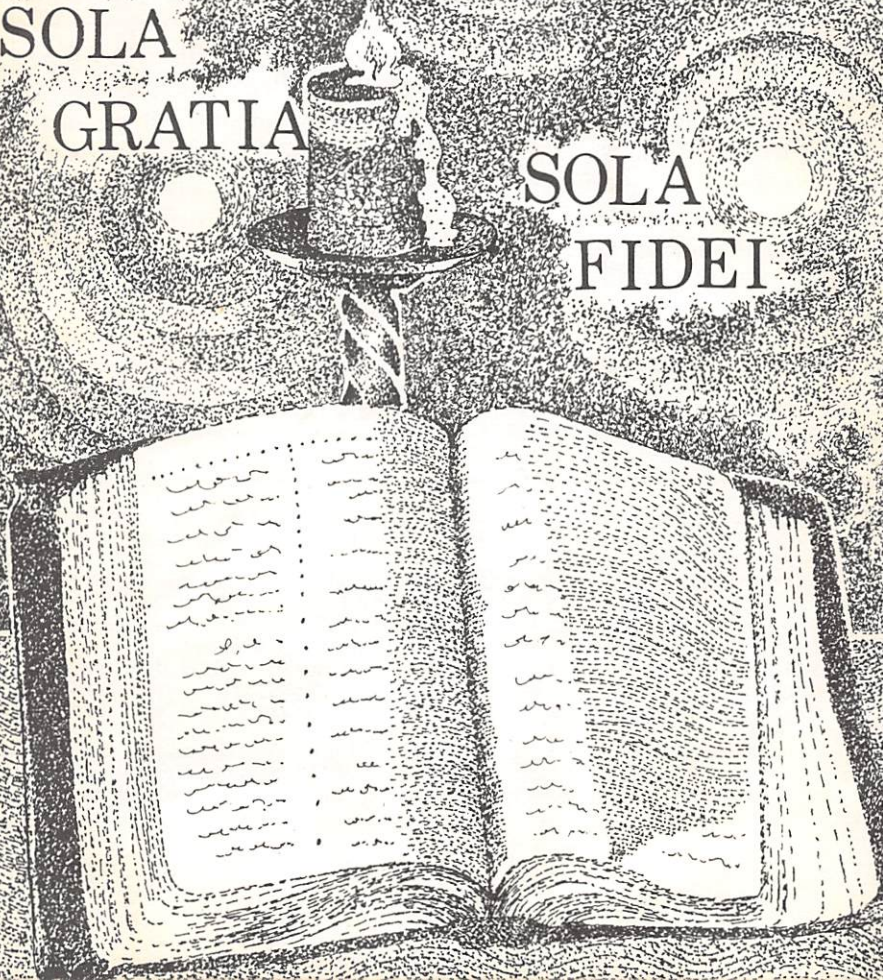
SPOKESMAN

Church of the Lutheran Confession

SOLA
SCRIPTURA

SOLA
GRATIA

SOLA
FIDEI



THE MAN OR THE MESSAGE

Our cover, with a light shining on an open Bible and the words: "Sola Scriptura—Sola Gratia—Sola Fidei," reminds us that October is the month when as Lutherans we make special remembrance of Luther and the Reformation. Most of us are well aware that October 31 is set aside as Reformation Day on our church calendar, the day we call the birthday of our church. It commemorates the occasion in 1517 when Luther nailed the 95 Theses to the door of the Castle Church in Wittenburg, Germany.

That event, which we find so important in our church history, was a somewhat run-of-the-mill, routine matter in the academic life of the University of Wittenburg. Luther had something to say on a matter that was amiss in the church life of his day, and announced a series of lectures on the subject in the

commonly accepted way, posting notice on what was the bulletin board of the town and the academic community. This act, with its serious yet local and limited intent, in the hands of God grew into something quite otherwise, and turned the world around. The Reformation became a startling point of change not just for the church world, but for the secular and political world as well.

The Lord's Doing

What is so noticeable in this is how the Lord worked His wonders in a way consistent with His stated approach, that He chooses the "weak," the "despised things of the world," "the things which are not, to bring to nought the things that are." Luther is a great man in history, church or otherwise, but that was not his aspiration in life. He did not seek

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to enhance himself as a great preacher. He did not set out to start a new church in defiance of the Roman papacy. He was not trying to popularize himself through religion, nor to carve out a special name for himself as a university professor, setting forth contentious propositions which would call attention to himself, nor to immortalize himself in order that his name would go down in history.

We find in this something quite different from the course usually pursued by those who become well-known in current religious affairs. Most church groups have publicity bureaus which, with avowed intent, seek to popularize and aggrandize what their people are doing. Even *The Lutheran Spokesman* receives endless news releases and pictures, primarily pertaining to men—what degrees they have attained, what books they have written, what great things they have done in the field of religion. Even as the entertainment world develops stars by publicity, so it can be done in the church world.

He Must Increase

We have no quarrel with the fact that Luther became an important and prominent person in the world of his day and for all time. But we do take issue with those, especially in the religious world, who seek it as a purpose in life. We have this mind. We go about as the "quiet of the land," proclaiming, testifying, upholding the wondrous Word of salvation, that in Christ God has

brought about the forgiveness of sins. If by the design and working of the Lord this brings us to a position of prominence before men, so be it. That's how it was with Luther. But our attitude must ever be that of John the Baptist. He pointed to Christ and said: "Behold the Lamb of God, which taketh away the sin of the world." But then went on to say these most significant words: "He must increase, I must decrease."

Word to Remember

There is a constant inclination inherent in the flesh to follow men instead of message. A pleasant personality and a flattering approach influence our people more than they would care to admit. That is why pastors have to watch themselves lest they get in the way of the Word. To attract and attach people to oneself is detrimental to their spiritual life. We have lost the source of these words, but we like what they say. A pastor expressed himself this way:

"I am not much concerned whether my people like me or not, but I am deeply anxious that I love my people.

"I am not much concerned about whether people like my sermons or not, but I am deeply anxious to preach faithful, true sermons.

"I am not much concerned whether the people praise me or not; but I am deeply anxious to be just the kind of pastor my people ought to have."

Luther would say "Amen" to that.

—G. Sydow

Blessing The Lord

VII

Psalm 103:11 "For as the heaven is high above the earth, so great is his mercy toward them that fear him."

Here the Psalmist David gives us an in-depth study of the concept of mercy. Earlier in this Psalm he had told us that the Lord's name is "merciful and gracious." Now he explains how great that mercy is. First we ought to note, however, that these precious words of David are directed to a very exclusive and select group of people, namely, you and me and all other believers in Jesus as their Savior. We are described as "those that fear God," that is, people who are not afraid of God, but love Him because they have experienced His mercy in their lives and have come to recognize that the blessings that happen to them are not accidents, but the mercy of God in action.

This is how God-fearing people have felt throughout the ages. Think, for example, of Mary. She and Joseph, her husband, could hardly have been called wealthy or prominent people, but might easily be classed among the lowliest. Thus when God honored Mary by choosing her to be the mother of our LORD, she knew it was not because of her wealth or prominence. Nor did she argue or wonder what she had done to deserve this great honor, or feel that she was better than other people, but she at once recognized that what had happened in her life was another instance of the undeserved mercy of God toward his

God-fearing children, as she sings about it in the Magnificat: HIS MERCY IS ON THEM THAT FEAR HIM FROM GENERATION TO GENERATION. Or think of Jacob in the Old Testament times. When he went up to Haran to work for his uncle Laban, he was a fugitive, fleeing from his brother Esau and carrying everything he owned on his back. When he returned twenty years later, he returned a rich man, a small nation, if you will, with many children and a host of cattle and sheep and goats and camels and rams and many maid and men servants. Contemplating all his possessions, Jacob realized how good God had been to him, how God had blessed him far beyond anything he had ever dreamed of. But more than that! Typical of a God-fearing child, he recognized what had happened to him as pure mercy, the undeserved goodness of God. That Jacob understood all this can be seen from his prayer to the LORD when he said: I AM NOT WORTHY OF THE LEAST OF ALL THE MERCIES . . . WHICH THOU HAST SHEWED UNTO THY SERVANT.

That is the attitude of all people who fear the LORD. While God is merciful to everyone, it is only His children who recognize that mercy in their own lives; they know how good God has been to them, how He has

blessed them above any expectation, and as God-fearing children, they see it all as mercy, as goodness and kindness that they never in the least deserved. It is really the extent to which we understand our unworthiness that we will appreciate the greatness of the mercy of God. And it is that greatness that David wants to explain to us.

But how do you explain mercy? Looking it up in the dictionary will not help. You might find explanations like, "to be kind toward," or "to be forgiving," but that only scratches the surface. One really cannot formulate a definition that adequately explains an abstract quality applied to God. We understand mercy best by seeing it in action, or we might use a picture to explain it, and that is what David does here. He says, AS FAR AS THE HEAVEN IS HIGH ABOVE THE EARTH, SO GREAT IS HIS MERCY. That is to say, it is infinite. There is no end to the mercy of God. You can go up and up and up beyond the stratosphere until the earth appears the size of a pin, and then you have only a vague impression of the greatness of the mercy of our LORD. It is a mercy that covers us in every situation, that is infinite to help in the direst circumstances.

We all know, however, that there are times in our lives when we forget the greatness of our LORD'S mercies, when our sin and our failures seem overwhelming. Then we need to remember what David is telling us here: God's mercy is infinite beyond our expectation or comprehension. In fact, do you know

that you can actually come to God and appeal to Him on the basis of the greatness of His mercy, and He will answer your petition? For a case in point, think of Moses. He had led the Children of Israel from Egypt all the way to the southern borders of the promised land. It had not been an easy journey. He had endured complaints and rebellion and insurrection from the people; he had heard them complain about the food and the water and the heat; he had had his own leadership questioned; he had been threatened with his own life; he had been so troubled by these people that at one time he came to the LORD saying: I AM NOT ABLE TO BEAR THIS PEOPLE. And now after all this, when they were ready to enter the land, and the people lacked the courage and faith to go in and rejected the report of the spies, the LORD said to Moses: I WILL SMITE THEM AND MAKE OF THEE A GREATER NATION AND MIGHTIER THAN THEY. For all that Moses had endured we might have expected him to say, "You are right, O God. This people does not deserve to enter the land. Thank you for the honor of bestowing this privilege on me and my children." But instead, in an action of unbelievable faith and humility, we hear Moses say: PARDON, I BESEECH THEE, THE INIQUITY OF THIS PEOPLE ACCORDING UNTO THE GREATNESS OF THY MERCY. Listen to that! Moses, who knew the greatness of God's mercy, in this most critical moment, appealed to God on the basis of it; and God, in return, did not destroy

the people but pardoned their sin. I HAVE PARDONED ACCORDING TO THY WORD, was the LORD'S reply. Moses prayer was effective.

Our prayer can be effective, too, if we come to Him, not on the basis of our own merits which are faulty and uncertain, but on the basis of the

greatness of His mercy, a mercy greater than the heavens are high, a mercy that we are urged today not only to recognize in all the blessings of our lives, but to trust as greater than the greatest petition we might ask and totally sufficient to supply it.

—R. Dommer

INTERPRETATION V

Because of many other achievements during the Reformation, Luther's contribution to the field of Biblical interpretation is often overlooked. He insisted that the Scriptures have only one intended sense. This principle is so important we include it as the second of three general rules of interpretation.

Luther lived in a time when many Bible scholars determined meaning from allegory. An allegory is a figure of speech in which the meaning is determined symbolically from the text. For example, some early interpreters suggested that the allegorical meaning of the unconsumed burning bush which Moses saw involves the mother of Jesus, who was not consumed by the Divine Fire in her womb. The use of allegory was nothing new. Rabbis in Old Testament times were fond of finding hidden meanings in straight-forward historical accounts.

The trend toward allegorical interpretation has had various champions throughout church history. A man named Origen, who lived in the early third century, was famous for his allegorical approach to Scripture. He taught that every passage had three levels of meaning: (1) the common, or historical sense, which even the common people could grasp; (2) the "soul" of Scripture which was available to believers who perceived it; (3) and for the Perfect, a hidden meaning which could be expressed by allegory. His approach to the study of the Bible was apparently an attempt to wed the Greek concept of a three-storied universe—body, soul, spirit—to the intended meaning of the sacred Scriptures.

By the time of Luther, many interpreters were seeking four meanings for each Bible passage. The literal sense became just a starting point to discuss the allegorical, the moral, and the anagogical (heavenly) senses. Thus, "Jerusalem" in any context might be the city itself (literal), the Church Militant (allegorical), every faithful soul (moral), or the heavenly Jerusalem (anagogical). Interpreters using this method would see most or all of these meanings in each use including the Scripturally intended one.

So the idea that the Scriptures have only one "simple" sense and meaning was revolutionary. Luther insisted that Bible interpreters seek the sense God intended without imposing other criteria for establishing meaning. "The Holy Spirit is the plainest Writer and Speaker in heaven and on earth. Therefore His words can have no more than one, and that the most obvious sense." (*What*

Luther Says, Vol. 1, p. 91f) Although Luther admits that a heart “dare not rest or rely on allegories,” he used them quite frequently as illustrations, especially when the Bible itself uses these figures.

Two Senses

We usually speak of Scripture having one of two intended meanings—either literal or figurative. It is the duty of the interpreter to carefully determine what God is intending in His use of words. Material presented historically and factually is to be so considered. From time to time there are words in the text which indicate that some other sense is intended. When a figurative sense is intended, the text itself will provide the proper indicators and key words. For example, the parables of Jesus generally start with the formula, “The kingdom of heaven is like . . .” that is our clue to seek a “hidden” meaning from what follows. The meaning varies from a literal understanding of the words.

The search for the intended sense of Scripture has become very critical in our time. There have always been those whose understanding varied drastically from the evident message of the Bible. Modernists and liberals present doctrines which vary considerably from historical Christianity. The inroads of liberalism has also infected the Lutheran Church.

There are now those who teach that the first eleven chapters of Genesis are to be understood some other way than historically. Suggesting that Genesis chapter one is not historical leaves the door wide open for someone to teach evolution. Some teachers say the account of the Fall is a homiletical (sermon-type) treatment of how all men are sinful and should see in the man and the woman representatives of their wickedness. Meanwhile, they say Adam and Eve were not real people. They look for theological and moralistic truths apart from the historical sense of the Biblical account of the Flood. The crossing at the Red Sea talks of deliverance, but they say real people didn't walk through on dry land amid towering water walls. Jonah's problem with the great fish teaches obedience to God. Many say the intended sense is moralistic; whether or not the event really happened doesn't matter.

Scriptures do use allegories. In Galatians four the apostle Paul makes a theological comparison between Abraham's wives and believers over against unbelievers. His allegory is a type. He does not deny the historical reality of Sarah and Hagar to make his point. He uses the history to make a new point about the freedom of believers and the slavery of unbelievers. Figurative extensions in Scripture may not be considered in such a way as to deny the historical presentations on which they are based. As a matter of fact, one must be extremely careful in making allegorical applications which Scriptures do not make. To allegorize is particularly inviting in connection with the miracles of Jesus where the intended sense may involve only the deity of Christ and His power on earth to forgive sins.

Too Far

Interpreters must be careful to avoid the other extreme—taking everything too literally. Some parts of Scripture are intended to be taken figuratively. We've already noted the parables. The book of Revelation is apocalyptic literature. The first chapter of Revelation gives its own key on how to interpret the pictures and visions in it. What John saw and heard are symbols of other realities and events. Taking such Scriptures too "literally" resulted in the zionistic and millennialistic teaching of the dispensationalists.

Modernist interpreters do not allegorize as did the ancients. But much of what is offered promotes the idea of a double-sense in the Biblical writings. However, an appeal to a second (or even a third) meaning in any passage cannot be used to deny the reality of events historically presented. One cannot use the allegorical to avoid the teaching of Creation, the Fall, the universal Flood, the Ten Plagues, the Red Sea crossing, Jonah in the great fish, and so on.

God has tied our salvation to certain historical incidents. Our redemption occurred at the death of Jesus. His resurrection is our spiritual, eternal victory. A person cannot wrest the message of victory from the incident on which it is based—that is, use the *meaning* of Christ's resurrection without its *reality*. It's almost impossible to think of it that way. Yet many do.

We cheerfully admit that there are many different passages in Scripture whose "simple" meaning is not so easy to come by. Nor will we for a minute concede that the body of doctrine is somehow limited and frustrates the search for new understanding and insight from God's living Word. Any difficulty we have interpreting God's Word is our problem, not His. He didn't give us two, or three, or seven, different meanings to work with. Whatever problem we have because of our weakness does not create a license to reject those doctrines and teachings which are available in the clear, simple meaning of so many of the texts of Scripture.

—M. Sydow

A New Saint?

A new saint? What does that mean? If it means that another soul has been added to the membership in the Holy Christian Church, we would all have reason to rejoice and thank God. Sad to say, the above title has no reference to such a blessed happening. Rather, it has reference to something that happened recently in the Roman Catholic Church. The Roman Catholic

Church added a new saint to their roll (canon) of saints. In newspapers, newsmagazines, and over TV and radio the Church of Rome made the most of publicizing the canonization of John Nepomucene Neumann, America's third Roman Catholic saint.

Canonization

The word canonization means a "public declaration from Rome

that a person has been made a saint. His name is then placed in the roll (canon) of the saints. A person cannot be canonized until he has been beatified. After his beatification, two miracles which are the result of his intercession must be proved before he can be canonized. Since before beatification two miracles must be proved, this means that before a person is canonized four miracles must be proved. Canonization is carried out solemnly at St. Peter's by the Pope. A Mass is sung in honor of the new saint, and a day is appointed as his feast."—A Practical Catholic Dictionary, p. 40.

In the case of John Neumann, his candidacy for sainthood was almost shelved by Vatican officials who screen such candidates. Then in 1921, after persistent efforts by those who were campaigning for his sainthood, Neumann was pronounced Venerable (to be honored). Later on he was beatified (pronounced blessed.) The miracles referred to in the process that leads to canonization are miracles of healing that are attributed to the prayers of intercession by Neumann.

Miracles?

We shall not go into detail concerning these so-called miracles of healing, but only say that every good Catholic is supposed to accept such miracles even though medical proof is lacking. We wonder how such so-called miracles could be proved to be the result of Neumann's prayers. One of the people supposedly healed is J. Kent Lanahan of Villanova, Pa.

He says: "They can't explain what happened, so I guess it was the Man Upstairs." To refer to God in heaven in such a degrading way is obnoxious to a believer in Christ. Another one of the so-called healed people, Michael Flanigan of West Philadelphia, Pa., was healed of cancer, they say, when his parents carried him to the Neumann shrine at Philadelphia's Church of St. Peter where Neumann's body is on display behind glass in the altar. Such superstition!

Rome versus Scripture

Rome speaks of making a saint through a process of following man-made rules of beatification and canonization. The Scripture speaks of people becoming saints by the redemptive work of Christ and the sanctifying work of the Holy Spirit.

A saint, properly speaking according to the Scriptures, is a poor sinner made holy through the precious blood of Christ. "The blood of Jesus Christ, His Son, cleanseth us from all sin." I John 1:7 This work of sanctification is performed by the Holy Spirit through the powerful Gospel in Word and Sacraments. "Not by works of righteousness which we have done, but according to His mercy He saved us by the washing of regeneration and renewing of the Holy Ghost." Tit. 3:5 Such a sanctified person is one who by God's grace trusts in Jesus Christ as his Lord and Savior. St. Paul writes: "But of Him are ye *in Christ Jesus*, who of God is made unto us wisdom, and righteousness, and *sanctification*, and redemption." I Cor. 1:30 Such a saint never reaches perfection

in this life, but because of his sinful flesh is always exhorted: "Put on the new man, which after God is created in righteousness and true holiness." Eph. 4:24

These are the people whom the Scripture calls saints. For example, St. Paul's Epistles are addressed to "saints" (believers in Christ). "To all that be in Rome, beloved of God, called to be *saints* . . ." Rom. 1:7 "Unto the church of God which is at Corinth, to them that are *sanctified* in Christ Jesus, called to be *saints*, with all that in every place call upon the name of Jesus Christ our Lord . . ." I Cor. 1:2

Rome speaks of saints as a special class of people on a special list made up by the Roman Catholic Church. Scripture speaks of them as all believers in Christ, members of the Holy Christian Church, and written in God's book of life.

Rome speaks of their so-called saints as especially holy people to whom prayers should be addressed. The Scripture speaks of saints praying to God. Pope Benedict XV in 1921 declared John Neumann as being worthy of veneration and a proper recipient of private prayers. The Scripture teaches that dead people cannot hear our prayers. Isaiah writes: "Doubtless Thou art our Father, though Abraham be ignorant of us, and Israel *acknowledge us not*: Thou, O Lord, are our Father,

our Redeemer, Thy name is from everlasting." Is. 63:16

Rome encourages members of the Pope's Church to worship dead people by praying to them. Scripture says: "Thou shalt worship the Lord thy God, and Him only shalt thou serve." Matt. 4:10

Rome speaks of many so-called good works of their saints, some even are said to have performed works in excess of what they themselves need to earn God's grace, and in excess of what God's divine law demands. What arrogance! Scripture says: "By the works of the law shall no flesh be justified." Gal. 2:16 It says: "No flesh should glory in His presence . . . He that glorieth, let him glory in the Lord." I Cor. 1:29, 31.

Church of the Antichrist

We should not be surprised that the Church of Rome teaches so many things contrary to Scripture, for its head, the Pope, is the very Antichrist spoken of in Scripture: "even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie." II Thess. 2:9-11

—M. H. Eibs

Church News

Symposium in the West

The two St. Stephen churches of the San Francisco Bay Area this year inaugurated a new program which might be effective in other areas as well. Whenever our Christian church members seek growth in understanding and function they would very likely welcome something on the order of this "Summer Symposium."

The idea is to provide a situation in which a lecturer presents material which stimulates discussion in the group. As people might sit with their after-dinner coffee and chat (the origin of "symposium" suggests this) so the participants are helped along to the art of talking about things of spiritual consequence. So the "gift of utterance" (I Corinthians 1:5) gets exercise.

The Last Things

This year the congregations arranged to bring the Rev. Paul Nolting of West Columbia, SC, to present a series of lectures on The Last Things (Eschatology) entitled, "God's Master Plan for The Future." In order to counter some of the distortions of biblical prophecy which plague the religious community today, Nolting offered careful Bible study material to recover the Gospel of what is projected in the sacred record. The topics of the three sessions indicate his emphasis and viewpoint. The first, *From Here to Eternity*, dealt with the schedule of events leading to the beginning of the new age in the world to come. The

second, *Sign Watching*, deplored the popular tendency to take signs that Christ will come and change them into supposed signs of when He will come. The material of the final session made the joyous declaration, *The Millennium—It's Here!*

A Week-end Program

To afford a maximum amount of exposure, the sessions were offered in two areas and at a time when most people can arrange to be free. On Friday night (July 29) the group met in the Eastbay area at Hayward. A rented hall was used for the Saturday morning and afternoon sessions in the Sunnyvale area. On Sunday morning Nolting led a forum discussion on the *Antichrist*, during the Church School period, and then preached during the worship services. "What Manner of Persons" was the theme of those concluding words of application and exhortation.

About eight hours of lecture material gave the group the kind of comprehensive overview which is seldom possible in dealing with such a big subject. This seems to have been the particular advantage of this kind of program. From sixty five to a hundred people were present at each session, with interest holding to the very end. Quite a few participants had traveled far, some from southern California, 450 miles away. Visitors from the community and even as far

away as Sacramento came in order to hear "another view."

Next Summer

Plans for another symposium next summer are already being made. Another subject and another speaker will soon be chosen. There is no doubt that many participants will be repeaters.

Part of the idea is to build a

cassette tape library to preserve and disseminate the benefits of special study such as Nolting's work on biblical prophecy. A good quality set of tapes was made this year. They can be borrowed or bought. Interested people should write to the St. Stephen Lutheran Ministries, 690 W. Fremont, No. 2-A, Sunnyvale, CA 94087.

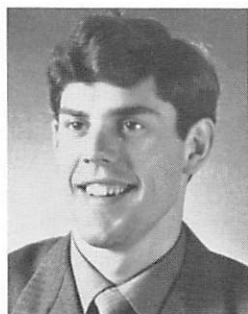
—Rollin Reim

1977 Graduate to Whiteriver

Bruce O. Wales, graduate of Immanuel Lutheran Seminary, was installed on the 24th of July as pastor of St. Paul congregation in Whiteriver and Peace congregation in Mission, South Dakota. "Set Apart as a Minister of the Lord" was the theme of the installing pastor, the Rev. Mark Gullerud, who had served during the vacancy. He was assisted by the Rev. David Baker of Valentine, Nebraska.

Pastor Wales was graduated from the Northwestern Lutheran High School at Watertown, Wisconsin in 1968. After one year in the college department there, he transferred to Bethany Lutheran College in Mankato. After the Junior College program was completed there, he enlisted in the U.S. Air Force. While stationed at Biloxi, Mississippi, he met his future wife, Virginia Wood, and her children. While stationed at an Air Base near Cheyenne, Wyoming, Wales became a member of Redeemer Lutheran Church. There his marriage to Virginia also took place.

Released from the Air Force in the



Pastor Bruce Wales (1970)

fall of 1973, Wales moved his family to Eau Claire in order to pursue his interests in theology at the CLC Seminary. After a semester in the pre-theological department, he enrolled in the Seminary, where he completed his studies this last May. The commencement ceremonies took on some special color from the fact that his step-daughter, Tina Wood, graduated from the High School department the same day.

The double parish of Whiteriver-Mission had been without a resident pastor since spring, when the Rev. Harland Reed had to resign for reasons of health. He is now residing in Phoenix, Arizona.

—Rollin A. Reim

Announcements

Minnesota Delegate Conference

The Minnesota Delegate Conference will meet Sunday, Oct. 30, 3:00 p.m., at Salem Lutheran Church, Eagle Lake.

Reformation biographical sketches will be presented: Huss, D. Bester; Melancthon, A. Gilbertson; Zwingli, K. Olmanson.

Please announce or excuse to the host pastor.

—*J. Gurgel, secretary*

Minnesota Pastoral Conference

The Minnesota Pastoral Conference will meet Nov. 13-14, at Salem Lutheran Church, Eagle Lake, beginning with an evening meal, 6:00 p.m., on the 13th, followed by an evening session.

Agenda: Study of the Majoristic Controversy (conclu.), P. Larsen; What Are We to Teach Christians Concerning Engagement? K. Olmanson; A Bulletin Insert on Close Communion, G. Sydow; An Advent Service Series (4 texts), M. Eibs; Study of the Synergistic Controversy, E. Hallauer; Continuation of Exegesis of I John 4:1ff, R. Wehrwein.

Please announce to the host pastor. —*R. Wehrwein, secretary*

Change of Address

Pastor Arvid G. W. Gullerud
19120 Nordhoff St.
Space #15 Kensington
Northridge, CA 91324
Phone: residence (213) 993-7909
office (213) 884-4200

Coordinating Council

The Coordinating Council will meet at the Midway Motor Lodge Symposium Room, Eau Claire, Wisconsin on Wednesday and Thursday, Oct. 12-13. The first session will begin at 9:00 A.M. Wednesday morning.

Pastor E. Albrecht, president

CLC Teachers Conference

The Teachers Conference will meet at Our Redeemer's Lutheran Church, Red Wing, Minnesota, October 19-21. Please announce to Teacher Walter Priebe, 1534 West Ave., Red Wing, MN 55066

Ordination

As authorized by President E. Albrecht, I ordained and installed Bruce Wales as pastor of Peach Lutheran Church, Mission and St. Paul's Lutheran Church, White River, South Dakota, in a service held in White River on July 24. Pastor David Baker assisted.

—*M. Gullerud*

Installations

As authorized by President Albrecht I installed Miss Sharon Seibel as the teacher of St. Luke's Lutheran School in Lemmon, South Dakota, Aug. 28.

—*D. Koenig*

As authorized by President E. Albrecht, I installed Miss Susan Lueck at teacher at Faith Ev. Lutheran School, Coloma, Michigan, Aug. 28, 1977.

—*J. Sandeen*

On Sunday, Aug. 21, I installed Mrs. Marlys Gerth as lower grade teacher in the Christian Day School of Our Savior's Lutheran Church, Jamestown, North Dakota, as authorized by the synodical president.

—P. Fleischer

As authorized by President Albrecht, on Sunday, Aug. 21, I installed Miss Mary Schuetze as teacher of the lower grades of St. Paul's Lutheran School, Austin, Minnesota.

—C. Thurow

DAILY DEVOTIONS

The Liturgy of the Word

Epistle—Gradual and Hallelujah—Gospel—Creed—Hymn—Sermon—Votum

The Lutheran Hymnal, Pages 10-12

We come to a highpoint in our Service, the reading and preaching of God's Word. Our Lord Himself here speaks to us as we open our ears and hearts to His life-giving Words of power and grace in the Epistle, the Gospel, and the Sermon. In the Hallelujah, the versicles before and after the Gospel reading, and the Creed, we respond to the Word we have heard. Between the Word read and the Word preached we sing a hymn. This hymn reflects the theme of the day and prepares our hearts for the seed of the Word to be sown in the sermon.

Oct. 31

The Festival of the Reformation . . . Use the material on page 84 of the Hymnal. Read and discuss the Scriptures for the day.

Nov. 1 I Thessalonians 2:7-14

The Epistle is a letter—God's letter to you.

2 II Corinthians 3:2-6

The Epistles are inspired by God in order to make us God's epistles.

3

The Epistles apply God's salvation-deeds to daily life.

4 Luke 8:26-39

The Christmas Epistle is an example: Titus 2:11-14.

5 Ephesians 6:10-17

During the Epistle we sit to hear our Lord's instruction.

6 Philippians 1:3-11

Last Sunday's Epistle. Discuss the picture the Apostle paints.

7 Psalms 119:129-136

This morning's Epistle. How does it apply to your daily life?

8

Gradual means "step" (from Epistle to Gospel) . . . and speaks to our daily footsteps (v133).

9

Read last Sunday's Gradual (22 a. Trinity) Hymnal p 82 & Ps 133.

10 Revelations 19:1-10

Read next Sunday's Gradual (23 a. Trinity) Hymnal p 83 & Ps 44:1-8.

11 John 2:1-11

Hallelujah! is Hebrew for "Praise the LORD!"

12 Ephesians 4:11-16

Glory be to Thee, O Lord.

13 Matthew 22:15-22

The four Evangelists and their Gospels are a special gift of Christ to His people.

14 Matthew 25:1-13

Gospel for Trinity 23 . . . Christians also will be opposed by the world.

15 Matthew 21:12-16

Gospel for last Sunday of Trinity. Be Ready. He is returning.

16 Romans 10:8-15

Praise be to Thee, O Christ.

17 Matthew 16:13-17

A creed (from "credo"—"I believe") is a confession of faith.

18 I Corinthians 15:1-11

Our Saviour wants us to openly confess our faith in Him.

19 Mark 9:14-29

An early Christian creed is found in verses 3-6.

20 Hymn 5 and/or

The Creed is a proclamation of the Gospel, not a prayer. Yet we might well close our profession with the prayer of this father.

Psalms 119:137-144

21 Romans 1:1-7

Before the Sermon we use a hymn to pray and prepare.

22 II Timothy 4:1-8

The pastor's pre-sermon Salutation was often used by Paul.

It is the pastor's solemn God-given charge to preach the pure Word of God.

- 25 Luke 13:1-10
- 26 Ephesians 2:1-10
- 27 Mark 4:1-20
- 28 John 5:19-29
- 29 James 1:21-27
- 30 Philippians 4:4-9

In the Sermon the Word is unfolded and applied.
 The pastor dare not shrink from proclaiming *all* the counsel of God.
 The Sermon proclaims God's Law and the need for repentance.
 The Sermon announces God's Grace and salvation through faith in Christ.
 The Sermon provides God's Seed for growth in faith and life.
 "Amen" does not mean "The End," but rather "Verily, it is so,"
 "Amen" ought not be the end of the Sermon in the Christians' life either.
 The Votum invokes the blessing of God's own peace upon our hearts and minds.

—W. V. Schaller

Treasurer's Report

July 1, 1977—September 1, 1977

RECEIPTS:	AUGUST	TO DATE
Offerings	\$15,274.96	\$26,191.17
Memorials	5.00	10.00
TOTAL RECEIPTS	\$15,279.96	\$26,201.17
DISBURSEMENTS:		
Retirement Benefits	1,581.00	3,162.00
Capital Investments	1,672.79	3,877.06
General Administration	725.75	1,079.24
Missions & Administration	5,924.14	12,037.79
Immanuel Lutheran College	7,756.75	15,513.50
TOTAL DISBURSEMENTS	\$17,660.43	\$35,669.59
CASH DEFICIT FOR PERIOD	2,380.47) (—	9,468.42)
CASH BALANCE, JULY 1, 1977		14,783.61
CASH BALANCE, SEPTEMBER 1, 1977		\$ 5,315.19
OTHER OFFERINGS RECEIVED:		
I.L.C. Expansion Fund	\$ 516.42	\$ 6,583.03
CEF-Mission Investment Fund	943.54	1,077.54
Udo Education Fund	45.00	81.00
Nigerian Fund	50.00	190.00

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MAYARD CA
94541

COMPARATIVE FIGURES

BUDGET OFFERINGS NEEDED	\$23,178.00	\$46,356.00
BUDGET OFFERINGS RECEIVED	15,279.96	26,201.17
DEFICITS	(-\$ 7,898.04)	(-\$20,154.83)
.....		
BUDGET OFFERINGS, 1796-1977	\$10,234.19	\$24,107.45
BUDGET OFFERINGS, 1977-1978	15,279.96	26,201.17
INCREASES THIS YEAR	\$ 5,045.77	\$ 2,093.72

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

Send Change of Address to:
THE LUTHERAN SPOKESMAN
2750 OXFORD ST. N.
ROSEVILLE, MN. 55113
Please include an old address
label to expedite processing.

Lowell R. Moen