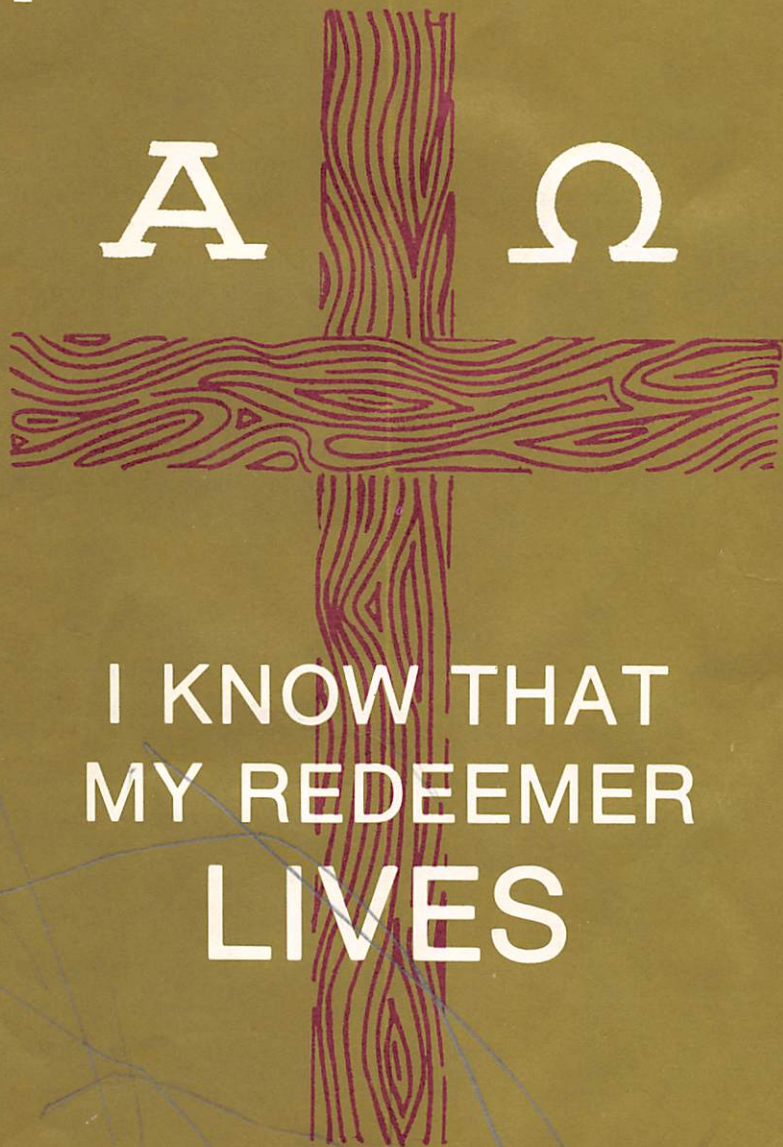


lutheran  
spokesman

March 1978  
Vol. 20, No. 9

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I KNOW THAT  
MY REDEEMER  
LIVES

CHURCH OF THE LUTHERAN CONFESSION

# GROWING UP!

When grandparents have not seen their grandchildren for some time and then have the opportunity to see them, they often remark how much the little ones have grown since they last saw them. The physical growth is very apparent.

From time to time we should ask ourselves: Have we grown spiritually? Have we matured in a spiritual way? Has our knowledge of God's Word increased over last week, last month, last year? Have we a greater reverence for God's Holy Word than before? Is our knowledge of doctrine from the Holy Scriptures gradually increasing? It will if we have been faithful in reading, studying and hearing the Word of God.

What about our knowledge of what's happening among churches in our day? Have we become increasingly concerned with the very real possibility of losing the precious truths of the Bible? Do we know that the Historical-critical method of Bible interpretation, popular in the liberal Lutheran churches, teaches that there are errors and myths in the Bible? It could also someday be taught in our church if we do not zealously guard against it.

What about our spiritual maturity in general? Have we a greater assurance than before that Jesus Christ atoned for all our sins and so earned for us a most wonderful salvation? Have we learned to put aside some foolish fears by trusting more in the Almighty Lord who rules over all things? Has it become easier for us to think of contributing to church as the joy and privilege of giving to the Lord what is His in the first place?

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We could ask ourselves many more questions, and we should. But, the main concern should be: Have we grown up in the Lord? Or, have we stood still with no noticeable spiritual growth? When we do not grow spiritually, we are actually on the decline. Stagnation takes place.

### **What The Bible Says**

The Lord has something to say about spiritual growth in His Holy Word. Speaking to believers in Christ, St. Paul says of the ascended Lord: "It was He who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God's people for works of service, so that the body of Christ *may be built up* until we all reach unity in the faith and in the knowledge of the Son of God and *become mature*, attaining the full measure of perfection found in Christ. Then we will no longer be infants, tossed back and forth by the waves, and blown here and there by every wind of teaching and by the cunning and craftiness of men in their deceitful scheming. Instead, speaking the truth in love, we will in all things *grow up* into Him who is the Head, that is, Christ." (Ephesians 4:11-15 NIV)

### **Maturity Through the Word**

This growing up is in every respect connected with the nourishment we get from the Word of God. One cannot neglect God's Word and at the same time become a mature Christian. The writer to the Hebrews says: "We have much to say about this, but it is hard to explain because you are slow to learn. In fact, though by this time you ought to be teachers, you need someone to teach you the elementary truths of God's Word all over again. You need milk, not solid food! Anyone who lives on milk, being still an infant, is not acquainted with the teaching about righteousness. But solid food is for the mature, who by constant use have trained themselves to distinguish good from evil." (Hebr. 5:11-14 NIV)

In one respect we should be as infants, as St. Peter exhorts: "Like newborn babies, crave pure spiritual milk, so that by it you may *grow up* in your salvation, now that you have tasted that the Lord is good." (I Pet. 2:2-3 NIV) But, we ought not to be as infants all our life so far as knowledge of God's Word is concerned! Peter writes: "*Grow* in the grace and knowledge of our Lord and Savior Jesus Christ. To Him be glory both now and forever! Amen." (II Pet. 3:18 NIV)

"Abide with richest blessings  
Among us, bounteous Lord;  
Let us in grace and wisdom  
*Grow* daily through Thy Word."

—M.H.Eibs

# *FIRST EASTER*

Other than the story of our Lord's birth in the second chapter of Luke's Gospel, there is probably no portion of Scripture so familiar to the members of our congregations as the account of our Lord's death and resurrection. It is our custom to read this account in detail in our weekly Lenten services. Very often our Sunday and Wednesday Lenten sermons likewise present sections of this account for closer scrutiny and meditation.

There is of course no better way to commemorate our Lord's Passion and Resurrection than to hear, read, and study the accounts of Matthew, Mark, Luke, and John. Through these accounts the Holy Spirit Himself tells us what happened and why it happened and lays these things on our hearts.

At the same time it is sometimes refreshing and instructive to read a non-inspired popular account of the events of Holy Week, especially when such an account is written by one who knows the subject matter and who accepts in his own mind the basic teachings of the Gospel.

We have such a book in *First Easter*, a 1973 Harper & Row publication, written by Paul L. Maier, son of the famous Lutheran Hour speaker, Walter A. Maier. This 128-page book is a little expensive at \$5.95. Yet I am sure that our

pastors, Sunday School teachers, and average members would enjoy reading it and would also derive benefits from the experience.

Maier's preface says that "no liberties were taken with the facts." The non-Biblical information in the book comes from "original sources" such as the writings of the Jewish historian Josephus, other writings of ancient Jewish rabbis, Roman records, archaeological findings, etc. The many helpful illustrations and color plates in the book no doubt account for its relatively high cost.

## **Recent Archaeological Findings**

Two recent archaeological findings I found to be of special interest. In 1961 an ancient theater in Caesarea was excavated, and a stone inscription mentioning the name of Pontius Pilate was uncovered. In English translation the inscription reads: "Pontius Pilate, Prefect of Judea, has presented the Tiberieum to the Caesareans." Maier says that this inscription is "the first archaeological evidence for the existence of Pontius Pilate ever to be discovered." This stone is now in the Israel Museum in Jerusalem.

Before this discovery Pontius Pilate was commonly known as the procurator of Judea. Now we know

that the title of procurator for the rulers of Judea was not used until the reign of Emperor Claudius (41-54 A.D.). Pontius Pilate was the prefect of Judea. Maier says that the New Testament is accurate when it calls Pilate a governor rather than a procurator.

Another interesting discovery was made in 1968. The bones of a man who had been crucified were found in a stone ossuary in Jerusalem. The man had the name Yohanan Ben Ha'galgol. It is believed that he was crucified in the same century as our Lord. Maier reports: "A large, rusty iron spike, seven inches long, had been driven through both heel bones after first penetrating an acacia wood wedge or plaque that held the ankles firmly to the cross. . . . The cross was made of olive wood."

Yohanan's lower arms, rather than his hands, were pierced with nails; apparently there were variations on how crucifixions were carried out in those days. The evidence indicates that Yohanan's legs were broken, most likely by a sledge hammer. We recall that this is what happened to the two men crucified with Jesus, although not to Jesus Himself, because He was already dead.

### **Background on Pontius Pilate**

Since Maier wrote a documentary novel on Pontius Pilate earlier in his career (*Pontius Pilate*, Doubleday, 1968, now available in paperback for \$1.75), we are not surprised that in this book also he provides much

background information on the life of Pilate. He mentions several incidents reported by first century authors Josephus and Philo that shed light on Pilate's character and the problems he had as prefect of Judea.

Earlier in his administration which lasted from 26 to 36 A.D. there had been a five-day demonstration by the Jewish people, protesting that Pilate's soldiers had carried medallions with the emperor's image right into the city of Jerusalem. This was considered a gross defiance of Jewish law, since God's commandment forbade graven images. On that occasion Pilate gave in to their requests.

Some time later, shortly before Jesus' trial, the Jews again protested, this time because Pilate had set up in Jerusalem golden shields dedicated to the emperor, even though these shields had no images of the emperor on them. This time Pilate refused to remove the golden shields. The Jews therefore wrote a letter of protest to the Roman Emperor Tiberius. In response Tiberius ordered Pilate to transfer the golden shields to Caesarea and instructed him to uphold all Jewish religious and political customs.

In Maier's opinion this incident of the golden shields "is critically important in understanding Pilate's conduct" at Jesus' trial. As we know, Pilate kept on trying to find a way to have Jesus released. Instead of simply doing what was just and right, and releasing the innocent Jesus, Pilate tried to outsmart the Jewish leaders so that the Jews themselves would demand Jesus' release. Finally, however, the Jewish leaders

outsmarted Pilate. They said to him: "If thou let this man go, thou art not Caesar's friend." (Jn. 19:12)

In these words we have a thinly veiled threat that if Pilate does not do their bidding and crucify Jesus, they are going to see to it that Tiberius hears about it, with the result that Pilate will be put out of that exclusive club known as the Friends of Caesar. Such a club actually did exist, according to the records.

After this mention of Caesar's name Pilate meekly gave in to the Jewish demands for Jesus' crucifixion. He knew they had him where they wanted him. He had to do as they said or lose his position, reputation, and perhaps even his very life. Pilate was certainly not willing to lose his life or job to save Jesus, innocent as he knew Him to be. "Then delivered he Him therefore unto them to be crucified." (Jn. 19:16)

### **Times and Places of Jesus' Passion**

In contrast to Beck (*The Christ of the Gospels*) and Franzmann (*The Word of the Lord Grows*), who date Jesus' crucifixion in April of 30 A.D., Maier claims that the crucifixion of Jesus took place most likely on April 3, 33 A.D. This position is defended in a footnote in the back pages of the book.

With regard to the places of Jesus' passion, Maier points out the difference between authentic sites, such as the Mount of Olives and the Temple, and probable traditional sites, such as the Garden of Gethsemane, the high priest's palace, and

Calvary. Then of course there are also some sites pointed out to tourists that are nothing more than guesses, such as the Field of Blood.

The evidence seems to indicate that Jesus' trial before Pontius Pilate took place at Herod's Palace on the west edge of Jerusalem, not at the Tower of Antonia adjoining the Temple grounds. The most probable place of crucifixion and burial is the area now under the roof of the Church of the Holy Sepulchre. As Maier points out, tourists are particularly "disappointed by the pot-pourri of garish votive lanterns and chapels that cluster about the sacred sites" in the Church of the Holy Sepulchre. For this reason many tourists prefer the so-called Gordon's Calvary site. Nevertheless, the traditional site has historical support.

Tourists are also generally surprised to learn that the alleged burial site is only fifty yards away from the site of Calvary. Nevertheless the Bible itself says that "the sepulchre was nigh at hand" (Jn. 19:42), and it does seem possible that Joseph's Garden Tomb was only fifty yards away from the place of Jesus' death.

### **Theological Strengths and Weaknesses**

In general Maier's book follows closely the Biblical record. With regard to Judas Iscariot he lists the various motives suggested by men for Judas' betrayal. His own conclusion is that "it could have been something so simple as avarice." To be sure, the safest course in such matters is to

refrain from speculation and stick to the Biblical fact that Judas betrayed Jesus for thirty pieces of silver. Very likely he had no higher or nobler motive for his dastardly deed.

Maier does a good job of explaining the hatred of Caiaphas and the priestly party for Jesus. Basing his position on Scripture, he lists their political motives, their religious motives, and their economic motives. Caiaphas himself is described as "a worldly wise Sadducee whose overriding policy was to maintain the uneasy compromise between Jewish and Roman authority."

I believe that Maier goes a little too far in his presentation of Jesus' humanness in the Garden of Gethsemane when he says that "Jesus was wavering in His mission, because He was a man, too." Nevertheless, it is certainly true, as Maier says, that "if the story of Holy Week were a pious invention of writers who wanted to portray a superhero, this scene would never have been included." Yet even in His weakness in Gethsemane Jesus was without sin, and that is essential for our Christian faith.

The weakest section in Maier's book is his portrayal of the hours of darkness on Good Friday when Jesus was being forsaken by God as an accursed sinner in our place. He mentions the "uncanny darkness" and refers to Jesus' fourth word: "Eli, Eli lama sabbachthani?" But he speaks rather flippantly of Jesus being affected by a "meteorological mood" instead of explaining Jesus' words in accordance with Galatians

3:13: "Christ hath redeemed us from the curse of the law, being made a curse for us."

### **He Is Risen Indeed**

Especially interesting and helpful is Maier's refutation of the various theories proposed by men to explain Jesus' empty tomb: the stolen body theory, the wrong tomb theory, the "lettuce" theory, the swoon theory, the hallucination theory, the twin brother theory, and the rapid decay theory. Maier's conclusion: "If honestly examined, they appear quite fanciful, and all of them raise far more difficulties than they solve."

Maier takes the only possible Christian position when he maintains that Jesus' resurrection from the dead was "actual, physical, historical." "The tomb was empty due to Jesus' resurrection, which, of course, is what the New Testament proclamation is all about." "The significance of the first Easter is its guarantee that Jesus did accomplish His mission of salvation."

We are especially thankful for Maier's clear testimony on this point since there are so many persons today, even in the churches, who stop short of maintaining the actual bodily resurrection of our Lord. They talk of a resurrection in the minds of Jesus' disciples or some kind of spiritual resurrection like the soul of John Brown marching on while his body lies moldering in the grave. But the fact is that Jesus is alive today body and soul and His body is not moldering in the grave.

The four Easter accounts are not by any means identical, and critics have always been eager to point out the apparent discrepancies. Maier claims, however, that "actually, the variations in the resurrection narratives tend to support, rather than undermine, their authenticity. . . . The fact that they were not harmonized by some ancient church editor shows that there was no agreed upon—and therefore partially fabricated—version. Even eyewitnesses can report the same event differently." The resurrection event is the

same in all accounts, and all the facts reported in the Gospels are true, but each evangelist reports the event from a different angle or point of view.

In conclusion we are most happy that Paul Maier quotes and agrees with the apostle Paul: "Christ died for our sins according to the Scriptures, He was buried, and He rose again the third day according to the Scriptures. . . . So we preach, and so ye believed." (I Cor. 15:3-11)

—D. Lau

## INTERPRETATION VII

Jude appealed to the elect to "contend earnestly for the faith which was once for all delivered to the saints." (Jude 3) Paul warned about the powers of spiritual darkness and advised concerning the proper protection and weapons for fighting our souls' enemies. (Ephesians 6) Peter showed that our faith will be fire-tested—a proof more precious than gold which perishes. (I Peter 1) The prospect is clear. Believers regularly confront opposition—some of it vicious—to their confession of Jesus Christ as Redeemer and Savior. The servants expect no better treatment than their Master received. The disciples began regarding the believers on earth as the

Church Militant—"marching as to war."

Believers are in jeopardy on many fronts. The enemy strikes with the lure of work-righteousness, trying to undermine the simple truth that the righteous are so by faith alone. On another side comes an attack against the basis for Christian knowledge and information, suggesting that the creation and miracles are contrary to the total, provable experience of mankind. And from still another angle comes an onslaught against the very source-book of spiritual knowledge. Harold Lindsell called it "The Battle for the Bible." With this last we are concerned here.



## *Nothing New*

All through the history of the church there have been variations from a proper method of interpreting the Bible's divine message. A few centuries after Christ a man named Origen developed a method of interpretation which emphasized allegorical interpretations. Under his system, each passage had three meanings—to fit the Greek, three-storied concept of the universe (body, soul, and spirit). And God sent His beleaguered people more of His "prophets" to reaffirm the proper historical-grammatical approach to the study of Scripture.

As the years passed, there was increasing pressure to have an external authority fix the meaning of the Scriptures. Soon the Roman Catholic Church became that authority. Now the Bible was not only to be studied on its own merits, but interpreters also had to consult the *traditions* of the church. Orthodoxy became the norm for interpreting Scriptures. Meanwhile further allegorical interpretations were making their way into the traditions of the church. Scholars began writing the "official" interpretations into the margins of their Bibles. These were known as *catena*, or glosses.

For some twelve centuries the weight of ecclesiastical machinery enforced the "official" interpretation of the church or the Pope. Not until the time of Luther was anyone able to substantially challenge the Roman Catholic system of interpretation. With Martin Luther there was

another return to the historical-grammatical approach to the interpretation of the Bible.

After the Reformation some scholars advanced a new cause to question and alter proper principles of interpretation. Beginning in the 17th century Reason begins to interfere with the authority and evident meaning of the Scriptures. Men began to question openly the divine authorship of the Bible. During this era the so-called historical-critical method of biblical interpretation developed.

### *Historical Criticism*

The ideas presented in what is called historical-criticism are rationalism's statement on biblical interpretation. Historical criticism is an approach to the study of the Scripture which makes "scientific" validation a criterion for establishing meaning and truth. This validation was sought in two areas: (1) Information from sources outside the Bible was used to establish, or in some cases contradict, what the Scriptures taught. For example, an assertion of a Babylonian Empire or a ruler named Nebuchadnezzar is established only if an archeologist finds evidence of them in his excavations. (2) An internal evaluation of the Hebrew language of the Old Testament has led some historical critics to date many of the books much later than the text itself indicates. For example, someone suggested that the language of the Pentateuch was too highly advanced to have been written during the time when Moses lived. Therefore it is

assumed that Moses didn't write those five books of the Bible. The fact that Jesus attributes the books from Genesis to Deuteronomy to Moses is said to result from His being a "child of his day" and therefore erring right along with the rest of His people about this and a few other things.

The principal mechanism of historical criticism is the documentary hypothesis. According to this idea the first five books of the Bible are said to be the work of a compiler (redactor), who used at least four different sources to write the Pentateuch. These sources have been designated: J (Jahwist), E (Elohlist), P (Priestly), and D (Deuteronomist). This documentary idea is also used in the New Testament where the finished form of the Gospels is said to have developed in the second and third centuries after Christ from a common source known as Q (Quelle—"source").

### *In Control*

The historical-critical approach to the study of Scripture has ruled in many circles of interpretation to this day. The latest wrinkle was suggested by Rudolph Bultmann in the early 1940's. He called his concept demythologizing. No matter the name, the effects of historical-critical scholarship are sobering. The "evidence" from Darwinian evolution is offered to contradict the biblical assertion of creation. Miracles are either explained naturalistically, called myths, or denied outright. The unique, divine-human person Jesus Christ is robbed of His Godhead.

The resurrection is relegated to wishful thinking. The words of Jesus (and much of the New Testament) are supposed now to be just a record of what the church said about Jesus and not His actual statements. The Bible is considered as simply a human book, suffering from the limitations of any other book written by mankind. The Bible becomes at best a book which only contains the Word of God. There's a story about a man who became so confused by historical criticism he finally concluded that the only parts of the Scripture which were inspired were those printed in red in his Bible.

The Bible *is* God's Word. That is not a majority position in the world today. However, our position is not an archaic throw-back to medieval ignorance. It is a matter of vital concern for us whether the book which brings the message of salvation is sometimes undependable. If it can be questioned that Jonah was not actually swallowed by the gigantic fish, then evidently Jesus was in error in his understanding of the Old Testament account, since He repeats it as fact and the basis for a sign of the resurrection. If the accuracy of the creation account or the Red Sea crossing is doubted, then the fact that the righteous by faith shall live can also be doubted. The information comes from the same source.

So we will continue to battle for the Bible—God's Word—which to our eternal benefit brings us the message which makes us wise unto salvation through faith in Christ Jesus.

—M. Sydow

# Immanuel Lutheran College Tour Choir



The young people representing their school and their Savior are Gretchen Fuerstenau, Mary Zechel, Sandy Hallauer, Cheryl Hulke, Lynette Hulke, Lois Meyer, Ann Naumann, Karen Bernthal, Kathy Brandle, Dorothy Meyer, Ann Sprengeler, Barb Gerbitz, Paul Naumann, Ross Roehl, Peter Gullerud, Dan Barthels, Mike Sprengeler, John Gerbitz, John Reim, Paul Nolting, Dave Reim, Jim Winsor, Greg Kesterson, and Mike Thom. The choir is under the direction of Professor Robert Dommer.

## **Tentative 1978 Concert Schedule**

Friday, March 17, 7:30 p.m.—Berea Lutheran Church, Inver Grove Heights, MN

Saturday, March 18, 8:00 p.m.—Bethel Lutheran Church, Morris, MN

Palm Sunday, March 19, 7:30 p.m.—Our Savior's Lutheran Church, Jamestown, ND

Monday, March 20, 7:30 p.m.—St. Luke's Lutheran Church, Lemmon, SD

Tuesday, March 21, 7:30 p.m.—Redeemer Lutheran Church, Bowdle, SD

Wednesday, March 22, 1:30 p.m.—Zion Lutheran Church, Ipswich, SD

Wednesday, March 22, 7:30 p.m.—Prince of Peace Lutheran Church, Hecla, SD

Maundy Thursday, March 23, 7:30 p.m.—Trinity Lutheran Church, Watertown, SD

Good Friday, March 24, 7:30 p.m.—Faith Lutheran Church, New Ulm, MN

Saturday, March 25, 7:30 p.m.—Salem Lutheran Church, Eagle Lake, MN

Easter Sunday, March 26, 10:00 a.m.—Our Redeemer's Lutheran Church, Red Wing, MN

Easter Sunday, March 26, 7:30 p.m.—Eau Claire, WI

## HARLAND C. REED (1915-1977)



It was a life-long love affair. When his boyhood chum played at being “lawyer”, Harland invariably chose the role of “pastor”. This devotion to

the office of the ministry never left him. But the fulfillment of the dream did not come easily.

Born in Red Wing, Minnesota, on May 15th, 1915 and baptized soon thereafter, Harland was moved with his family to Flint, Michigan, where he was confirmed in Emmanuel Lutheran Church. Family finances did not permit entry into the pre-theological college course at the usual time, so the young man worked as a tool and die maker in the General Motors plant at Flint until he was 36 years old. With some savings from that profitable occupation, and with support from his wife, Alma, who willingly took on full time employment, he was finally able to enroll in Concordia Seminary in Springfield. After 5 years he transferred to the WELS Seminary at Mequon, Wisconsin for the final year of ministerial training.

Finally, well after passing his fortieth year, Pastor Reed was called into the full time ministry, serving WELS congregations at Seaforth, Sheridan, and Dexter, Minnesota. Much as he loved the work, he was ready to give it up when his conscience, bound by what the Word told him regarding fellowship principles, compelled him to resign from the Wisconsin Synod in May, 1960. It was back to his secular profession again, working as a tool designer for IBM in its plant at Rochester, Minnesota. During this period he served as chaplain to CLC patients at the Mayo Clinic, and in 1965 began to gather a congregation for regular worship in that city.

Deteriorating health compelled a move to Phoenix in March, 1973. Pastor Reed served Holy Cross Lutheran Church there during its vacancy until May, and then found employment making tools again. Yet, when health had improved sufficiently, and a call came to preach the Gospel at White River and Mission, S. Dakota, there was no hesitation to leave the recently purchased home, the comfortable income, and the climate that was better suited for his health to put on once again the preacher's garb. He served his Savior in Dakota as long as was physically possible, returning to Phoenix for retirement on doctor's orders last June.

Death came on December 14th from bronchial pneumonia and emphysema at 62. Funeral services were conducted in Cadillac, Michigan by Pastor David Schierenbeck.

This servant of the Lord never had the slightest doubt about St. Paul's assessment, that "If a man desire the office of a bishop, he desireth a good work." (I Tim. 3:1)

Surviving are: his wife, Alma, and one son, Herman C. Reed, both of Phoenix; 4 grandchildren; his mother, Mrs. Harry C. Reed, and a brother, Richard L. Reed, both of Mt. Morris, Michigan; and a sister, Mrs. Alfred (Vona) Renz of Ann Arbor, Michigan.

"Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labors, and their works do follow them." (Rev. 14:13)

—*Norbert Reim*

# Treasurer's Report

JULY 1, 1977 - FEBRUARY 1, 1978

	JANUARY	TO DATE
<b>RECEIPTS :</b>		
Offerings	\$ 21,309.04	\$133,651.33
Memorials	---	68.00
Interest Earned	---	78.81
<b>TOTAL RECEIPTS</b>	<b>\$ 21,309.04</b>	<b>\$133,798.14</b>
<b>DISBURSEMENTS:</b>		
Retirement Benefits	1,369.00	10,855.00
Capital Investments	2,204.27	12,772.49
General Administration	297.59	3,682.94
Missions and Administration	6,741.54	47,683.90
Immanuel Lutheran College	7,756.75	54,297.25
<b>TOTAL DISBURSEMENTS</b>	<b>\$ 18,369.15</b>	<b>\$129,291.58</b>
<b>CASH BALANCE FOR PERIOD</b>	<b>\$ 2,939.89</b>	<b>\$ 4,506.56</b>
<b>CASH BALANCE, JULY 1, 1977</b>		<b>14,783.61</b>
<b>CASH BALANCE, FEBRUARY 1, 1978</b>		<b>\$ 19,290.17</b>

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<b>OTHER OFFERINGS RECEIVED :</b>		
I.L.C. Expansion Fund	\$ 469.50	\$ 4,255.69
CEP-Mission Investment Fund	1,573.65	9,400.56
Udo Education Fund	16.00	185.37
Nigerian Fund	1,273.00	1,811.32
Nigerian Visitation Fund	666.15	1,286.52

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COMPARATIVE FIGURES

	JANUARY	SEVEN MONTHS
<b>BUDGET OFFERINGS NEEDED</b>	\$ 23,178.00	\$162,246.00
<b>BUDGET OFFERINGS RECEIVED</b>	21,309.04	133,798.14
<b>DEFICITS</b>	(-\$ 1,868.96)	(-\$ 28,447.86)
+++++		
<b>BUDGET OFFERINGS, 1976-1977</b>	\$ 16,438.45	\$125,793.99
<b>INCREASE, 1977-1978</b>	\$ 4,870.59	\$ 8,004.15

Respectfully Submitted,

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

## DAILY DEVOTIONS

We continue to use the ORDER OF VESPERS (LH p41-45) as an outline for our devotions. On page 44 of the Hymnal we find that THE CANTICLE is followed by THE PRAYERS. As the rubrics (service notes in italics) indicate, the prayers are not to be inserted before THE KYRIE, but rather the KYRIE, LORD'S PRAYER, SALUTATION, and COLLECTS are all part of THE PRAYERS. The rubrics also suggest other prayers which might be used at this place in the service. The ORDER OF VESPERS concludes with THE BENEDICAMUS and THE BENEDICTION.

APRIL 5 Psalm 145:8-21

In THE KYRIE we pray to Jesus for help in all our earthly needs.

6 Luke 18:1-14

In the LORD'S PRAYER we take our deepest needs to God.

- 7 Matthew 6:5-13 Now pray the LORD'S PRAYER—pausing after each phrase to include your own personal requests and intercessions.
- 8 Genesis 18:16-33 THE SALUTATION is two intercessory prayers.
- 9 John 10:11-16 And pray the COLLECT for the Second Sunday after Easter. (LH p70 top)
- 10 John 14:15-17 And pray the COLLECT FOR PEACE. (LH p45)
- 11 I Chronicles 29:10-20 Bless we the Lord.
- 12 II Corinthians 2:14-17 Thanks be to God.
- 13 I Timothy 1:12-19 The grace of our Lord Jesus Christ be with us.
- 14 I John 4:7-21 The love of God the Father be with us.
- 15 John 16:7-15 The communion (fellowship) of God the Holy Ghost be with us.

The ORDER OF MATINS (Hymnal pages 32-40) is an order of morning prayer. Since much of this service parallels that of VESPERS, we will not use the entire service as a devotional guide. Instead, let us explore the Scripture truths which form the basis for those portions of MATINS which make it a distinctively *morning* order of prayer.

- APRIL 16 Hosea 6:1-3 Discuss the significance of beginning the day with the VERSICLES and GLORIA on page 32.
- 17 Psalm 95 This is the Psalm of the INVITATORY and the VENITE. (LH p33)

Since MATINS is a morning devotion, Psalms well-suited to morning worship are natural for the Psalmody (LH p34). A seasonal ANTIPHON (Eastertide p97) might well be read before or after the Psalm.

- APRIL 18 Psalm 3 "Help me as the morn is breaking; Lord, my Shield, my Strength divine."
- 19 Psalm 5 "And shield me from all evil, O gracious God, this day."
- 20 Psalm 63 "Let Thy grace, like morning dew . . . Comfort, quicken, and renew."
- 21 Psalm 103 "All praise to God, Who thru' this night Hath kept us from the Devil's might."
- 22 Psalm 130 "Let the night of my transgression with night's darkness pass away."
- 23 THE TE DEUM This CANTICLE is a morning hymn, considered by some to have been written by Ambrose, a 4th Century hymnwriter (see Hymn 95) and pastor. Luther considered the TE DEUM to be one of the finest prayers a Christian could offer. (LH p35-37)
- 24 Luke 1:67-79 (THE BENEDICTUS) The Dayspring from on high hath visited us.
- 25 Psalm 108 And pray the COLLECT FOR GRACE. Hymnal p40

Besides the four Worship Services we have now explored, there are additional resources for daily devotions in THE LUTHERAN HYMNAL. The CONFESSIONAL SERVICE (p46-49) or portions of it could be used for home devotions prior to coming to the Lord's Supper. The FORM FOR OPENING AND CLOSING CHRISTIAN SCHOOLS (p50) could also be used for Family Devotions. The ATHANASIAN CREED might be used for devotional purposes on days when one desires to consider in a special way the mystery of the Trinity (p53, column 1) or the person of Jesus Christ (p53, column 2). We have already noted (THE SPOKESMAN, Oct-Dec 1977) the use of the INTROITS, COLLECTS, and GRADUALS (LH p54-101); THE CANTICLES (LH p120-122); and the PSALMS (LH p123-157).

THE LUTHERAN HYMNAL, pages 102-119, contains a large number of prayers which could well be used in daily devotions. For the next three months DAILY DEVOTIONS will be suggesting one of these prayers—along with one of the Scripture Lessons listed on pages 161-165 of the Hymnal—for your daily meditations. We hope this will further demonstrate the rich devotional resources available in our LUTHERAN HYMNAL.

- APRIL 26 John 8:30-45 (Prayer 51, p107) Through the Word we are children of God by faith in Christ.
- 27 John 9:1-13 (Prayer 64, p108) "I am the Light of the World."
- 28 John 9:14-34 (Prayer 50, p 107) Jesus' enemies have made this miracle the best attested of all He performed.
- 29 John 9:35-41 (Prayer 23, p104) Spiritual blindness is the deepest darkness of all.
- 30 Psalm 66 (Prayer 76, p109) Blessed be God, Who hears our prayers.

—W. V. Schaller

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### **Coordinating Council**

The Coordinating Council will meet April 5-6, 1978 at the Holiday Inn, Eau Claire, WI, beginning at 9:00 a.m. on Wednesday, April 5.

All business to be considered by the various boards must be in the hands of the respective chairmen by April 1.

Memorials that are to come before the convention should be in the hands of the president by the time of the Coordinating Council, if possible, so that they can be printed in the Prospectus and given consideration by the membership of our CLC prior to the convention.

All calls to be considered by the Call Committee on Graduates should be in the hands of the president by May 15.

*Egbert Albrecht, President*

### **WISCONSIN PASTORAL CONFERENCE**

God-willing the spring meeting will be held on April 25 & 26, 1978, at Peace Thru Christ Lutheran Church, 3232 West Point Rd.,

Middleton, Wisconsin. The Conference will open with a Communion Service at 8:30 A.M. on April 25th, Speaker - J. Schaller (D. Libby).

Agenda: An Isagogical Study of Daniel, M. Bernthal; Exegesis with Sermon Study of Daniel 12:1-4, D. Schierenbeck; Exegesis of Hebrews 10, John Klatt; Doctrinal Differences Between WELS and CLC, C. M. Gullerud; Should the Qualifications for a Bishop Be Considered a Continuing Necessity for a Pastor?, J. Schaller; To What Degree May Women Serve in Our Congregations and Synod?, J. Sandeen; The Advisability of Conducting a Regular Weekly Service on Another Day in Addition to Sunday, E. Rutz; A Study of the Terms Used in the Scriptures for "Adultery" and "Fornication" (A Continuation), P. Tiefel; Exegesis of Psalm 119, G. Radtke; A Presentation of the History of the CLC Suitable for Use with Confirmands or Persons New to the CLC, M. Buck.

Please announce to the host pastor, J. Johannes, P. O. Box 53, Cambridge, WI 53523.

*—J. Johannes, Secretary*