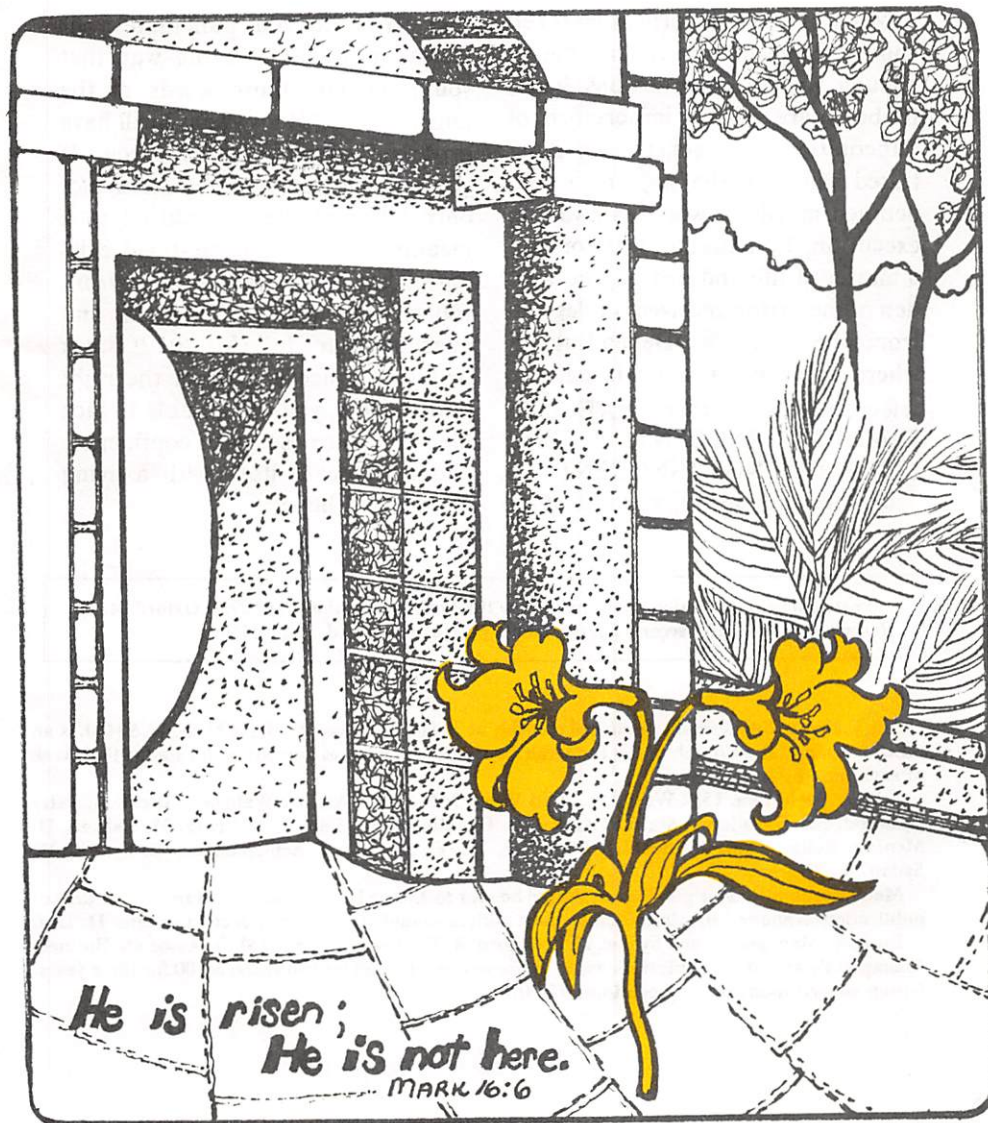


Lutheran Spokesman

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CHURCH OF THE LUTHERAN CONFESSION



He is risen;
He is not here.
MARK 16:6

How Do You Punctuate Your Easter Message?

A Chapel Talk Delivered at Immanuel Lutheran College

Matthew 28:5-6—And the angel answered and said unto the women, “Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for He is risen, as He said! Come, see the place where the Lord lay!”

Most of us have probably taken enough English courses, and gotten enough written compositions back, to be aware of the importance of punctuation. A teacher once illustrated this with the story of a condemned murderer who was awaiting execution. Punctuation was for him a matter of life and death. The warden of the prison received a telegram from the governor. Depending on where the comma was placed, the telegram read either: EXECUTE HIM NOT, INNOCENT, or: EXECUTE HIM, NOT INNOCENT.

Today we are asking you this ques-

tion: How do you punctuate your Easter message? For the way that you punctuate those words of the angel to you, “He is risen,” will have profound consequences for you. If you use the wrong punctuation, not only will your life be reduced to a meaningless and anxiety-filled existence, but your death will confront you with an eternity of “weeping and gnashing of teeth.” (Mt. 8:12) But if by God’s grace you select the right punctuation, you will be able to face life with purpose and confidence, and meet death itself with a living and eternal hope.

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Editor: David Lau, 1534 West Ave., Red Wing, MN 55066; Artists: Waldemar Bernthal, Peter Gullerud, Randi Gullerud; Staff: F. Archer, H. Duehlmeier, M. Eibs, P. Fleischer, M. Galstad, D. Menton, Rollin Reim, R. Roehl, P. Schaller, W. V. Schaller, J. Schlerenbeck, G. Sydow, M. Sydow, T. Thurow.

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How do you, then, punctuate your Easter message? Perhaps with a *question mark*: "He is risen?"

What does it mean to punctuate these words with a question mark? It means that in the secret places of your mind and heart you doubt the truthfulness of the angel's message in our text. But why should anyone doubt the reality of the resurrection? The evidences for it, both in Scripture and outside of it, are so compelling, that an honest evaluation of them forces one to admit that the grave must indeed have been empty on that Easter morning. Read sometime the book entitled, *Who Moved the Stone?*, and you'll see what we mean.

The chief reason, then, for questioning the resurrection of Christ does not lie in a lack of evidence. It lies rather in the perverse heart of man. Men simply do not like to face the meaning of that resurrection for their own lives. If Christ *did* rise from the dead, then He is their Lord and they shall one day have to stand before His throne of judgment. If Christ *did* rise from the dead, then everything He says in the Bible is true and shall rise up to condemn them on the Last Day. These consequences of the resurrection are too uncomfortable for them, and they therefore set it aside as the religious folklore of a superstitious age.

Do you punctuate your Easter message with a question mark? God grant that you might change that wrong punctuation before that day when the living Christ shall confront

you in His glory, and you will be compelled to confess, to your eternal ruin, "that Jesus Christ is Lord, to the glory of God the Father." (Phil. 2:11)

Others there are who punctuate the Easter message with a *period*: "He is risen." What does it mean to punctuate it with a period? It means that while you don't outrightly reject the resurrection, it has never yet really taken hold upon your mind and heart. It means that you hear the Easter Gospel, and then drop it there.

The people who punctuate their Easter message with a period reveal it by the way in which they celebrate the holiday. Their celebration is chiefly outward and external. If they are young, their thoughts are taken up almost completely by the Easter eggs and chocolate bunnies. If they are older, their thoughts are especially on the new spring outfits, the big dinner, and the family reunion. Oh yes, they may go to church, but it is chiefly a matter of custom or duty. One thing all these people share in common—they are tragically near-sighted! They are very busy with the *things* of this life, and really don't concern themselves much with the realities of death, judgment, and eternity.

Are you among those who punctuate their Easter message with a period? God grant that you might change that wrong punctuation before that moment when the Lord

shall stop you dead in your tracks and say to you: "Thou fool, this night thy *soul* shall be required of thee: then whose shall those things be, which thou hast provided?" (Lk. 12:20)

—

Still others punctuate their Easter message with a *dash*: "He is risen—" A dash indicates a sudden transition of thought. The people who use this punctuation may sing the Easter hymns with a good deal of gusto, but once they leave church the fact of Christ's resurrection soon gives way to the countless distractions that life offers.

These people, now, may not be against religion; they may in fact speak highly of it. But they make the fatal mistake of not taking it into their daily lives, so that their Christianity becomes an on-again off-again kind of thing. When they are at home or in the company of fellow-Christians, like here at ILC, their lives are outwardly without fault, and you can't tell them from the Christians. But when they are off by themselves, they conveniently set their Christianity aside, and now you can't tell them from the world. They trifle with God's grace and longsuffering, and fail at all times to watch and pray, that they enter not into temptation. (Mt. 26:41)

Does this describe your kind of Christianity? Do you punctuate your Easter message with a dash? God grant that you might change that wrong punctuation, lest death and eternity meet you at a time and in a

place where you are not prepared. For "it is a fearful thing to fall into the hands of the living God." (Heb. 10:31)

!

There is, finally, only one right and saving punctuation for the Easter message, and that is an *exclamation point*: "He is risen!"

What does it mean to punctuate this good news with an exclamation point? It means that you have come to believe and rejoice in the fact that your greatest problem in life has been solved—the problem of your sin. For Scripture assures us that Christ "was *raised* again for our *justification*." (Rom. 4:25) When God the Father raised His beloved Son to life on Easter morn, He thereby pronounced a verdict of "Not guilty! Forgiven!" upon you and me, upon every sinner without exception, so that we can now sing:

"He is arisen! Glorious Word!
Now reconciled is God, my Lord;
The gates of heaven are open."

To punctuate your Easter message with an exclamation point means also that Christianity is going to be an every-day and every-hour concern of your life. The apostle tells us that "like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." (Rom. 6:4) Wherever we go, whatever we do, whether we are by ourselves or with others, we will be constantly aware of the fact that our living Lord is at our side and in our heart. The love which He, our Savior God, has shown to us will

prompt us to try hard to do those things that will make Him happy, and to avoid those things that will cause Him grief. For "He has redeemed me . . . that I should be His own, and live under Him in His kingdom, and serve Him in everlasting righteousness, innocence, and

blessedness; even as He is risen from death, lives and reigns to all eternity."

God grant that each of us here may punctuate his Easter message with that kind of exclamation point: "*He is risen!*" Amen!

—C. M. Kuehne

WE ARE NOT UNIVERSALISTS

Since some of our readers are possibly also subscribers to *Christian News*, it is no doubt in order that we print on these pages a public reply to the letter to the editor of the *Lutheran Spokesman* that was printed in the *Christian News* of January 12, 1981.

This letter, written by Chet Swanson of Cincinnati, Ohio, chairman of the Doctrinal Concerns Program and a member of the Lutheran Church—Missouri Synod, came in response to two articles that appeared in the December 1980 *Lutheran Spokesman* entitled "Doctrinally Pure?" and "Objective Justification in Dispute."

Mr. Swanson's chief concern was that our way of presenting objective justification in this latter article might lead to the error of universalism. He wrote: "It is no great leap for the universalist to propose that, since God died once and for all, the rejection of the free gift of faith will not result in damnation. It is, in this view, not necessary for an individual to receive that gift. He has been forgiven; therefore he has salvation."

We assured Mr. Swanson by letter and by telephone that we are not universalists. Although we did not warn against universalism in our December article (for one cannot say everything in a brief article), we presented evidence to Mr. Swanson from other writings to prove that we also teach: "He that believeth not shall be damned" (Mk. 16:16), even though Jesus died for every unbeliever's sins, and even though God by raising Jesus from the dead declared every unbeliever together with the whole world righteous in Christ.

Romans 5:18

We cannot change what we have taught and what we are teaching about objective justification, even though the term itself is not found in the Scriptures or in our Lutheran confessions. The concept is taught clearly in Romans 5:18: "Therefore as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life."

According to the original Greek,

this passage reads: "As one man's trespass to all men to condemnation, so one man's righteousness to all men to justification of life." The meaning is clear. Adam's sin brought about condemnation for all men. Christ's righteousness brought about justification or acquittal or life for all men. God says to each and every sinner: I pronounce you not guilty, because Christ took your place. I forgive you your sins.

Notice that the association of "all men" with "justification" makes it necessary that justification be understood in this passage as applying to all men regardless of their faith or unbelief. This is what we mean by objective or universal justification. We are not talking about the mere possibility of justification or the availability of justification. We are saying that "God has already declared the whole world to be righteous in Christ." (*Brief Statement* of 1932)

Satan's Lie

So, regardless of whether we may be misunderstood or not, we must teach objective justification because God's Word teaches it. Universal justification is the truth of God, even though universalism is a lie of Satan.

What is universalism? It is "the belief that God ultimately will destroy all sin and save the whole human race." (*Lutheran Cyclopedia*)

In one sense the whole human race has already been saved. "The Father sent the Son to be the Savior of the world." (1 Jn. 4:14) "We trust in the

living God, who is the Savior of all men, specially of those that believe." (1 Tim. 4:10) "This is indeed the Christ, the Savior of the world." (Jn. 4:42) Since the Bible uses this terminology, it cannot be wrong for us to use it. The word "save" is not always used in the sense of ultimate salvation or going to heaven.

But while teaching that Jesus procured the salvation of all by His death and resurrection, we also teach that "he that believeth not shall be damned" (Mk. 16:16), not saved. The universalist teaching of ultimate salvation for all is wishful thinking, not Bible truth.

That universal justification can be taught together with a rejection of universalism is illustrated in the following quotations from C. F. W. Walther's *Law and Gospel*, p. 376: "Sin really has been forgiven, and all that God is now concerned about is that we believe this fact." But what if I do not believe it? Does this mean it was not forgiven, or that I was not saved by the Lord? To such an unbeliever Walther says: "This is certain that you have been absolved. Your eternal punishment will be all the more grievous because you did not believe the absolution which God Himself has pronounced to all sinners." The truth of the horrible, eternal damnation of unbelievers does coexist and must coexist with the most blessed truth of objective justification.

Note: For those who desire more penetrating studies of objective justification, we recommend the following: Norbert Reim's essay, "The Appropriation of Justification," pp.

89-110 in *His Pardoning Grace*, Northwestern Publishing House, 1966; John P. Meyer, *Ministers of Christ* (especially pp. 88-119), NPH, 1963; an article by John Schaller in translation in the *Wisconsin Lutheran Quar-*

terly of October 1975; and an article by David Kuske in the *Wisconsin Lutheran Quarterly* of January 1980.

—D. Lau

What Do Zen Buddhists Believe?

The reputed missionary of Buddhism to the Orient was a man named Bodhidharma, who brought the teachings of Gautama (the Buddha) to China in A.D. 500. When Buddhism reached these people, they had already been confronted with the pragmatic, political theories of Kung Fu Tzu (Confucius, 550 to 475 B.C.) and Mencius. They had also been exposed to the Taoism of Lau Tzu and Chuang Tzu. There were already a number of typically Chinese approaches to the concepts of reality and the role of religion (if any) in the life of the people.

Basic Chinese Thought

The Chinese had developed a basic concept of a supreme being which they called *Tien*, using their word for "heaven." But this god was very remote, incomprehensible, and uninvolved with the personal lives of the people. "Tien does not speak." So their basic philosophies tended to be down-to-earth, emphasizing relationships within the family, very anti-individualistic. The Chinese believed that the universe is pervaded by two basic principles, the yin (passivity, female, cold, darkness, etc.) and the yang (activity, male, heat, light, etc.). These were not "opposites"

but worked in all events where at one time one dominated and then the other. For example, night (yin) followed day (yang). The practice of acupuncture has a philosophical basis in an attempt to inject the needles so as to balance the yin and yang in a person's body. So the Chinese perceived a harmony based on the "conflict interplay" of the yin and the yang.

The Chinese considered their world to be comprised of five elements or agents: fire, water, earth, wood, and metal. Each of these is dominated by the one following it. Water controlled fire, earth (dams) controlled water . . . metal succumbed to fire, etc. The Chinese accepted the idea that everything is changing, in contrast to the prevailing Western idea that things don't change unless influenced by external sources. Their view was highly anti-mechanistic, which would reject cause and effect principles used by us. Chinese philosophy in general is naturalistic, involving their belief that man's instincts are basically good and can operate in harmony with one another and nature.

Hua-Yen Buddhism

The early expression of Buddhism

in China was articulated in the Hua-Yen philosophy's six points: 1) Totality—everything receives its parts from the whole. We would say the whole is the sum of the parts. For Hua-Yen, a table leg is just a stick of wood. 2) NO SELF or NO BEING. This follows the principle set forth by Nagarjuna and the Mahayana Buddhists of India. 3) Interdependence—everything is dependent upon everything else for its existence. They would say that a pencil and the planet Pluto are interdependent. If one didn't exist, neither would the other. 4) Equality of All Things. This principle was used by the Hua-Yen to justify their vegetarianism. Human beings could not judge their life more important than animals by eating them. 5) The Buddha-nature is in all things. 6) Emptiness. Again, this is an extension of the Mahayana concept of Sunya ("void, emptiness"). It generated tranquility: since all is nothing, there is nothing to become upset about. The Hua-Yen tended to consider a spiritual quality to reality, since they would say time and space are illusory. Reality was to be considered only in connection with the principles operating in the yin and yang.

Taoism

Before we can consider Zen, we must also take a brief look at Taoism, since Zen derives many (some would say most) of its concepts from Lau Tzu rather than from Buddha. Lau Tzu is the father of Taoism. Tao originally meant "road" or "way," but gradually came to have the more

general philosophical idea of NATURE. Lau Tzu said that the TAO is present in all things and is the basic determiner of how they behave. The goal of human beings should be to live naturally.

Lau Tzu's principles came at a time when Confucius was advocating a very orderly, regimented, persistent government according to laws. Taoism, on the other hand, advocated a type of anarchy. Government, if present at all, would be entirely passive. People ought to return to a primitive life-style in small groups so that they could live naturally and spontaneously (according to their Tao—nature). The Taoist rejected complicated structures (generally necessary in government) and opted for simplicity and tranquility.

Zen adopted some of these more typically Chinese outlooks rather than Indian. The Mahayana Buddhists of India had talked about future buddhas who became eternal beings. The Hua-Yen and Taoists described the Buddha-nature or the Tao as being in all things all the time anyway.

Zen Buddhism

I have used the common reference to oriental Buddhism with the word "Zen." Actually in China it was called Chan. However, the movement began to die out in China shortly after it arrived and ultimately merged with Hua-Yen. But the movement swept eastward to Japan where it is called Zen Buddhism. It is quite popular there, claiming over 10 million adherents to this day.

The Zen Buddhists differed in a number of ways from their forebears. In India and among the Hua-Yen Buddhists, the means to enlightenment were knowledge and intellectual pursuits. In Zen the enlightenment comes through an intuitive, direct grasp of the Buddha-nature in all things. In this sense the Zen teachings were closer to the Taoists', who also believed that Tao in all things must be felt or personally experienced, rather than known. In contrast to the practice of Buddhism elsewhere, Zen is practiced in a monastery (called a *wak*). Hard work and total regimentation prevailed in these conclaves. This feature made Zen particularly attractive to the *samurai* warriors of Japan. The monastery is headed by a *roshi* (Zen master, not unlike the Hindu guru). Enlightenment for a Zen Buddhist was called *satori* and was achieved when the master saw that one of his disciples had genuinely and intuitively experienced the Buddha-nature in all things. This experience cannot be achieved or expressed in words. However, the master would use a special type of dialogue with his pupils (words) to determine whether or not the person was indeed feeling, or whether the pupil was still using intellectual, logical explanations of reality. This interplay is called the *koan* (*kung-an* in China).

Koans

There are generally three types of koans: 1) the Mu-koan; 2) the One-hand koan; and 3) general koans. The roshi would ask his disciple

questions or make commands which had to be answered correctly in order to demonstrate that they were not using their minds, but were "feeling" the Buddha-nature in all things. The questioning attempted to produce a frustration in the pupil, so that he would not try to find logical answers. The discipline could last for years; and the koan sequence involves thousands of questions and possibilities. We list just a few for examples.

1. The Mu-koan. Mu means "No."

** Does a dog have the Buddha-nature? Mu. (There is a conflict here with one of Zen's basic principles.)

** Hand Mu over to me. The pupil hands his master whatever is handy.

** How old is Mu? Student gives his own age.

** What does Mu look like from the back? The student shows his back to his master.

2. One-hand koans.

** What is the sound of one hand clapping? The student thrusts forth one of his hands.

** Prove it. The student puts his hand out again.

** Let me hear the sound of one hand. The student slaps his master's face.

** What is the sublime sound of one hand? The student makes any sound that occurs to him: "meow" or "chirp."

3. Other koans.

** How will you walk through 49 curves on a narrow mountain road? The student winds around the room

(identifying himself with the curvy road).

** Let me see you make a mountain out of a teapot. The student offers the master some tea (not dealing with the logical problem).

** Where will you go after death? Student excuses himself saying he is going to the bathroom (down-to-earth).

** Who made this fan, God or man? Answer: I bought it at a shop in Tokyo for 25 yen (anti-philosophical).

** Two people are in a boat and there is food for one person. Who will get the food? I will go and buy some food and eat it myself.

Out of Touch

For us the exercises seem foreign to what a responsible human being might be expected to do. For the most part koans don't "make sense." But then for a Zen, they're not supposed to. Employers in Japan send their employees to weekend retreats where they are to empty their minds, think nothing, do nothing.

They may suffer physical abuse from a Zen master who may hit them with hand or club, if the student doesn't seem to be succeeding in the type of meditation.

Certainly, the desperate hopelessness and lack of purpose in this, as well as other Buddhist teachings, is apparent. There is just another attempt to explain the way things are without consulting God, who made everything in the first place and is the Authority on His creation. Here is another example of a lie prevailing where the Truth is not known. Religious value for a Zen Buddhist ends when he is able to intuit the nature of things in all things. There is no mention of sin, no recognition of God or accountability to Him, no concern that there is a need for forgiveness of sins, and hence, no Savior. Zen enlightenment is generated by a human achievement, orchestrated by a human being to obtain a limited, human objective. For them this is all there is. No God, without hope in the world.

—M. Sydow

CHRISTIAN EDUCATION CHALLENGED

The maintaining and operation of seventeen elementary schools and three secondary schools (cf. May 1980 CLC Comparative School Statistics) is evidence of the strong conviction in our small synod that Christian education is of the utmost importance. The training our children and young people receive in these institutions has two aims or purposes: first, to thoroughly ground our children on that solid rock and foundation for life, the Word of God; second, to teach them all required subject skills so as to encourage them toward meaningful life in service to God; and furthermore, to help

them learn attitudes, habits, desires, and interests in the light of what God has made of them in Christ Jesus.

These aims are melded together in such a way in our Christian schools that they become as one. Thus our schools are in existence and are operated for religious purposes only. This fact is crystal clear to Christian educators and parents, but not at all clear to others who do not hold the same convictions.

A Supreme Court Case

Recently, a case involving the Supreme Court of South Dakota and parochial schools of the Wisconsin Evangelical Lutheran Synod (WELS) has been accepted by the United States Supreme Court. The WELS appealed to the U.S. Supreme Court a decision of the Supreme Court of South Dakota which ruled that St. Martin Evangelical Lutheran Church of Watertown, South Dakota, and Northwestern Lutheran Academy, now merged with Martin Luther Academy, must conform to the Federal Unemployment Act by paying the unemployment tax for their teachers.

The issue stems from Labor Secretary Ray Marshall's 1978 ruling that a 1976 amendment to the Tax Act requires churches with parochial schools to provide unemployment insurance coverage for the teachers in their schools.

In their 41-page brief to the U.S. Supreme Court the WELS argues that the South Dakota Supreme Court erroneously concluded that church elementary and secondary schools are not "operated primarily for religious purposes."

Far-Reaching Effects

If the U.S. Supreme Court upholds the decision of the South Dakota Supreme Court, the effects would be far-reaching. The government would then have its hand in the direction of certain areas of church schools and hence of churches. For example, teacher dismissal judgments made by administrators of the unemployment compensation law, and possible subjection to the National Labor Relations Act.

If the decision is upheld, would we be next? If so, what can and should we do?

The freedom under which we operate is being continually challenged, more so in recent years as the government seeks to control the education of "all its children." We are *God's* children, and the education of His children must remain solely under the care of those He has appointed to carry out this precious ministry.

We must all pray that the decision will be favorable. Yet there might well be a time of testing and trying ahead. We can be sure, however, that God will continue to preserve for us the blessings of Christian education in His own way regardless of the ruling of the Supreme Court of the United States.

—*Theodore C. Thurow*

The ELS and the Church

Belatedly we report that the *Statement on the Doctrine of the Church*, presented by Wilhelm Petersen to the Evangelical Lutheran Synod in 1979 (See the October 1980 *Lutheran Spokesman*, pp. 6-7), was adopted with only a few changes by the 1980 ELS convention.

In view of past controversy on the relationship of synod and congregation to the Holy Christian Church, the most significant portions of the statement would seem to be the following:

IV. It is God's will that Christians unite in order to preserve the means of grace pure and unadulterated, to use these means of grace for their own edification, to show the unity that exists among them, and to join hands in bringing the good news of salvation in Christ to others. . . . This normally is done through the external forms of the local congregation, synod, and denomination. Although it is God's will that Christians gather for public worship, these external forms, as such, however, are not divinely instituted. . . .

V. The authority in the church is the Word of God. When the Word is spoken by an individual, a local congregation, synod or denomination, it is as valid as if the Lord himself spoke it from heaven. . . .

The entire statement with its eight points can be found on pp. 29-30 of the *63rd Annual Convention of the ELS*, as well as in the January 1981 *Wisconsin Lutheran Quarterly*.

We are happy that the ELS has disavowed the divine institution of any specific external form of the church. In this respect there seems to be agreement between their confession and ours.

—D. Lau

Sacred Music in the Public Schools

The *Minnesota Messenger* of January 1981, the publication of the Minnesota Council of Churches, reports that a recent convention of the American Choral Directors Association discussed the question whether sacred music in the public schools is worship or art. Their conclusion, as indicated below, is that it is art.

“Apparently there is consensus that choral repertoire with texts from Christian Scripture or liturgy may properly be included in public, tax supported concerts.”

Nevertheless, Monroe Bell of the Minnesota Council staff warned against “any direct observance of our religions' holy days in the public schools. . . . They should avoid concert programs in which the preponderance of material dealt with the nativity of Jesus. . . . They should studiously avoid the external

qualities of liturgical or pseudo-liturgical activity such as candlelight processions.”

The conclusion seems to be that a little sacred music is appropriate in the public schools. But we disagree. If “much” sacred music is unconstitutional or inappropriate, so is a “little.” Should Christians be pressured to sing the sacred music of the Jews or Moslems or Buddhists, even as non-Christians are pressured to sing the sacred music of Christians? The principle that allows Christian sacred music would also allow the sacred music of every other kind of religion.

As confessional Lutherans who believe in unity before union and confessional agreement before joint worship, we “cannot in good conscience participate in any type of religious exercise in the public schools.” There is no confessional unity in a public school situation.

If it is objected that the singing of sacred songs is not worship but art, we say that using God’s name and God’s truths in song without meaning them is a misuse of God’s holy name. In summary, “if the singing of religious songs in the public school is *worship*, it is forbidden by the Scriptural principle of church fellowship. If it is *not* worship, then it is forbidden by the principle of not taking God’s name in vain.” (See “Religion in the Public Schools,” *CLC Journal of Theology*, Vol. 12, No. 1.)

—D. Lau

CLC Preaching Stations

The new CLC Directory lists the time and place of the services of all the organized congregations of the Church of the Lutheran Confession. We notice that one preaching station is also included: namely, the mission meeting in Portland, Oregon, under the guidance of Pastor Bertram Naumann of Seattle, Washington.

But there are others also. This issue of the *Lutheran Spokesman* has a notice concerning services in Rapid City, South Dakota, conducted by Pastor Paul D. Nolting of White River, South Dakota.

Pastor Vernon Greve of Watertown, South Dakota, writes that services are being held in Sioux Falls, South Dakota, on the first, third, and fifth Sundays of every month, at the Valley National Bank, 26th and Western.

Services are held in Bismarck, North Dakota, twice monthly, according to the report of Pastor Paul Fleischer of Jamestown, North Dakota.

Pastor Robert Mackensen of Lamar, Colorado, reports that the Lamar services are sometimes transmitted by telephone to groups in such areas as Hammon, Oklahoma, Canon City, Colorado, and Alamosa, Colorado.

The CLC group in the Dallas-Fort Worth area of Texas has a name already, St. Matthew’s of Richardson. Services and Sunday School are held every Sun-

day. Pastor Eugene Rutz of Houston, Texas, is the spiritual advisor of this group, and he is assisted by Pastor Paul F. Nolting of Austin, Texas.

This is not intended to be a complete listing. There may very well be other such preaching stations. And we know that taped services are available in many locations throughout the country. Every CLC pastor has a copy of the recently released *CLC Diaspora* ("scattering"), which lists the names and addresses of all out-of-town CLC members and the homes where taped services can be heard.

May it be said of us, as it was said of the early Christians: "They that were scattered abroad went everywhere preaching the Word." (Acts 8:4)

—D. Lau

Daily Devotions

May	Text	Theme	Hymn
1	Luke 5:1-11	Called to Catch Men	500
2	Luke 22:54-62	Recalled with a Look	516
3	John 21:15-19	Commissioned to Serve	491
4	Acts 9:32-35	It Is Christ Who Heals	364
5	Acts 9:36-43	Prayer Overcomes the Impossible	518:1,6
6	James 5:13-18	The Healing Effects of Prayer	457
7	Luke 10:1-12	Healing, a Part of God's Kingdom	506
8	Luke 7:2-10	Healed "in a word"	27
9	Romans 14:13-23	Removing Stumbling Blocks	235:3,7
10	Matthew 15:10-20	That Which Truly Defiles	234
11	Acts 10:9-23	What God Has Cleansed . . .	225
12	Acts 10:24-33	Anxious to Hear the Word	3
13	Acts 10:34-43	And We Are Witnesses	461
14	Acts 10:44-48	God's Gifts Know No Limitations	298
15	1 Timothy 2:5-7	One God, One Gospel	384
16	Romans 1:13-24	No Reason for Pride	381:1
17	Galatians 2:1-10	The Right Hand of Fellowship	466:1,4
18	Acts 11:1-18	A Change of Mind	5
19	Acts 11:19-26	First Called Christians	477
20	Acts 11:27-30	Effort at Organized Relief	464
21	Ephesians 2:11-22	Faith's Household	473
22	1 Peter 4:12-19	Share in Christ's Suffering	409:2
23	Psalms 91:1-10	The Shadow of the Almighty	19
24	Philippians 1:12-18	A Reason to Rejoice	360
25	Daniel 6:16-23	Divine Deliverance	254:1-3
26	Acts 12:1-5	A Time of Trouble	520:1,5,8,12
27	Acts 12:6-17	Rescue and Release	413:4
28	2 Corinthians 4:7-18	Afflicted in Every Way	224:3
29	Acts 13:1-12	Opposing Evil	447:1-2
30	Acts 13:13-23	Proclaiming the Christ	339:1,3,4
31	Acts 13:26-33	God's Promise Fulfilled	204

—P. Schaller

Coordinating Council

The Coordinating Council of the Church of the Lutheran Confession will meet at Immanuel Lutheran College in Eau Claire, Wisconsin, on Wednesday and Thursday, April 29 and 30. The first session will begin at 8:00 a.m.

The Call Committee on Graduates will meet at the close of the Coordinating Council sessions to assign calls to graduates of Immanuel Lutheran College and Seminary. All requests for candidates should be directed to the president of the CLC in writing together with information regarding the needs of the calling congregation, and should be in his hands by April 25.

—*Egbert Albrecht*, President

VBS Series

A new five-day Vacation Bible School series entitled "Pictures of Jesus in the Old Testament" has been prepared and published by a group of lower Michigan pastors and laypeople.

The series focuses on five Old Testament pictures of Jesus (The Passover, the Scapegoat, the Brass Snake, Jonah and the Fish, and the Shepherd Psalm) and includes story sheets, work sheets, coloring sheets, and teachers' notes for the following Fall grade levels:

Level I — Preschool — Grade 1

Level II — Grades 2 and 3

Level III — Grades 4 and 5

Level IV — Grades 6-8

Lessons may be ordered at a cost of 50 cents per student plus postage. Sample packets may be ordered at a cost of \$2.50 postpaid.

Also available are all levels of the 1979 VBS series, "The Psalms — Hymnbook of the Holy Spirit." Cost for this series: 40 cents per student plus postage.

Please send all orders or correspondence to:
Pastor David Schierenbeck
3460 Crestmont Drive
Saginaw, Michigan 48603

Rapid City Services

Our Rapid City mission is holding services every first, third, and fifth Sundays of the month at 4:30 p.m. in the Rapid City YMCA Building in downtown Rapid City at 815 Kansas City Street. Congregations having members at Ellsworth AFB should contact the undersigned at his home at Box G, White River, SD 57579.

—*Paul D. Nolting*

Wisconsin Pastoral Conference

Date: May 5-6, 1981.

Place: Peace Thru Christ Lutheran Church, Middleton, Wisconsin.

Time: The conference will open at 8:30 a.m. with a communion service, J. Ude, speaker. (M. Gullerud, alternate)

Agenda:

A Study of the Doctrine of Fellowship As It Applies to the Individual Member—J. Klatt;

A Study of the Principles of God Which Relate to Birth Control—W. V. Schaller;

The Steps (Stages) of Grief and the Pastor's Response—M. Bernthal;

An Exegetical and Homiletical Study of Zechariah—T. Barthels;

Old Testament Chronology—P. Tiefel;

Book Review: *Marriage Encounter*—M. Gullerud;

Exegesis of Hebrews 11—J. Sandeen.

Announce or excuse to the host pastor, J. Ude, as soon as possible.

—*Mark Bernthal*, Secretary

ILC Alumni Meeting

The ILC Alumni Association will hold its annual meeting on the campus of Immanuel Lutheran College, Eau Claire, Wisconsin, on Saturday, May 2, 1981. The tentative schedule of events is as follows:

10:30 a.m. Registration

11:00 a.m. Business Meeting

12:00 Noon Picnic on Campus

3:00 p.m. Recreation

7:30 p.m. 110 in the Shade — Music Guild Performance

Details will be provided in a letter to members of the Association.

—*Susan Nolting*

Roughrider Youth Camp

Once again this summer, Our Savior's Lutheran Church of Jamestown, N.D., assisted by neighboring sister congregations, is planning a church camp for children, grades 5 through 12. The location is Camp Rokiwan on Spiritwood Lake, 15 miles northeast of Jamestown. The dates are June 22-26.

For further details and a brochure, contact:

Pastor Paul G. Fleischer
424 Fifth Avenue S.E.
Jamestown, ND 58401

To All Congregations of the CLC

The mission society of Immanuel Lutheran College has been working on plans and materials to make an electronic display board. The purpose of this project is to provide push-button information about our CLC missions, churches, schools, and other services. The unit is being designed so that it may be shipped to any group of the CLC requesting it.

The mission society hopes to complete the project by the end of this school year. To accomplish this, the society needs your immediate cooperation. Some eighteen months ago the first request for information was sent to all CLC pastors. The request was for information concerning their pastorates: church, school, mission, Sunday School, institutions, etc.

If your congregation has not yet submitted such information to the mission society, please do so as soon as possible. Materials previously submitted may also be updated. We are counting on your prompt response.

—Steve Sippert

Immanuel Lutheran College
W. Grover Road
Eau Claire, WI 54701

Directory Correction

The secretary of the CLC Board of Trustees is Mr. Philip Radichel, not the Rev. Marvin Eibs.

—Daniel Fleischer

Send Change of Address to:

THE LUTHERAN SPOKESMAN
2750 OXFORD ST. N.
ROSEVILLE, MN 55113

Please include an old address label to expedite processing.

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