

LUTHERAN

FEBRUARY 1967

Vol. 9, No. 9

SPOKESMAN

*J. J.
Paul W. Schaller
S. D. G.*



**"WEEP NOT FOR ME,
BUT WEEP FOR
YOURSELVES, AND FOR
YOUR CHILDREN"**

"Weighed down with grief and shame!" "Stained with blood!" "Despised and gory!" "Men mock and taunt and jeer Thee!" "Blood streams from every pore!"

So we sing about Jesus in this season. If ours is an age that loves to watch blood and violence, there is plenty of it in the four Gospels. And this is real violence, not artificial.

Jesus was arrested by physical force in the Garden, with swords and clubs. He was tied up so that He could not escape. At the preliminary hearing before Annas He was slapped in the face by one of the attendants. After His first trial before Caiaphas the members of this high Jewish court themselves spit in His face, pounded Him with their fists, and slapped Him.

When Jesus was brought before

Governor Pilate, again there was blood and violence. In order to arouse sympathy for Jesus, Pilate had Him scourged. In its worst form, Ederheim says "The scourge of leather thongs was loaded with lead, or armed with spikes and bones, which lacerated back, and chest, and face, till the victim sometimes fell down before the judge a bleeding mass of torn flesh." Pilate's soldiers pressed a crown of thorns on His head. They put a stick in His hand and hit Him over the head with it. They also spit on Him and slapped His face.

After all this brutal physical torture Jesus was condemned to be crucified. He was forced to carry His own cross out to the place of execution. Here's a real religious procession, quite different from the vulgar display of so much religious pagaen-



Second Class Postage paid at Van Nuys, California.
 Published monthly at 14722 Arminta Ave., Van Nuys,
 Calif., as an official organ of the Church of the
 Lutheran Confession. The issues appear about the
 25th of each month.

Editor W. Schaller, Jr.
 8624 Valjean Ave., Sepulveda, Calif. 91343
 Church News Editor Rollin Reim
 317 Sycamore St., San Carlos, Calif. 94070
 Associate Editor G. Sydow
 1106 S. Broadway, New Ulm, Minn. 56073
 Contributors: O. J. Eckert, M. Galstad, D. Lau, J.
 Lau, B. Naumann, Robert Reim, R. Roehl, C.
 Thurow.

POSTMASTER: Send notice on Form 3579 to the
 Lutheran Spokesman, 8503 Noble Ave., Sepulveda,
 California 91343.

Material submitted for publication should be sent
 to the editor one month before date of publication.
 Church and school news items and all announcements
 should be sent to Pastor Rollin Reim. Subscriptions
 and address changes and requests for sample copies
 must be sent to the Business Office, 8503 Noble Ave.,
 Sepulveda, California 91343. Subscriptions are \$2.25
 per year paid in advance. Blanket subscriptions are
 \$2.00 to congregations.

try, fancy robes and stoles and finery. Here we have three condemned criminals, each bearing his own cross, each no doubt guarded by four Roman soldiers. The whole procession was most likely led by a Roman centurion and perhaps a man bearing the superscription. A large crowd followed, both friends and enemies.

As they walked along the road to Calvary, it seems Jesus broke down under the weight of His cross. For they found a man from the country, Simon by name, to carry Jesus' cross behind Him. Surely we can understand why Jesus could not make it. Think of the beating He had taken! He had not eaten anything since Thursday's Passover meal. He hadn't slept all night. He was weak from loss of blood. Jesus must not have been very easy to look at that day. "His appearance was so marred, beyond human semblance; and His form beyond that of the sons of men." He was an object of sympathy and pity, if there ever was one.

"Lord Jesus, Thou art going forth — Thee I shall follow weeping, Tears flowing free Thy pain to see, Watch o'er Thy sorrows keeping."

Why do we weep? Luke describes Jesus' original weepers in this way: "And there followed Him a great company of people, and of women, which also bewailed and lamented Him." Jesus was not without sympathizers. There were those who pitied Him because of His enormous burden of physical suffering. It is particularly the women who are singled out as crying for Him, emotionally overcome by His pain and grief.

"Jesus turning to these women said,

'Daughters of Jerusalem, weep not for Me, but weep for yourselves, and for your children.'" What a startling response to sympathy and weeping! But it makes us think, doesn't it?

Why do we weep? Jesus would tell these women: Do not weep in pity because of My suffering. Weep in pity for yourselves and for your children, if you do not know why I am suffering. I wept for you when I looked at your city and contemplated your unbelief. In tears I said it: "O Jerusalem, Jerusalem, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." You want to weep for my condition? Why don't you weep for yourselves, as I have wept for you? Why don't you weep for your children? Why don't you weep because of the terrible things that will follow this rejection of Messiah?

"Weep not for Me, but weep for yourselves, and for your children." The days will come when a much greater grief and sorrow will overwhelm you. But there will be no escape. "For, behold, the days are coming, in which they shall say, 'Blessed are the barren, and the wombs that never bare, and the paps which never gave suck.' Then shall they begin to say to the mountains, 'Fall on us;' and to the hills, 'Cover us.'" Yes, O weeping women, save your tears for the day to come when the blessing of children and childbearing will seem like a curse, and when men will prefer being crushed by the mountains and smothered by the hills to facing the anger of God. But there will be no escape.

Just think of it! Even in His battered and bruised condition, Jesus is not thinking of His own pain. In unending devotion to His beloved nation, Jesus is telling these women of the woe that will fall on unrepentant Jerusalem. Jesus saw into the future. He spoke of the destruction of Jerusalem in 70 A.D., God's terrible judgment on this people who rejected and crucified the Son of God and thus despised their day of salvation. He Himself had already described it: "When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judaea flee to the mountains. For these be the days of vengeance. But woe unto them that are with child, and to them that give suck in those days! For there shall be great distress in the land, and wrath upon this people. And Jerusalem shall be trodden down."

Why do we weep? When we hear the story of Jesus' Passion, do we weep for Him or for ourselves? Oh, let us weep because of our sins that brought Jesus to this place. We caused His wounds and sores, His grief and pain. It is not just the Jewish nation that is guilty of deicide, but we Americans, we Christians, we Lutherans, whoever we are. If we want to see our sins, we need only contrast the immense love of our Lord in bearing His cross for us with our so meager love in response. We ought to love both God and our neighbor, for He loved us first. But we are still so sluggish, thoughtless, cold, so resisting and rebellious to His faithful love. How we have grieved His Spirit by our love-

lessness and ingratitude!

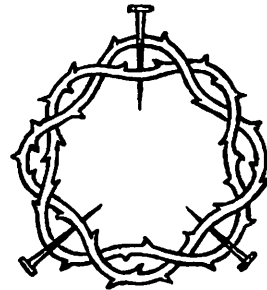
But may our tears not be despairing tears. He wants us not to despair in our sins but to trust in Him, our Green Tree, who has taken on Himself our sins and their punishment. We weep not because Jesus suffered, but because we caused it. But there is also joy and gratitude mingled with our tears. For our Lord's love was so great that, Green Tree though He was, He let Himself be burnt up in the furnace of God's wrath for us.

This is cause for thanksgiving. In Him dry, dead natures turn green. In Him deadwood becomes green trees, innocent, fresh, alive, vigorous in the new life in Christ. Dead men become green trees, safe forever from fire, ever-green trees, living forever with our Green Tree Savior.

"O Christ, who diedst and yet dost live,
To me impart Thy merit;
My pardon seal, my sins forgive,
And cleanse me by Thy Spirit.
Beneath Thy cross I view the day
When heav'n and earth shall pass away,
And thus prepare to meet Thee."

O Christ, Thou Lamb of God, that takest away the sin of the world, have mercy upon us and grant us Thy peace. Amen.

D. LAU



CHANGE

Some people would much rather fight than switch. Most people would rather switch than fight. How many arguments in congregational meetings and synod conventions center around the "to change or not to change" question? Some want to change and others are always opposing change. Some are never satisfied and seek to improve things; others are fighting to keep things the way they were.

Changing or not changing is not a virtue in itself. Changing wives is not a virtue; changing from loafing to working is a virtue; changing cars may or may not be a virtue. Resisting change is not always a virtue. Even in church life many improvements are called for: better methods, better music, better educational facilities, possibly even better church periodicals, and, perish the thought, better editors.

Today people are frightened by the many changes taking place in the churches. In twentieth century America everything changes at a fast rate, whether it be women's fashions, methods of reading instruction, or the speed of transportation. In a country where 190,000,000 people are free to think there is a constant flood of new ideas washing over our minds every day. There is bound to be steady pressure for changes also in our church life, yes, in every aspect of church life.

The conservative believes he must oppose change because the Gospel is unchanging and unchangeable. His trump card is to prove that a teacher

or a synod has changed its position and this is departing from the ways of the fathers. For this conservative that settles the matter, and the change must be condemned. The accused teacher or synod then falls into the trap and answers insistently, "No, we haven't changed." Now he is in serious trouble for he has admitted with this defense that change is wrong in itself.

It is not that simple, though our lazy minds would like it to be that simple. Though the Gospel of Christ and the entire Word of God is unchanging and unchangeable it does not follow that everything we say and do about that Gospel is absolute truth and therefore unchangeable. Most changes are in the area of things neither commanded nor forbidden by God and are therefore subject to examination and change. We may not like the change, but we cannot condemn it. Baptism cannot be dropped because Christ commanded it. Christ did not write our order of Baptism as we practice it. Of the five pages in the agenda for Baptism only a few words are unchangeable. We can agree that sponsors are no longer practical in our mobile society without having changed the Gospel.

The word for repentance in the Bible means a complete change of mind. And repentance is not a one-time change. Our life is to be a constant examination of self and a continuous changing, a shaking off the old ways, the old man, the old habits. We know that we need constant

brotherly admonition to open our eyes to the sinful ways that have again crept into our lives.

But how about theological changes? Here again the matter is not as simple as our self-styled conservative would make it. He makes the mistake of equating the unchangeable Gospel with yesterday's presentation of that Gospel. The infallibility and perfection of Scripture is transferred to the questions and answers in "my synod's catechism." He is not admitting that a change may be called for because one of the "fathers" might have erred, might have made a confusing statement, might have given something an over-emphasis, might have stated something in words which no longer communicate what they did 50 years ago.

We know that almost every period in church history required changes. The Jews of Jesus' time did not want to change the religious views received from their fathers. But Jesus called upon them to make a complete change and a complete break with the past, the immediate past. The Reformation obviously called for a change. We admit that the Reformation period retained a few pieces of Romanism in their thinking which couldn't be rooted out in one generation. We admit that the 17th century placed an over-emphasis on intellectual formulations of the Gospel leading to a dead orthodoxy at times. We know that the 18th century churches were badly influenced by Pietism. We know that the 19th century brought much rationalism into the thinking of the churches. But we do not wish to admit that the immediate past, what our fathers and

teachers handed down to us, needs the same careful study as all previous history. If there was bad theology, change is good. If there was good theology, hold fast to it. But the task remains the same, every human statement may legitimately be re-examined in the light of Scripture and its worth reevaluated. All must be tested by the Gospel.

Should one speak of an "active and passive obedience of Christ." They are not biblical terms, and perhaps they cause confused thinking. It is not heretical to discuss their value, and to drop the terms. This does not mean one has changed the Gospel. Did our fathers drift into a false contrast between a visible and an invisible church? These expressions are not holy and above criticism.

We must remember when we indulge in criticism of churches that it is not enough to cry "Change!" We must evaluate each change according to the standard of the Gospel itself. Then we will not lump together changes in customs, changes for the better, and changes which are a turning away from the truth of the Gospel. Or do you wish to go back to having communion only four times a year?

The Missouri Synod is in a state of great change, a changing which has rocked the world of Lutherans and affected many beyond Lutheranism. It has rocked the Wisconsin Synod, the ELS, and brought into being the CLC. The Missouri Synod is suffering internally by this change. For quite a while the dissenters within Missouri kept crying, "you changed," and thought this was enough. The leadership shouted back: we have not changed,

we still are the same.

Recently things have become more honest, and the leadership is admitting change. It is taking the more sensible position of justifying the change. In the January issue of the Concordia Theological Monthly Professor Martin Franzmann has written an article, "On Change in Theology." He attempts to analyze the changes and determine whether they are good or whether they involve change and decay. Conservative dissenters in Missouri have been quick to point out that this is now admission of doctrinal change in Missouri, and thereby Missouri stands condemned.

Several things Dr. Franzmann points out are very correct. He speaks correctly of the inevitability of change and demonstrates that change is even desirable. "One cannot avoid it; one can and must analyze and control it."

Dr. Franzmann also describes a significant and good change in the Missouri Synod in that Biblical studies have replaced doctrinal study as the center or queen of the theological branches. In the past the Missouri Synod seminaries placed the greatest emphasis on learning the doctrinal propositions of the church and less emphasis on the study of the various books of the Bible. This is not only a wholesome shift but a shift that Wisconsin theologians were urging as far back as 1910. This is not a change which should in itself frighten the "conservative wing." It should be applauded.

These are the strong points in the Franzmann defense. Unfortunately there are some glaring weaknesses which must also be pointed out.

Franzmann makes the following claim at one point: "If one examines the present theological changes in our church, one thing is obvious immediately: the changes are taking place within well-defined limits. Those limits are defined by a common commitment to the Scriptures and the Lutheran Confessions." This is seriously begging the question since Missouri had been accused of just this, namely, having changed its view of the Scriptures and of tolerating professors who use the methods of higher criticism, who treat the creation account and the account of the Fall as legends or myths, who admit errors in the Bible, who question the terms inerrancy and infallible. The "common commitment" is quite hollow if we do not know to what they are committed: a verbally inspired Bible, or a neo-orthodox-new-hermeneutic Bible.

Comparing synod to a tennis game the professor insists that though there is some "inaccurate tennis-playing on our courts or that the umpires are sometimes distracted or myopic . . . the court is the same as in years gone by, and the rules have not been changed." This may be true, but again it does not answer the charge of the critics which is that some players step over the line on every serve, and these errors are tolerated. Some officials and teachers in Missouri simply are not playing by the rules.

The weakest defense of all comes in the part where the author describes the theological change as part of a greater general change in the synod. "Even one who is not a professional historian will note that this theological change is part of a larger

change in our church and in our seminaries and must be evaluated in this larger setting: the Americanization of our church, our increasing ecumenical contacts through theological conversations, the military chaplaincy, interchurch cooperation, campus ministries, and so on. For all its solid worth and inalienable values, our 17th century-oriented dogmatic theology was not at every point big enough or flexible enough to meet all the new demands put upon it. Many of us found this needed extra greatness and pliancy in the Lutheran Confessions and thus in the Scriptures themselves."

This argument says in effect that because we started doing different things we are forced to change our position. This is very true but it is a confession rather than a defense of the change. The Wisconsin Synod and the ELS demonstrated from 1940 to 1960 that the new ecumenical contacts, the military chaplaincy, the interchurch cooperation were contrary to Scripture directives, but the professor lists them as though they are innocent and acceptable changes. It

is like justifying a change in the 6th commandment by describing the need for the change because I started running around with other women.

At the end Dr. Franzmann admits there are serious dangers but then in a surprising Pollyanna fashion assures us: "the Bible has a way of arising every so often and shaking them off, as a damp dog shakes off water." The apostle Paul was not so optimistic about the body shaking off cancer once it was allowed to get started. Nor does history paint quite so rosy a picture.

The situation calls for much greater candor on both sides. It is not enough for the "conservatives" to point to history and shout "change." It is not enough for the changers to merely state that the changes are all for the better. The former should demonstrate that the changes are really deviations from Holy Scripture; the latter are obligated to show that the changes are in accord with Scripture and that they were needed because past policies or statements were wrong or inadequate.

CHURCH NEWS



DENVER, COLORADO — Like many other congregations, Trinity of Denver had talked for some years

about a Christian Day School—usually on a wouldn't-it-be-nice-basis. Finally one of the members pressed

for decision and action. "Either settle or drop the matter."

Apparently the time for decision was well chosen. In July of 1966 it was resolved "that this congregation open a Christian Day School this fall, if possible, or not later than September, 1967." The resolution carried without opposition. But this boldness left little time for an opening that fall, even though it was agreed that the pastor, the Rev. N. R. Carlson, would do most of the teaching during the first year of the school. The curriculum had to be planned. Facilities and equipment had to be readied. And — approval of the Mission Board had to be secured, since the congregation receives some of its support from the CLC.

The congregation quickly discovered that many share their enthusiasm for the Christian Day School. At the August convention the Mission Board gave its hearty endorsement. It is agreed among them that the expense of a Day School is, in most areas, a wise investment of a congregation's resources.

For curriculum planning the pastor-principal gives public thanks to Mr. Gerhard Mueller, the principal of Luther Memorial School in Fond du Lac, Wisconsin. Although busy with his own school opening, Mr. Mueller was able to help design a modern program on a semi-ungraded basis and to suggest the best materials for such courses as modern math.

Pastor Carlson reports that the school did open last fall, on September 26. There were five children at the beginning. New admissions have followed every few weeks, a good indi-

cation that the young school is healthy and sturdy, well on its way to the fulfillment of great expectations.

All this sounds smooth and easy. But we may assume that there have been tears of disappointment and sweat of great effort, even though no mention is made of them in the pastor's report. The adversary of Christ and His Church has not ceased to go about raging and roaring his determination to devour the young in body and spirit. Such ventures as Trinity School will have troubles aplenty in the course of their efforts to secure the young in Christ.

Perhaps this knowledge accounts for the fact that so many have written their encouragement, promising their prayers. In two schools of the CLC the pupils have gathered funds from paper-route earnings, baby-sitting jobs, and allowances in order to help along.

A BOLD PROGRAM

What would you say if someone were to recommend, in the voters' meeting of a small mission congregation, that a special fund of \$2,000 be raised for advertising?

You need more details before you can answer?

Well, we can say that this handful of Christians raised almost \$8,000 among themselves toward the support of their Gospel-work during the last year. They are in the process of acquiring a very expensive church site. They are already paying off a substantial bond issue. They do not expect that the CLC mission program will be able to give them additional

aid in the near future.

Now then, are you ready for the question?

This proposal was actually made to the voters of Servant of Christ Lutheran Church in Los Angeles by the congregation's mission board. In explaining the recommendation, Mr. Gary Archer, the chairman, contended that the church was not doing enough to bring our wonderful Gospel to the attention of area residents. In other words, people do not know that we have this Gospel ministry to offer them.



Pastor Winfred Schaller

The congregation agreed and quickly gathered commitments in the amount of \$1,500 and placed it at the disposal of their mission board for the purchase of newspaper display advertising and promotional literature. This was done without reduction of regular support.

Good Stewardship?

Those who know the problems of mission work in a huge metropolitan

area like Los Angeles (7,000,000 people) will probably applaud the decision. Contacts must be made if we are to serve people with our Gospel. But how? The traditional neighborhood canvass meets suspicion and even hostility, for many do not welcome any invasion of their cherished privacy. Most of your members have some personal acquaintances, but they are few. Immediate neighbors (perhaps!) and some associates at work, but that may be the extent of it. "The bigger your city the less people you know."

Servant of Christ will use its publicity fund for display advertising space in newspapers and brochures which define the distinctive character of the congregation and its message.

Land Title Cleared

A recent, happy development has caused the committee to defer some of the promotion to a later date: the date when their San Fernando Valley church is ready for dedication. As of December 30, the congregation finally received title to the land for which they had begun negotiations some 30 months earlier. Volunteer labor has been busy clearing the land for construction which will proceed *if* the City Council grants a request for a lot-split and the renewal of the conditional use permit is cleared. The prospects for both are good, so anticipation is running high. For His own good reasons, the Lord has permitted a most trying delay of almost three years. Perhaps the time of waiting is now past. If so, Servant of Christ Church is ready. Los Angeles will get the story and an invitation.

R.

HEAR IT SUNDAY

March 5

THE BREAD OF LIFE

Fourth Sunday in Lent

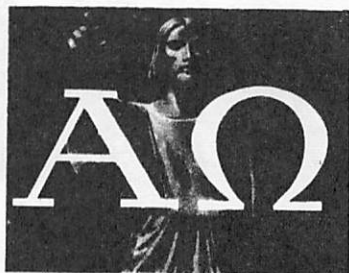


We believe miracles still happen. We do not mean the abacadabra kind, but “an event or effect in the physical world deviating from the human laws of nature . . . brought about by superhuman agency.” This week we hear about the miracle of feeding 5000 men with five loaves of bread and two small fish (John 6:1-15). We are at first shocked to hear that a Reformed hospital chaplain explained to his audience how the willingness of the disciples to share their little lunch encouraged the other thousands to pool all their sandwiches and cold cuts, thereby setting the example for millions of potluck, fellowship suppers. But we are confronted with and believe in the miracle-working, Bread-of-Life-in-Person, Christ Jesus. Our Jesus still works miracles and as our Provider still is able to stretch the smallest income and make it reach to all our needs.

March 12

THE GREAT HIGH PRIEST

Passion Sunday

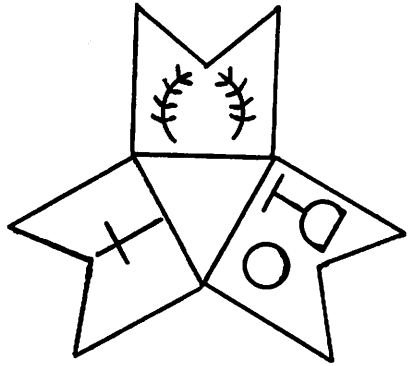


“Highpriestly” is not an everyday kind of adjective. About the only place we hear it any more – outside of the Church – is in third-rate “Bible” movies or in historical records of ancient, pagan history. Too bad. This Sunday of the church year is set aside to worship and honor Christ in His highpriestly office. We can’t afford to miss it. Hebrews 9:11-15 and John 8:46-59 will be read this Sunday. Jesus is our High Priest: “High” because He is the fulfillment of the Old Testament high priest who in picture form made atonement for the sins of the people; “priestly” because a priest sacrifices and Jesus sacrificed Himself and made forgiveness for all the world for all time. Equip yourself with the answer for the next person who asks: “What’s the good word?”

March 19

THE MAN OF SORROWS

Palm Sunday



The 3-M symbol has come to stand for a big industry. It really belongs to the Messiah as a symbol for the *meekness* of Palm Sunday, the *ministry* of Maundy Thursday, and the *mercy* of Good Friday. It is our business to see the difference. Religion was big business in Jesus' day. It is likewise big in our day. But the church does not have to be both big and bad, like that in Jerusalem, if its purpose continues to be the original 3-M of the Palm Sunday Messiah. Hear it this Sunday so that you and your church are equipped and inspired to reflect the meekness, ministry, and mercy of the Messiah. The Epistle urges it: "Let this mind be in you, which was also in Christ Jesus." (Philippians 2:5-11)

March 26

RESURRECTION

The Festival of Easter



New Easter bonnets and bright clothes aren't such a bad idea. It all depends on what you're trying to show. Even this very early date of our Easter celebration must proclaim to all the world, "The Lord is risen indeed!" In our catechism under the Third Commandment appears the complicated rule for finding the date of Easter each year. The purpose of the changing date is both simple and meaningful. This main festival is celebrated soon after the spring equinox, when in the world of nature daytime has caught up with and already overtaken nighttime: the sun has won the victory! Darkness and cold have been overcome by light and warmth! That's Easter. The light of Easter's sun streams into the empty tomb and removes the darkness of the grave; the warmth of Jesus' Easter forgiveness removes the cold chill of the death sentence imposed on our sins. In brilliant warmth it shines: my conscience is free! Christ and heaven are mine! Even the symbol of the grave has lost its cold dark shudder. It's empty! Just try to keep that under your hat!

B. J. NAUMANN

THE GAP

Now it's the gap. Not the credibility one, nor the technological one, but one much closer home, the generational. It is so near us that we have to live with it. It is not theoretical, but very real. We are necessarily on either one side or the other of it, for it is placed at twenty-five years, above or below which every one of us finds himself.

Who is worried about it? Professionally, the sociologists, those whose business it is to step aside and take a picture of how we are doing and show us. Theirs is often a thankless task, for quite often people can't stand to look at much reality. Many just don't want to know. It is easier that way. Drive the car till it stops, and get a new one. Which is all right with automobiles, though foolish and stupid, but it can be done. With life it can't, so students of society are worried about us. About the gap.

It is the rift between parents and children, between the older generation and the new, between the generation in charge and the generation charging in. But it is more than that. It is the gap between those who grew up before The Big Change, or at least somewhat in the spirit that prevailed earlier, and those who are growing up in a changed society today and don't know what to do. We feel that this big change really came with 1914. It did not hit us in the face till now. Perceptive people have seen it coming all the time; they are the few who see things steadily and see them whole. It is as with Judg-

ment Day: alert Christians will not be shocked too much, but the groundlings will be hit with utmost consternation. So awareness of the generational gap is a matter of whether we have been doing our homework. With that we want to help. "Walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil" (Ephesians 5:15f).

About 1914. Those old enough to remember the temper of the time that prevailed some years after will know what we mean. The rest will have to do their reading; the books are available. Anyway, it has been said that the last of two fairly happy ages since the time of Christ was the one between the Napoleonic wars and the first World war. About this estimation we can differ; it doesn't too much matter. But all who know a little about what did happen will agree that things among mankind have been vastly different since that date. New directions have been taken. Men planted new seeds in the name of science. It took time for the roots to grow, spring up — "that beareth gall and wormwood" (Deut. 29:18).

And now the fruit. The gap. The generational gap. "The relations of the generations may become the central social issue of the next 50 years," writes one observer. Take a second look at that. "The generational gap is wider than I've ever seen it in my lifetime," says sociologist David Riesman, who has written most, and most readably, about the lonely crowd of

those who have been cut off from the way things were.

We are not arguing for a return to the way things were, although we could with considerable rationality. We only want to report that those who look out upon the sea of humanity observe a mass afloat on boards and broken pieces of the ship. If you have done your reading, you will know what the men with the glasses have seen: not only the gloomy decline of the West and the scramble of men to escape from freedom; not only the loneliness of the crowd and young men growing up absurd; but "a jaded world devoid of recuperative power," and "the end of everything we call life is close at hand, and cannot be evaded." This last was spoken by H. G. Wells, one-time reassuring prophet of the Age of Confidence. "There is no way out or round or through the impasse," he wrote in his last book, *Mind at the End of Its Tether*, 1946. His reversal of position has been kept very quiet.

What Wells said is seen in behavior at the present gap, in the Now Generation's break with the past. A popular periodical has put up a picture for us, and it is not a very pretty one to look at. Because *Time*-style over leaped itself once again so that it did not communicate meaning to the gentle reader, we will trim its wings a bit so you can see the bird, true hell-kite Shakespeare would say. Here is the "Man of the Year" as seen in the January 6 issue, the composite man who has most influenced our world for good or bad:

He will be more than 50 percent of us some time in 1967, assertive, arti-

culate, educated, and worldly; highly independent, a new *kind* of generation. He has a sense of economic security and affluence unmatched in history. To be sure, he may land on the moon and cure cancer soon, and smog-free our cities. He is left to his own devices, for few elders can tell him anything. "Don't trust anyone over 30," is his slogan. He will not easily be "turned on" for any great endeavor, patriotic inspiration, or noble goal, for he is a success already, or so he thinks.

This means that he will have his fun now, tomorrow he may be dead — the Bomb, you know. He will live according to his own lights, and delights. He rejects the Puritan ethic, which says that hard work is good for its own sake. He lives on protest, is given to it as a way of life. At one small college in Illinois the students (presumably to seem hep) staged a rally to protest the lack of protest.

The diagnosis is that our young man is alienated, cut off from the past and its standards and values. He is uncommitted, not given to something of positive value and goal. There is a great nothingness, nothing true for sure, all things being relative. Do it if you like, and don't if not. The notion of right and wrong is only an emotional grunt anyway. Nothing is for sure.

He is strong for having Happenings, instant hedonism, or Pleasure Now. To this he wants shortcuts. "You waited. We won't." He wants out from the burdens of life and living. Often the route is suicide, increasing at an alarming rate among the college crowd. More often it is by way of drugs, hence the popularity of

dope and LSD. "LSD is like Ban deodorant. Ban takes the worry out of being close; LSD takes the worry out of being." This is called being religious — it has been said with a straight face!

The basic medium for getting Happenings is music, the folk-rock that sends sensitive souls screaming. It's the beat, and it beats all. In entrances this New Man on his side of the gap — watch him and see. He has other ways of getting his way: the big lie which shames the opposition, learned from the civil rights marches. And the Cross-Out, or garbage mouth: in a sit-down mass he chants four-letter words, louder and filthier, till decent people concede or go. It was done at Berkeley.

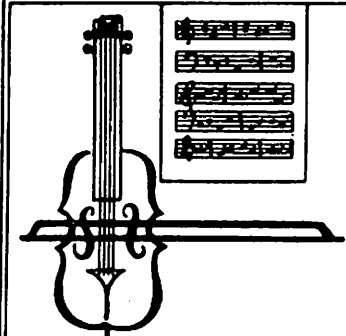
Somehow it is unconvincing when reporters of these under-twenty-fives try to tell us that they are committed to the fundamental Western character — decency, tolerance, and brotherhood; that they remain honestly curious and curiously honest; and that

it is the dishonesty they have detected in elders across the gap that has brought them to this particular behavior. And they are "better prepared to accommodate change than any in history!" "Stars, hide your fires!"

We are only reporting. The word-picture is not ours. Such, we are told, is the Man of the Year, the younger generation across the chasm. It is well to identify the problem, so a defense can be designed.

There is a better way. There had better be! "Brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. Those things, which ye have both learned, and received, and heard, and seen in me, do; and the God of peace shall be with you" (Philippians 4:8-9).

MARTIN GALSTAD



*High
Fidelity
Preaching*

C. THUROW

Your many requests for sing-along recordings of good hymns have not gone unheeded. After a year of searching I was about to report no record-

ings of that type with our good hymns. But the picture changed a few days ago upon discovery of a new release by The American Luther-

an Church. This album merits our honest praise.

It contains 62 hymns, generally the finest ones in our *Lutheran Hymnal*, arranged from Advent through the Trinity season. Choices are mostly from "The Hymn of the Week Plan" that Martin Luther introduced to teach his parishoners the chief hymns. Those not found in our hymnal are still worth knowing. Now and then a few words of the English translations are not exactly like ours, but that is no hindrance. Sometimes a note or two may be altered slightly, usually for the better. Several are sung to another tune (283 is sung to tune 262, an improvement).

A choir of twelve does the singing in unison or parts or solo combinations, but the melody always stands out to lead the singing. Organ and instruments are tastefully used, and tempos vary to suit the mood of each hymn.

Engineering and fidelity are first rate. Accurate needle positioning is made possible by the ten-second band separating each selection — a valuable feature.

This album is meant to help children and families learn our best hymns. Christian day school teachers will find it a useful tool. It is ideal for isolated Christians who must often conduct their own worship.

The recording is "compatible stereo," meaning true stereo but so recorded on the disc that it can also be safely played on a mono set. Order this three-record album, *A Time for Singing*, at the unbelievable price of \$4.95. Ask also for *The Hymn of the Week*, a companion paperback

songbook with exact words and tunes, 25¢ each or \$2.50 per dozen. For another \$1.75 you can also have *Hymns . . . How to Sing Them*, a paperback with valuable hints for individual or group learning of hymns, also a page of information on each hymn.

The publisher prefers that you order and let him send the bill later, including postage. *Augsburg Publishing House, Minneapolis, Minn.* Save postage and avoid the hazards of long distance mailing by ordering from the nearest branch: Columbus, Ohio; Omaha, Nebraska; Seattle, Wash.; Austin, Texas; Los Angeles, Calif. No street address needed.

After last month's mention of great passion recordings it would seem wrong not to follow up with Holy Week and Easter. The greatest works and best albums of each:

The Seven Words on the Cross, by Heinrich Schuetz, *CAMBRIDGE 417*, \$4.79; *1417*, \$5.79. *Overside* contains Bach's cantata No. 61, "Savior of the Heathen, Come."

Handel's Messiah — Selections, a new and good release: *LONDON SPC-21014*, \$5.79, stereo only. Excerpt-recordings of longer works are good because one often lacks time to hear the entire work.

Easter Oratorio, Heinrich Schuetz. *ARCHIVE 3137* or stereo *73137*, \$5.79. Only a shade lower in quality is *VOX 970* or stereo *500970*, \$4.98. The music world calls this work "The Oratorio of Oratorios."

Easter Oratorio, J. S. Bach. *CO-LUMBIA ML-5939*, \$4.79; *6539*, \$5.79.

The Bread of Life

The Kingdom of God from Adam to the Apocalypse (Revelation). This has been our ongoing purpose as we eat the *Bread of Life*. As we did at His Advent and Birth, so now we depart once more from our standard format to give special study to another mountain peak of Jehovah's rule, the Kingdom of God: the suffering, death, and resurrection of His Son. "Poke out the eyes of your reason" and see Him as He reigns and triumphs from a donkey, through spit, blood, and thorns, from a cross, and in the grave. Don't feel sorry for Him! — Believe in Him, rejoice in Him, thank God for Him.

JOHN

Mar. 1—12:1-11	Anointed for His work 162,1-3
Mar. 2—12:12-19	He reigns from a donkey 162,4-5
Mar. 3—12:27-36	Let Him rule lest darkness overtake you 140,1-3
Mar. 4—12:37-50	As it did them 140,4-6
Mar. 5—13:1-11	He rules by serving us 142,1-2
Mar. 6—13:12-20	Is the servant above his Master? 142,3-4
Mar. 7—13:21-30	And night it was! 142,5-6
Mar. 8—13:31-38	NOW the Son of Man is glorified 143,1-3
Mar. 9—14:1-11	The <i>Way</i> to the Father 143,4-5
Mar. 10—14:12-17	The Counselor of Truth 143,6-8
Mar. 11—14:18-24	Suffering but not desolate 143,9-11
Mar. 12—14:25-31	The <i>Peace</i> of God 143,12-13
Mar. 13—15:1-8	He rules through Himself—the <i>Word</i> 143,14-15
Mar. 14—15:9-17	A way of life in The <i>Way</i> and The <i>Life</i> 151,1-3
Mar. 15—15:18-27	Persecuted, but not a complex 151,4-5
Mar. 16—16:1-15	He fell that we need not fall 151,6-7
Mar. 17—16:16-33	He rules to turn sorrow into joy 152,1-2
Mar. 18—17:1-5	This is <i>Life</i> eternal 152,3-4
Mar. 19—17:6-19	Thy <i>Word</i> is truth 172,1-2
Mar. 20—17:20-26	How unsearchable the <i>Glory</i> of the Lord 172,3-4
Mar. 21—18:1-14	He rules by submission, not by strength 172,5-6
Mar. 22—18:15-27	Our denial saved by His self-denial 172,7-8
Mar. 23—18:28-40	My Kingship is not of this world 172,9-10
Mar. 24—19:1-22	Jesus of Nazareth—King of the world 168,1-2
Mar. 25—19:23-42	He reigns and triumphs from the Tree 168,3-6
Mar. 26—20:1-10	He lives and reigns eternally 200,1-4
Mar. 27—20:11-18	Why in the world do you cry? 200,5-8
Mar. 28—20:19-23	Peace is the forgiveness of sins 195,1-3
Mar. 29—20:24-31	What further need have you of proof?! 195,4-5
Mar. 30—21:1-14	Come and eat the <i>Bread of Life</i> 206,1-5
Mar. 31—21:15-19	Reinstated to apostleship 206,6-10
Apr. 1—21:20-25	The world is full of one Book 179

CHURCH OF THE LUTHERAN CONFESSION
TREASURER'S REPORT

July 1, 1966 to February 1, 1967

BUDGETARY

	January	To Date
RECEIPTS:		
Offerings	\$ 7,112.88	\$51,176.25
Memorials	6.00	3,050.00
Revenues, Tuition	1,547.00	9,481.00
Revenues, Board & Room	3,520.00	16,882.00
Revenues, Other College	20.00	440.00
Interest Earned 1965-1966		100.04
	<hr/>	<hr/>
TOTAL RECEIPTS	\$12,205.88	\$81,129.29
DISBURSEMENTS:		
General Administration	\$ 279.22	\$ 2,010.80
Insurance		1,026.00
Capital Investments	1,164.48	5,183.96
Home Missions and Administration	3,753.68	26,122.67
Japan Mission	550.00	3,850.00
ILC, Educational Budget	3,521.15	23,243.65
ILC, Auxiliary Budget	4,032.15	21,852.83
ILC, Extra Budgetary	91.64	91.64
	<hr/>	<hr/>
TOTAL DISBURSEMENTS	\$13,300.68	\$83,381.55
Cash Deficit this Period	-\$ 1,094.80	-\$ 2,252.26
Cash Deficit July 1, 1966		-\$ 2,282.58
		<hr/>
Cash Deficit February 1, 1967		-\$ 4,534.84

Respectfully submitted,
Lowell R. Moen, Treasurer
1309 7th Avenue N.W.
Austin, Minnesota

COMPARATIVE FIGURES

	January	Seven Months
Budgetary Offerings Needed	\$ 8,349.82	\$58,438.77
Budgetary Offerings Received	7,112.88	51,176.25
	<hr/>	<hr/>
Deficit	\$ 1,236.94	\$ 7,262.52
Budgetary Offerings, '65-'66	\$ 6,680.67	\$52,304.52
Increase, '66-'67	\$ 432.21	
Decrease, '66-'67		\$ 1,128.87

Board of Trustees
L. W. Schierenbeck, Chairman

PASTORAL CONFERENCE OF THE CLC

Place: Immanuel of Mankato, Minnesota
Time: Tuesday, March 28, at 10:00 A.M.
to Thursday, March 30.

Program: "Definition of Doctrine and
False Doctrine" by M. J. Witt
"Exegesis of I Timothy 3."
"Lutheranism Since the Reformation"
by J. Lau
"Our Responsibilities to Those Outside
Our Fellowship" by M. Galstad

Announcement: All pastors will kindly
announce their attendance and indicate
their preferred housing partner before
March 19. Send announcements to
Pastor Robert Reim, 213 E. Spring
St., Mankato, Minnesota 56001.

Paul F. Nolting, *Secretary*

NOTICE

The Coordinating Council will meet
at Immanuel Lutheran College April 4-5,
1967. The first session is scheduled for
1:30 P.M. on April 4th.

The Committee on Graduates will meet
in the evening of April 5th. All calls for
either pastor or teacher must reach me
before April 2nd.

Paul Albrecht, *President*

INSTALLATION

As authorized by President Paul Al-
brecht, I, assisted by C. Kuehne, in-
stalled Robert A. Reim as co-pastor of
Immanuel Lutheran Church, Mankato,
Minnesota, on the first Sunday after
Epiphany, January 8, 1967.

D. Fleischer

Ruth Schaller
304 N. Broad Street
Mankato, Minn. 56001

CHANGE OF ADDRESS

Pastor Robert A. Reim
213 East Spring Street
Mankato, Minnesota 56001