

LUTHERAN SPOKESMAN

JUNE 1967

Vol. 10, No. 1



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

Christian Patriotism
p. 2

Welcome Columbia!
p. 11

A Catholic Change
p. 15

October 31
1517

October 31
1967

CHRISTIAN PATRIOTISM

A July 4th Study Based on Psalm 146

Any Christian who is a citizen of the United States of America is faced with a subtle temptation. As a citizen of the most powerful nation in the world, he is tempted to put his trust in his country rather than in his God.

Isn't it true? We are told so much about the superiority of our nation that we Christians also begin to believe that the USA is unbeatable. After all, our nation has overwhelming natural resources, astounding wealth in money and goods, superior brain power, unexcelled scientific and technological knowhow. We have a military force and arsenal of weapons powerful enough to crush any nation or combination of nations on earth. Besides, we have moral strength and stamina in our constitution, in our democratic forms of government, and in the character of our citizens. So it has been said.

Surely Satan tempts us to feel safe and secure just because we are living in such a country as this. He tempts us to transfer the trust that God alone deserves to a temporal and frail (yes,

frail and feeble) government. Satan likes us to be patriotic, just so our patriotism is self-sufficient and leaves God out of the picture. *Patriotism is no Christian virtue* unless it is connected with a fervent and sincere trust in the Almighty Savior-God as the only true Creator, Preserver, and Deliverer.

"Put not your trust in princes, nor in the son of man, in whom there is no help . . . Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God."

The point the psalmist is making in the 146th psalm is that there is a kind of trust and faith that is due God alone. We dare not give this kind of trust and faith to any prince, to any leader of men, to anyone merely human (to a "son of man"). Nor should we give the trust we owe God to any human institution or government or way of life. There is only One in whom we can place unlimited confidence, and that One is God.

Christian patriots honor the nation's leaders and obey the nation's laws. But they will not disobey Psalm 146

by making the nation their god. They will not place unlimited confidence or trust in their nation or its leaders. They know their nation is under God and His judgment. "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish."

We cannot depend on human government and its leaders because they do not last. A whole nation can be destroyed just as suddenly and quickly as President Kennedy was killed. It can happen. It has happened before.

One of the great empires in Old Testament times was the Assyrian Empire with its capital at Nineveh. Nineveh's citizens felt safe and secure because of their strong walls and fierce army. A commentary describes Nineveh as "a city 60 miles around with walls 100 feet high and so thick that three chariots could go abreast on them, and with 1500 towers." The prophet Zephaniah described Nineveh as "the rejoicing city that dwelt carelessly, that said in her heart, I am, and there is none beside me." "In all the world there is no city as great as I."

What happened to Nineveh? As Zephaniah foretold, God made Nineveh "a desolation, and dry like a wild-

erness, a place for beasts to lie down in! every one that passeth by her shall hiss, and wag his head.

What happened to Nineveh can happen to our country. Do we really believe this? Or do we think our weapons today are more powerful than God Himself? Make no mistake about it: America can and will be defeated at any time God wants it defeated, no sooner, no later. If He wants to, He can use a nation much inferior to ours in wealth and military strength and scientific skill to accomplish His purposes. That's why we called our government "frail and feeble." Not frail and feeble in comparison with other nations, but frail and feeble in comparison with God, to whom all nations and their power are as a drop in the bucket. (Isaiah 40:15)

So let us turn away from all idolatrous confidence in our nation and in our way of life. Let us rather strive to enjoy to the full the security and safety we have in our God, who made heaven and earth and keeps His promises forever. "Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God: which made heaven, and earth, the sea, and all that therein is; which keepeth truth forever."

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 should 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.

We know God as our Savior-God who has given us safety and security from the accusations and assaults of the Old Evil Foe and our own conscience. God gives us a spiritual peace that is untouched by the ups and downs of world history. Our nation may collapse and our globe may burn, but our peace and safety and security that we have in the forgiveness of sins in Christ Jesus remains forever.

This spiritual peace and security is the chief thing. We have it as Christians whether we are citizens of the United States or of the tiniest nation in the world. If the God of Jacob is our help, we have eternal life; and there's no ruler anywhere who can top that offer or deliver better goods.

What is more, this God who has so provided for our spiritual safety has also promised to rule the entire world He created — for our good. Yes, the Maker of heaven and earth and sea wishes to use His might on behalf of those who trust in Him. Indeed, happy are we when we have the God of Jacob as our help!

Now is the time to acknowledge how our country has been protected up to this time. Our government and its weapons and armies may have been instruments used in our nation's defense, but the God of Jacob was our real Protector. Psalm 127 plainly says: "Unless the Lord watches over the city, the watchman stays awake in vain." In Psalm 144 we read: "It is God that giveth salvation unto kings: who delivereth David His servant from the hurtful sword." It is God who has protected our nation from its enemies and permitted us to dwell

in outward peace and security. It is God who has allowed us to live in a free country, in a prosperous nation. We should realize that in the history of the entire world there has never been a country so blessed as ours. It is God who has done it. Why? Surely for the sake of His people in this country, for the sake of those who trust in Him as their Help and Refuge. God delights in delivering His servants from trouble and distress. God would have saved Sodom and Gomorrah if only ten believers had been found there.

What America needs today is less patriotism that trusts in the might of weapons or the moral fibre of Americans and more patriotism that trusts in the God of Jacob. We Christians especially need to repent of national pride and arrogance and misplaced confidence in human institutions and leaders. There is no doubt that our nation deserves God's angry judgments as surely as many mighty nations of the past, because we have done so little with our splendid opportunities. To whom much is given, of him much is expected. Christians may yet stave off God's judgments by their fervent prayers to the God they trust and by sincere devotion to His Word and ways.

We in the Church of the Lutheran Confession have solemnly declared in our confession Concerning Church Fellowship: "The Church which earnestly upholds the Truth brings down blessings on the nation. Insofar as churches give up any part of the Gospel they bring down the wrath of God, also upon the nation." D. LAU



from the EDITOR

A Good Book With a Wrong Message

A GOOD BOOK

By now almost everyone knows this year of our Lord 1967 is the 450th anniversary of the Lutheran Reformation. On October 31, 1517 Luther nailed the 95 theses to the church door at Wittenberg. Reformation anniversaries bring an outpouring of books on the subject. One with lasting value has just been published by Concordia (St. Louis) and distributed to all Lutheran pastors by the Aid Association for Lutherans. *The Church of the Lutheran Reformation*, by Conrad Bergendoff of Augustana Seminary.

Many outstanding features grace this history of the Lutheran Church. The first chapter masterfully traces the development of the Church in the 15 centuries preceding the Reformation. With an amazing economy of words the author gives the essentials for the reader to relate the Reformation Church to the apostolic Church, rather than seeing it as an offshoot from the 16th century Catholic Church.

Throughout the reader is thankful for the comprehensive nature of the work and especially grateful that this is accomplished in 340 pages of easy

to read text; without footnotes. The author gives names and names and facts and facts, and seldom wastes a word. Would that more writers had his ability to separate essentials from non-essentials.

The history is comprehensive in particularly one way: it covers Lutheranism on all fronts — in all countries where it spread and grew. The development of the Lutheran churches is outlined in Denmark, Sweden, Norway, Finland, Hungary, Poland, the United States, as well as in Germany. Occasionally the treatment on Scandinavian countries seems proportionately long, but this may be deliberate since such history has been neglected in other books which stress Lutheranism in Germany at the expense of the other countries.

Another word of praise. The Lutheran Church is never treated in a vacuum. Bergendoff expertly relates the Lutheran churches to the activities and reactions of the Catholic and Reformed churches surrounding them. He also shows an awareness of the secular and cultural history within which the Lutheran church had its development.

WRONG MESSAGE

The writing appears to be entirely objective, that is, there are very few evaluative words, expressions, and sentences. Unfortunately this is only externally true. The author has a message to convey and he conveys it most skillfully. Though we appreciate the wealth of historical material so well written, we must take sharp issue with the message of the book.

The writer approves the Lutheran churches, joining in the ecumenical endeavors of the 20th century. He sees their involvement in the World Council of Churches and in other ecumenical groupings as a wholesome development in the history of the Lutheran church. "These churches (all the WCC churches) hold a common Baptism . . . They do not all agree on the interpretation of Scripture and the *nature of its authority* (emphasis mine, Ed.), but the measure of agreement they do hold as followers of Christ justifies the form of common confession they make before the world in the council."

He closes the book with a revealing question which is far more a declaration than a question: "Are the unexpected changes in the relationships of churches a movement of the Spirit of God who seeks to proclaim anew the unmerited grace of God in Jesus Christ, the Alpha and Omega of the world?"

Yes, that is the question, is this movement of the Spirit of God? The answer illustrates the great gulf that exists between us and the vast majority of Lutherans today. Does the Spirit of God consider it a light matter that "they do not agree on the inter-

pretation of Scripture and the *nature of its authority*?" Doesn't everything depend on the nature of the authority of Scripture? Is not this the first and fundamental principle of Lutheranism that the Scripture alone is the authority for all doctrine and life? Does not the whole structure of the Lutheran church collapse without the firm foundation of the inerrant and inviolable Word? Was not just the nature of Scripture's authority the power that made Luther oppose councils and popes? When the author admits that there is disagreement on the nature of Scripture's authority is he not admitting that we are still completely divided from the Roman and Reformed churches? Is it no longer true that every deviation from the principle of Scripture alone is to be condemned as subversive to the preaching of the good news to fallen man? Is it not as true as it was in Luther's day that every weakening of the absolute authority of the Word is a submitting to the slavery of human wisdom with its devastating consequences? Was not the attitude to the authority of the Word that which divided Luther from Zwingli at Marburg and brought him to the sorrowful conviction of the Swiss Reformers: "You have a different spirit?"

The author reveals throughout the book that he does not appreciate that basic cleavage between Reformed and Lutheran theology. He chides Luther for being overcritical of the Reformed and he takes every opportunity to praise the spirits in Lutheran history which sought agreement and concord with Reformed theology.

The formal difference between Re-

formed and Lutheran theology is that Reformed theology allows for human interpretation of the Scripture. This has led to the multiplying of sects. Lutheran theology has no room for differences for the Word itself (without interpretation) clearly answers all doctrinal questions.

But alas, many Lutheran leaders today have made way for personal subjective interpretation of Scripture. They even teach that the Bible is fallible and contains errors. For them the Bible needs correction by the theologian. This has erased the line between Lutheran and Reformed. This is why the 20th century Lutheran churches have no stomach for the condemning of Reformed theology, be it orthodox Reformed theology or neo-orthodox. Most modern Lutherans are ready to make common cause and common confession with that which

it should condemn as subversive to the Gospel of our Lord Jesus Christ. They are not children of Martin Luther.

The book is so good; but the message is bad.

Lutheran Free Conference

The fourth Lutheran Free Conference will meet at Chicago, Illinois, July 18-20, 1967. The place of the meeting is the O'Hare-Ramada Inn, 3939 N. Mannheim Road in Schiller Park. The subject will be a continuation of last year's Columbus theme: "The Holy Christian Church and True Ecumenicity."

The registration fee of \$5.00 may be sent, or further information may be had by writing to Lutheran Free Conference, 11844 N. Seminary Drive 65 W. Mequon, Wisconsin 53092.

HEAR IT SUNDAY

July 2

THE NEW RIGHTEOUSNESS

The 6th Sunday After Trinity



THE PELICAN-IN-HER-PIETY

Overheard during heated argument . . .

Wife to husband: "And I suppose you never did anything wrong in your life?"

Husband: "Not that I can remember."

. . . Almost takes you breath away, doesn't it? Few Christians — in fact few

people of any or no religious stripe — even in their weakest and angriest lapses — would make so wild a claim out loud. Just the same, this pompous claim may apply closer to home than you care to think. For example, right now list ten things that you did wrong this week. Seriously: make the list! Takes a while, doesn't it! Yet at least your lips have often moved in confessing “. . . for we daily sin much and indeed deserve nothing but punishment.” Today's Gospel will take you through the letter and the spirit of the 5th Commandment as Christ taught it in The Sermon On The Mount. Unrepentant and unforgiven hatred can land you in the same place hereafter as unforgiven murder. But there is an excuse that will count. Perhaps you will sing it this Sunday: “My hope is built on nothing less Than Jesus' blood and righteousness.” This answer results in the ultimate boldness one Day:

Almighty Judge: “Have you done nothing wrong, as I gave command?”

Christian: “Nothing that You, for Christ's sake, can remember.”

July 9

THE SANCTIFICATION OF OUR BODIES

The 7th Sunday After Trinity



Goals are important. What are yours? This Sunday virtually everything we hear ties up our goals with either death or life. All worldly goals are futile; some are deadly. Dedicated Nazis were committed to a goal of breeding a race of supermen. But even supermen die. Communists are committed to the goal of serving the super-state which in turn will supposedly see and serve all men as equals. But all government, too, — communist as well as capitalist — comes to an end. Many young people and adults are trying desperately to set up their own rules of sexual conduct by allowing and even encouraging everything “meaningful” at the moment. Sex dies. Are we trying to say that all goals must end in gloom and doom? Far from it! That is why this Sunday's service begins with an Introit calling for clapping and shouting in triumph. For the Epistle holds before us an Eternal goal to strive for as willing slaves of the never-mistaken God who both set up the finish-line and provided all believers in Christ with the gift of first place. Along the way of the soul's everlasting goal, our God provides also for the body as an added benefit. Yes, we're on the earth and have earthly needs, but our goals better not stop nor even begin there. Let us this Sunday reset our goals in Him “. . . whose never-failing providence orders all

things both in heaven and on earth" (Collect). If you have ever heard of any better goal, for heaven's sake, get busy, be certain it will last, and tell the rest of us.

July 16

FRUITS OF THE SPIRIT

The 8th Sunday After Trinity



This Sunday's main prayer (Hymnal page 76) asks for the Spirit with a capital "S". That's what Easter, Ascension, and Pentecost were all about. Our Savior went to send the Comforter. Without His influence on us "to think and do always such things as are right," our doctrine and practice would never match, as the Gospel warns (Matthew 7:15-23). Creeds without deeds are every bit as unscriptural as the reverse. But once our doctrine is straight, how do we do the good that we would?" — By asking as children do, lisping simply and trustingly, "Abba Father." Then we can perform deeds astounding even to ourselves. And where the fruits of the Spirit are evident, there are also to be found the adopted sons of God. So what's missing in your life, in your congregation, in your synod? Ask; and remember the capital "S".

July 23

THE WISE STEWARD

The 9th Sunday After Trinity



THE ALL-SEEING EYE

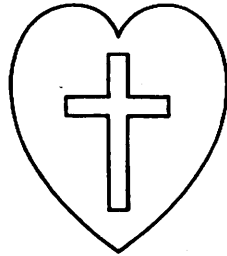
A Broadway musical proclaims the thoroughly worldly inanity: "Life is a cabaret, old chum. Come to the cabaret." This Sunday's Gospel (Luke 16:1-9) presents the spectacle of a certain rich man's steward who was called to account for practicing the same philosophy. We hear how quickly and feverishly the crafty old crook had to scramble in order to parlay his master's property and credit into an old-age pension of sorts before he was fired. Only one thing,

however, is commended in his action: Wisdom in making the most of what he had. And what did he have going for him? — A little responsibility and a little time. Let us walk “. . . not as fools but as wise,” (Ephesians 5:15). We have the responsibility to preach the Gospel and we have a little time, today while it is day. Before the cabaret life of self-indulgence becomes your concern and passion (take heed, standing CLRer), learn from the history of Israel to beg God for “such things as shall please Thee.” Life is a “wind,” a “vapour,” a “flower,” a “shadow,” and a “handbreadth,” dear friend: use all that you have and are, and ask this Sunday for what God knows you lack.

July 30

THE LORD AND HIS PEOPLE

The 10th Sunday After Trinity



You have been showered, flooded, inundated with God's mercy in Christ, personalized by the Spirit. Do you really, in turn, want to please God and astound mankind by “running the way of Thy commandments,” as you will be asking in the Collect this week? Jerusalem, like our modern world, was a bustling beehive of worldly activity, but also a snoring giant which woke up spiritually only often enough to stone God's prophets and crucify His Son. The holy city where God once revealed His presence in a special way is rejected because it was blind by choice to the hour of its gracious “visitation.” If you are to do any better, you will have to be in dead earnest when you ask for the necessary, massive, and continuing outpouring of grace, (“ . . . such a measure of Thy grace.”). The Epistle (I Corinthians 12:1-11.) invites you to view the vast and differing spiritual gifts which God has showered upon His Church. Now is the time of your “visitation,” the time to make use of your gifts. God has given *something* to *everyone* to use for eternity to His glory. What has He given you? How are you using it? Really! For God's sake and your own, please work on your answers!

B. NAUMANN

This concludes the series by Pastor Bertram Naumann in which he has high-lighted the thoughts for each Sunday in the Church Year. I am sure I express the feelings of all our readers when I give Pastor Naumann a loud thank-you for his outstanding contributions.

w.s.

CHURCH NEWS



WELCOME COLUMBIA!

WEST COLUMBIA, SOUTH CAROLINA — There was a strange mixture of sounds heard in a picnic grove of loblolly pines in this southern city. “Pleased to know you” — in the muted music of the South. “We are happy to be here” — in the more staccato accents of the upper Midwest. This was a reception for the family of the Rev. Paul Nolting, installed on June 11 as pastor of Holy Trinity Independent Evangelical Lutheran Church.

The altar service was conducted by Mr. John Lindler, who had been serving the congregation as lay pastor. The Rev. Martin Galstad of the CLC congregation in Winter Haven, Florida, preached the sermon and officiated at the rite of installation.

SOMETHING SPECIAL

Most installations are happy occasions. The long wait is over. The uncertainty of a vacancy is past. God has given one of His flocks a shepherd, and His people are glad. A bit apprehensive, perhaps, wondering whether there will be mutual understanding.

But glad. Now the work of worship and witness can proceed as it should.

This installation, however, was far more than the usual. Here it was the end of a long and very discouraging quest, the fulfilment of most earnest prayer, the blessing of God on such as wait patiently for him while keeping the faith. It was a waiting with nagging fears. “Will we *ever* get a full time pastor to serve us?”

INDEPENDENT

Behind that word Independent in this church’s name there is quite a story. One to encourage those who



Holy Trinity Church (exterior)

know that faithful Christians can only retain the truth of the Gospel by detaching themselves from those who pervert it. This is not a human notion, of course, but the counsel of a God who knows what is in man. Contrary to the mainstream of American religious thinking it is, yet the sacred Scriptures do guide men so and encourage them in that hard way.



Holy Trinity Church (interior)

“Independent,” they call themselves. Not boastfully, but truthfully. For this church has been separated from others since its beginning. Most of the 200 people had been members of the Lutheran Church in America parishes of that city. The new Sunday School curriculum and some of the activities of the NCC alarmed them, and their inquiries did not produce satisfying answers. The evidence of a new and contrary doctrine was undeniable and the basis of Christian fellowship had been destroyed.

Without any pastoral guidance or assistance these people formed a new congregation, purchased land, and built a worship center to accommodate

about 350. They organized a Sunday School and scheduled services under the direction of a lay pastor. The need for a full time minister, however, soon became pressing and the search began. But written inquiries to some 80 pastors were not productive and were often unacknowledged — even though these men presumably shared the concerns of the congregation. Their status as independent simply isolated them from the interest of most people, except for the types who pour out a generous measure of ridicule and anger on those who “step aside.”

THE CLIPPING

Prayers are seldom answered in the way which we design. Here too the Lord had a surprise ending for this search.

One day a woman in Orlando, Florida, saw a newspaper notice addressed to “Concerned Lutherans” in that city who might be interested in forming a new congregation which would be truly “Reformation Lutheran” in character. This person sent the clipping to a sister in Savanna, Georgia, who is part of just such a reorganization effort. She arranged a meeting of her group with Pastor Galstad of Winter Haven and also informed the Columbia people of their contact with this representative of the CLC. A series of meetings followed.

Since the Columbia people are of a different Lutheran background than many of us in the CLC, there are areas of church practice in which differing viewpoints were discovered, as one would expect. They were soon recognized and faced in a candid man-

ner. In the third meeting on March 5, the congregation voted unanimously to seek the services of an ordained minister from the Church of the Lutheran Confession. Their first call was issued to Pastor Galstad, who declined with regret because of his involvement in a current expansion of the Christian Day School of Winter Haven.

The next call went to the Rev. Paul Nolting of Sleepy Eye, Minnesota, where he has been in the ministry of Grace Lutheran Church since its organization in 1959 as a charter member of the CLC. After a fine Minnesota Valley type farewell on May 28, the Noltings finished a memorable chapter of their family book and left for the South. They arrived there June 6 and were welcomed into a strange and yet warmly hospitable land.

It is good to know that Holy Trinity congregation finally has what someone called "a sure 'nuff ordained Lutheran minister."



Pastor Paul Nolting

A Unique High School

MANKATO, MINNESOTA — The future of a most remarkable school was assured this spring when Immanuel Lutheran Church of Mankato voted—as one of its Centennial projects — regular support for Immanuel Lutheran High School in the amount of \$500.00 per month. A careful cost study by the school had determined that this would be needed in addition to its other revenues, mostly tuition and direct donations.

FOUR YEAR STUDENTS GRADUATE

At graduation time this year the eight students receiving diplomas will be the first to have completed all four high school years at ILHS. Their experiences must have been satisfying, as you may surmise from the fact that this year's freshman class was the largest of the school. The good word has a way of getting around. These people have joy for their school, and it shows.

ILHS has spirit. And the spirit has nothing to do with classy buildings, ultra-modern laboratories, a well-stacked library, or a winning sports team. It is, of course, the Spirit with which men may be filled even in the midst of lack; the Spirit who is so seldom sought where the outward symbols of success abound. This Spirit guides His seekers into all truth with the simplest of equipment, the Word. And that's what education is all about, isn't it?

The staff of this Christian high school includes at present: three full time instructors, eight part time volunteer teachers (many of whom have

majored in such fields as business administration and health), five study hall supervisors, two volunteer custodians, and others who help with school clubs and other extra-curriculum activity.

This volunteer service, professional and practical, makes ILHS possible. The attitude of giving freely carries over to the students. Drop in after the eighth period and you will find them sweeping the floors under the direction of a student "sweeping coordinator." Necessity can mother some wonderful children! Think of it a bit and you will agree that this sort of pitch-in experience, wholesome as it obviously is, cannot be found in schools where teaching is desired for financial gain. It just doesn't fit.

SO YOU IMPROVISE

ILHS is great on creativity. It has to be! You should see what the traditional "prom night" of many schools turns out to be in the annual "Spring Banquet." Elaborate staging by the students. Original drama, music, and comedy. A memorable evening, and parents don't worry about getting them home in one piece.

Lacking a suitable library of its own, the school found Mankato State



ILHS Choir

College willing to give the students courtesy cards for theirs. And the students find interesting ways to show their appreciation. Six of the seniors helped the college stage an opera. One day the French teacher, Miss Miriam Schaller, took the freshman French class with her to present a program of French music.

THE FOUR YEAR OLD

ILHS was born only four years ago, when the CLC moved Immanuel Lutheran College to the new campus in Eau Claire, Wisconsin. Since quite a few students of the high school department could not have continued their Christian schooling at the new college site, some education minded people took over the facilities vacated by ILC and kept right on with it. The Rev. Clifford Kuehne, the present principal, and Mr. Gene Schreyer became the nucleus of a new faculty.

The school was established as a somewhat private venture under the doctrinal supervision of Immanuel Lutheran Church, which provided most of the student body and occasional special offerings. The recent move in the direction of stable monthly support is a big boost for the school and a good indication that this institution has proved itself in many ways as a fine instrument of the Gospel ministry in that congregation.

ILHS has also proved that a single congregation in the thousand member size bracket can maintain a Christian school program from Kindergarten up to college — and do it well.

ROLLIN A. REIM

October 31, 1517

October 31, 1967

A GREAT CHANGE

In the days of Luther the original languages of the Bible were neglected and little known. Except for the regular epistle and gospel lessons read in the service, the Bible itself was unknown to many people, among them prominent men. When the humanist movement led to a study of the Bible one of the doctors of the Sorbonne said to the humanist, Robert Stephen: "I am surprised that these young men are always coming with the New Testament. By God! I am past fifty and didn't know that there was a New Testament." Erasmus speaks of theologians, some of them 80 years old, who had never in their whole life opened a New Testament. Even with the awakening interest in biblical study the Bible received some very crude and unscholarly treatment at the hands of Luther's opponents. They twisted it around to uphold the authority of the church and to defend its tradition and teaching, as Eck did, of whom Luther said: "He pounces on the Scriptures like a sow tearing into a sack of oats."

The decline of scholasticism, the rise of humanism, and the Reformation itself naturally brought about a more scholarly attitude toward the Scriptures in Luther's world, including the Church of Rome. Yet until very recently as one Catholic writer puts it: "The emphasis in the Roman Catholic Church has been on the imparting of the official teaching of the Church by doctrinal formulations. — We have relied on the distillation of

Scripture as it appears in doctrinal statements without coming into immediate contact with the sources themselves." Pre-packaged, distilled formulations served to guard against the possibility of private interpretation which might challenge the official authoritative teaching of the Church. For that reason Bible reading was not too much encouraged, and "Catholic biblical scholars remained outside the mainstream of modern biblical research in extreme caution."

The year 1943 brought about a significant change. In this year Pope Pius XII published his now famous encyclical on Scripture. It opened the door to freedom of biblical scholarship in the original texts and in the archaeology and history of the Bible. Regardless of the results of this scholarship and their final evaluation by Rome, this was a great change. Today the study of the Scriptures occupies a prominent position in the Roman Catholic Church and commands some of its most gifted minds. Their intense work over the past two or more decades was very much in evidence at the Vatican Council. One cannot but rejoice that the Bible is studied, translated into the language of the day, and presented to the people of Rome. We ourselves may benefit by what others do in this respect, and are at least much interested.

CONFUSION AND CONCERN

Why then is there confusion and concern in the Catholic Church in

connection with this greater activity in Scriptural study? Certainly it is not because the Bible is read more by their people. Nor does the fault lie in their translation. It lies in this that Rome's biblical scholarship has much in common with modern liberal theology in its approach to the Scriptures. That goes back to the before mentioned encyclical of Pope Pius XII on Scriptures in 1943. While encouraging the study of the Scriptures it also "gave approval of the findings of scholarship into the meaning of *literary forms* for the interpretation of Scripture." A literary form may be a parable, fable, myth, or story presented not as a fact but only to illustrate a spiritual truth. Our Savior taught in parables as is indicated in the Bible. But modern liberal theology goes beyond what is indicated in the Bible as a parable and makes a myth of almost everything from the record of creation to the record of Christ's virgin birth and His bodily resurrection. At various points some of this demythologizing is evident in Rome's biblical scholarship. This has admittedly caused confusion and concern among its people.

We quote a few examples as reported in one of its publications: "Some parents have been shocked when their children come home and say that Sister says there were no magi in Bethlehem and that the star really wasn't there. These are highly misleading statements of a consensus among Scripture scholars that the nativity narratives are examples of a unique Jewish form of writing called *Midrash* which is an interpretive use of the Old Testament to teach a truth. Others have heard that what the biblical accounts say of Noah's Ark and

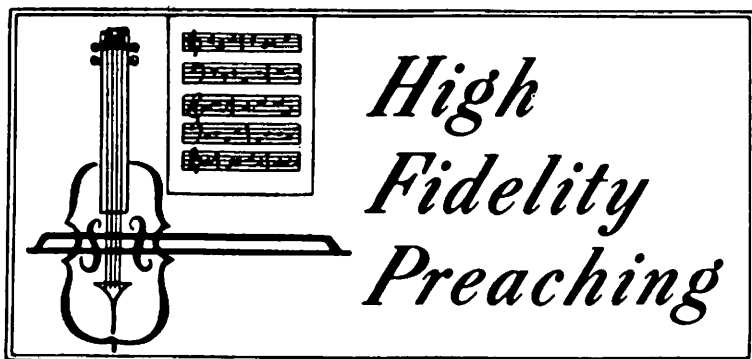
Jonah's stay in the whale are examples of stories that communicate theological truths rather than being literal representations of what actually happened. Scripture scholars would generally agree that this is the case. However, there is a whole understanding of Scripture that must be communicated to an unprepared Catholic before these insights can be accepted and appreciated."

There are other disturbing points. In some of them consensus is neither admitted nor upheld, such as on the question "whether the human race really originated from one couple." But the challenge of the facts of Scripture is there. Liberal elements are rampant in the church of Rome. In spite of the great change to intensive study and refined scholarship, the end result of their approach is still the same as that of the crude approach of "pouncing on the Scriptures like a sow tearing into a sack of oats". But do we not find the same thing, even worse, in modern liberal protestant theology and hasn't the bug crept even into Lutheran circles?

Four hundred and fifty years have passed since the Reformation was begun by Luther who stood on the Word alone as God's infallible truth in all its parts and in all its words. One thing has not changed in all those years. It is the need of recognizing, upholding, and defending the verbally inspired Word against all attacks, subtle or open, from wherever they may come, and keeping it as the sole guide in our church life and in our whole life.

*The Word they still shall let remain
Nor any thanks have for it;
He's by our side upon the plain
With His good gifts and Spirit.*

OTTO J. ECKERT



C. THUROW

The high quality and low cost of albums by such companies as THE MUSICAL HERITAGE SOCIETY have forced the major record companies to bring out competing lines. Several choice albums among these are herewith given brief mention. Some are new and some are reissues, but I find all to have remarkable performance and sound.

Easter Oratorio, by Heinrich Schütz. The SCHWANN CATALOG lists only three; ARCHIVE is best. DEUTSCHE GRAMMOPHON is now issuing this six-dollar album as HELIODOR H-25055 or stereo HS-25055, \$2.49. A bargain indeed!

Trumpet Concertos by L. Mozart and M. Haydn and *Bassoon Concerto* by J. C. Bach. These secular works are suggested as good examples of the similarity between secular and religious music of two hundred years ago, and they are by men who also composed religious music. The soloists perform these sparkling works with breath-taking skill. There are many good records of this type but this is my favorite. Formerly ARCHIVE, now HELIODOR H-25056 or

HS-25056, \$2.49.

Chandos Anthems, by Handel. Psalm portions, composed to English words, for the Duke of Chandos. These reveal Handel's lesser known side. In his famous oratorios (like *The Messiah*) he borders on the showy and spectacular, but in these works he is more humble, more concerned about just preaching the Gospel. Newly recorded and well done, these are offered in a VANGUARD series, EVERYMAN SRV-227/8/9 or stereo SRV-227/8/9-SD, \$2.50 per record or all three in a box for \$7.50. (Individual jackets are easier to handle than a box.) Vol. I has Psalms 42 and 96, II—Psalms 11 and 51, and III—Psalms 100 and 145. Try one record first. So uniformly good that I can't suggest a choice.

Cantata No. 80, A Mighty Fortress, by J. S. Bach. This is of special interest now because our Immanuel Lutheran College choir has just sung the majestic first stanza in its closing concert — a thrill to all who heard it. The best listed in SCHWANN is the newest recording, EVERYMAN SRV-219 or SRV-219SD, \$2.50. Second choice

would be MHS-666 or stereo MHS-666-S, \$2.50. The EVERYMAN has a bit more brightness and stereo separation. I also prefer its overside

(Cantata 104) to the MHS overside (Cantata 87), which is good but the less colorful of the two.

The Bread of Life

As we feed on the Bread of Life, this portion of Israel's history takes on added importance and meaning at this time for two reasons: our celebration of our independence as a nation; and the increased conflicts between the nations of our time. May this history lesson help all to understand the true meaning of a "nation *under God*" and keep us from exalting ourselves *over God*.

II SAMUEL

July 4 – 13:1-14	Evil in the halls of government 575,1
July 5 – 13:15-29	The sins of the father return 575,2
July 6 – 14:1-11	Shades of Nathan 575,3
July 7 – 14:12-24	A word to the wise is sufficient 575,4
July 8 – 14:25-33	Beauty is only skin deep 575,5
July 9 – 15:1-12	A house divided against itself 576,1
July 10 – 15:24-29	A rest in the house (word) of God 576,2
July 11 – 16:5-14	He bore the reproach of his countrymen 576,3
July 12 – 16:15-23	Too ambitious to be humble and careful 577,1
July 13 – 17:1-14	Cabinet meetings and high level strategy 577,2
July 14 – 17:15-23	Like a later suicidal betrayer 581,1-2
July 15 – 18:1-5	Humble, open minded, and compassionate 581,3-4
July 16 – 18:6-15	Mutiny against the king 581,5
July 17 – 18:31-33	Would I could die in their stead 581,6
July 18 – 21:15-22	The last of the "prehistoric monsters" 581,7
July 19 – 22:1-16	"Songs of thankfulness and praise" 59,3
July 20 – 22:17-25	<i>He</i> delighted in <i>me!</i> 59,4
July 21 – 22:47-51	"Hail to the Lord's Anointed" 59,1-2
July 22 – 23:1-7	Inspired prophecy of the King(dom) 59,5-6
July 23 – 24:1-9	Impressed by his missile stockpile 580,1-2
July 24 – 24:10-14	"In Thine arms I rest me" 580,3-4
July 25 – 24:15-17	His trust not put to shame 580,5-6
July 26 – 24:18-25	An offering which costs you something 580,7

I CHRONICLES

July 27 – 22:1-5	Is the church for man or God? 580,8
July 28 – 22:6-16	Get with it – with the Lord 580,9
July 29 – 22:17-19	The real purpose of earthly peace 582,1-2
July 30 – 23:24-32	Serving not the people, but the Lord 582,3-4

N. HARMS

CHURCH OF THE LUTHERAN CONFESSION
TREASURER'S REPORT
July 1, 1966 to June 1, 1967
BUDGETARY

<i>RECEIPTS:</i>	<i>May</i>	<i>To Date</i>
Offerings	\$ 8,472.50	\$ 82,123.19
Memorials	5.00	3,084.00
Revenues, Tuition	774.00	14,621.00
Revenues, Room and Board	2,816.00	27,540.00
Revenues, Other College	15.00	495.00
Interest Earned 1965-1966	—	100.04
TOTAL RECEIPTS	\$12,082.50	\$127,963.23
<i>DISBURSEMENTS:</i>		
General Administration	\$ 395.87	\$ 2,992.28
Insurance	17.11	1,253.11
Capital Investments	750.00	8,183.96
Home Missions & Administration	3,486.55	42,241.43
Japan Mission	550.00	6,050.00
ILC — Educational Budget	3,435.53	36,708.56
ILC — Auxiliary Services Budget	3,032.27	35,943.17
ILC — Extra Budgetary	—	180.74
TOTAL DISBURSEMENTS	\$11,667.33	\$133,553.25
Cash Balance (+) or Deficit (-)	\$ 415.17	-\$ 5,590.02
Cash Deficit July 1, 1966		-\$ 2,282.58
Cash Deficit June 1, 1967		-\$ 7,872.60

Respectfully submitted,

Lowel R. Moen, Treasurer
 1309 - 7th Avenue N.W.
 Austin, Minnesota 55912

COMPARATIVE FIGURES

	<i>May</i>	<i>11 Months</i>
Budgetary Offerings Needed	\$8,349.82	\$91,848.02
Budgetary Offerings Received	\$8,472.50	\$82,123.19
Surplus	\$ 122.68	\$ 9,724.83
Budgetary Offerings, '65-'66	\$5,288.58	\$77,356.74
Increase, '66-'67	\$3,183.92	\$ 4,766.45

Board of Trustees

L. W. Schierenbeck, Chairman

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

APPOINTMENTS

Pastor Marvin Eibs was appointed to serve as Visiting Elder of the Minnesota Conference to succeed Pastor Paul Nolt-ing who has accepted a call to Columbia, South Carolina.

Mr. Walter Romberg was appointed as a member of the Board of Trustees in place of Mr. Duane Riggert who resigned because his business position made it impossible for him to serve in the man-ner in which he would have liked to serve.

Paul Albrecht, *President*

A REQUEST

Our missions in California at Baldwin Park and Fresno are in need of altar ware and communion vessels. Any con-gregation having such materials please contact:

Pastor W. Schaller
8624 Valjean Avenue
Sepulveda, California 91343

Announcement

The buildings at Immanuel Lutheran College need to be painted. With the ap-proval of the Board of Regents a Paint-ing Bee is being set for the first two weeks in August, beginning Monday, Aug. 7. Mr. E. Hasse of Nicollet, and Pastor G. Sydow, New Ulm, board members, will be in charge. The college facilities will be available for use. The crew will have to bring their own bed-ding and do their own cooking. Bring paint brushes, wire brushes, scrapers, and ladders. Scaffolding will be rented for the upper stories.