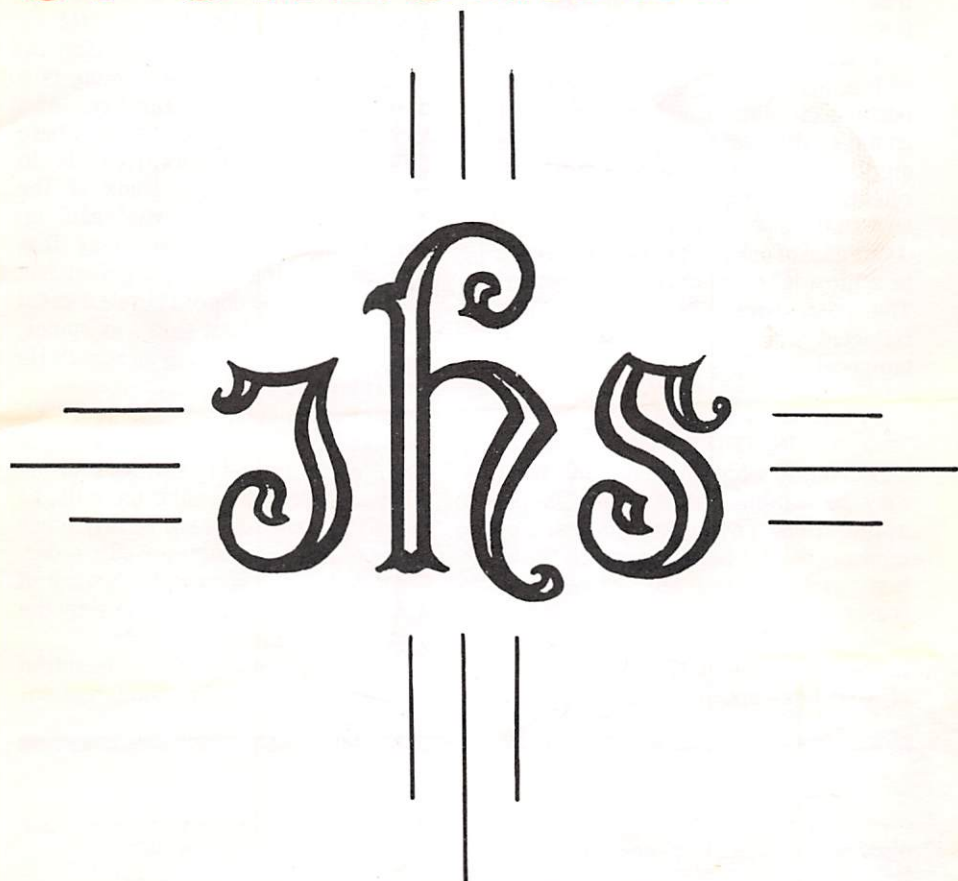


J. J.
Paul W. Schaller January, 1972
S. D. G. Vol. 14 No. 7

LUTHERAN

SPOKESMAN



IESUS HOMINUM SALVATOR
JESUS, SAVIOR OF MANKIND

“Thou shalt call His name JESUS: for He shall save His people from their sins.”

Matt. 1, 21

JESUS is the name we treasure,
Name beyond what words can tell;
Name of gladness, name of pleasure,
Ear and heart delighting well;
Name of sweetness, passing measure,
Saving us from sin and hell.

Luth. Hymnal, 116

January, 1972

Old Janus just sat there with his two faces; one looking forward, the other back. It seems somewhat appropriate that calendar makers dedicated the first month of the year to someone so unusually endowed. Janus is a product of Roman mythology, the guardian of portals, the patron of beginnings and endings. Although this god is myth, the significance of time's continued relentless character climbs to its customary pedestal. We are reminded once again of our limits, men shackled to a life which has only one direction. The past cannot be re-lived; just reflected. The future holds no lasting temporal promises.

AS IT GOES IN THE WORLD

Looking to what has gone and what may be coming has a rather simple application. The manufacturers of things hope that performance charts of last year's program provide a reasonable picture of what the future might bring. The historical policeman makes his rounds in the myriad pages of what has happened in a valiant at-

tempt to avert what might happen if mistakes are repeated. The social planner keeps a vision of utopia over the muck and squalor which are so much of his daily diet. So the world. . .

Looking back to serve a selfish interest for what might be coming is a dangerous spiritual liability. And looking forward to Shangri La, where time is fictitiously thwarted, is in reality a lost horizon. Think of the millions in our country who queue up saying there is God, but deny that witness in doing everything God has said shouldn't be done. There's a great deal of talking about God's existence, but perilously little living as though He was relevant.

An examination of spiritual accountability, a soul-searching back look, results in seeing sin. And let me tell you, that's old. . .like the hills, as the saying goes. And sin by any other name is still breaking up God's order. Looking back is seeing the history of man's singular ability to do exactly the opposite of what God expects.

By now even all those beautiful resolutions are also old, soon forgotten;

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if remembered, broken. That's really great! One has enough wisdom to know that this or that feature of his life needs a little improvement, but generally has neither the inclination or power to keep those well-intentioned resolutions. Men seem content to grope around in darkness, rather than move over into the Light so they could see. There they could even find out what it was they were looking for.

AS IT IS WITH GOD

So, enter God. He gives vision and resolutions that are new, vibrant, worth-while. "Therefore if any man is in Christ, he is a new creature; the old things passed away; behold, new things have come." (II Corinthians 5:17 NASB) Looking front and back with God is always seeing Christ. In one direction Calvary and Joseph's garden, in the other the hope of physical reunion with Him in glory. The blessings of past and future merge in new creatures, who right now experience the victory wherewith Christ has conquered death, sin, and the devil.

But unfortunately enters another two-faced monster: hypocrisy. You know him. . the man with the mask, making the great front to disguise the sin in back. It's the white-washed grave — looks great on the outside, but inside there are dead bones. These put their hand to the plow but keep looking back — they're not fit. These keep saying, "Lord, Lord," but of whom the Lord will say, "I never knew you." These fulfill their "religious obligation" in Sunday-morning pews, but live the rest of the time in a business-as-usual posture. They will end up with the constituency of salt, like Lot's wife.

Time for a warning! Time to be the new creatures Christ has made of us, and not to go about looking exactly like the "old" from which we have been rescued. Time to shed in joyous new life the reputatio:1 so long pinned on

Lutherans: they blow a pretty good tune, but treat every service as if it were a funeral.

FOOLS FOR CHRIST

What? Are we reluctant to be fools for Christ's sake? Do we anticipate a few pleasures of the sinful world, making provision for the flesh? Do we rather run and hide at the first signs of a little rough going? Do we talk a big evangelistic program and sit around waiting for someone else to do the work? When was the last time you personally introduced our Savior to a lost soul?

Jesus says, the time of salvation is now. His message is comfort and victory right now. Now we are new creatures, without threat of hurt from all that is old. We have in Christ the best of all worlds: life eternal in the forgiveness of sins. As the man says, "Don't keep the faith, baby; spread it around."

The pervading attitudes of love and joy take care of every situation, sustained as they are by the Gospel which gives them meaning. Omnipresent complacency, that old sit-on-the-hands business, is directly opposed by the day to day wonders described by our God who has given life meaning and purpose in His special Son.

Now what? More sitting on the hands? More skipping the devotions and classes designed to make new creatures mature? More shifting the blame for our lack of witness to the pastor and church, which naturally "have" to be at fault?

"New things have come." And that includes new spiritual resolution to tell of the great things God has done for us. Isn't it a shame that because of the Flesh we have to be reminded over and over again to be what Christ says we are? "You are the light of the world. . Let your light shine before men. . ."

Janus left another heritage; you see

the connection in the word "janitor."
Originally he was a doorman or porter.
Oh those new things!
"For a day in Thy courts is better than
a thousand outside.

I would rather stand at the threshold of
the house of my God,
Than dwell in the tents of wickedness."
(Psalm 84:10 NASB)
Now there's some kind of resolution!
Just to be a janitor. . .

M. Sydow

Pessimist of Hope

Wherever you may find him, and in whatever age, God's man is a pessimist of hope. There are many examples of him among the prophets and apostles, and among others poor in spirit crying,

"How long, O Lord, how long?" In her novel on St. Paul, *Great Lion of God*, Taylor Caldwell has Saul of Tarsus thinking, "I am always sighing these days, and that is a bad habit, indicating despair."

She has him saying further, "I do not denigrate optimism and hope, if they are based on the reality of human nature and probabilities. But to me optimism is cowardly, for optimistic men prefer fable to reality, and hope to the hard rocks of fact — and hope is a liar, except when it is based on Our Lord. During the Roman Saturnalia (compare our Christmas) men give gifts to their little children. But when children become men they must know that gifts do not fall from the skies under mysterious circumstances and without their own effort and labor. To believe otherwise is not optimism; it is madness." Then he tells that we can only carry the seed of the Word to them.

"However, we can only offer it. We cannot be optimistic, nor can we hope much. We can only pray."

DEPTHS

He makes another speech that sounds quite typical of our times. "The young demand absolutes. Did I not demand that myself? But the only Absolute is God. The young demand solutions to all problems, pleasing to themselves, and never question if those solutions are satisfactory to Him, Who is the only Solution. Solutions built on theory and what the young deem 'good,' are chaff in the wind, blinding and choking, but never nourishment. The wise young later understand that, but the young man grown old who still believes in solutions to all human problems without invoking God for wisdom and enlightenment, and believes men alone can find solutions, is a man of age but without comprehension. He is demented, and a danger to all men."

Saul's friends go on discussing their experiences, and the struggles of Christianity with the world, until Luke makes a speech so dismal that it makes Paul laugh. Says Luke, "I have traveled in many climes and cities, and

have found what you, yourself, have bewailed: Defectors, schismatics, dissenters, complacent fools, self-ordained oracles who interpret Our Lord to suit their thought or their position or their vices or their virtues — and often I do not know which is which! As Cicero has said, there is nothing so absurd but what some philosopher has said it, and this, alas, is notably true of the members of the Church. There is not a little obscure bishop in some dusty town who cannot tell you exactly what was meant by this parable or that, and smiles superbly when you mention the Jerusalem Community and Peter, who is the bishop of all. Our Lord did not abrogate the law of human nature, which remains as pig-headed and as egotistic as ever, and arrogates to itself the divine prerogative of defining divine law. One conjectures, at times, if these little men do not lecture God before permitting sleep to overcome them at night, and sternly call to His attention some error which they wish to be corrected at once."

There is much to show the struggles of Truth with troublesome men, such as all of us by nature tend to be. Saul of Tarsus complains once that after all his work with the churches, no one likes him any more. This echoes the Scripture record, "The more abundantly I love you, the less I be loved." 2 Cor. 12:15.

HEIGHTS

Yet Paul, as we call him, was hopelessly hopeful! For he had seen the Lord, and also had a vision of heaven itself, so glorious that he was forbidden to describe it, as you remember. After the agony of his last visit to Jerusalem, and the imprisonment that followed in Caesarea, he said farewell to his homeland that he would never see again,

with tears in his eyes as he called out to his God — and "his soul was strong again, and young," as he sailed for Rome, and to martyrdom.

The troubles and problems, dissensions and weaknesses of the early churches seemed unbearable at the time; but always there was thanksgiving and glorifying of the God of salvation. Philippians is the model of Paul's grateful response, and Second Timothy chapter four expresses the hope with which he died.

It could equally be argued that he was an optimist in the dust of death and defeat. Terms don't always matter. Rather the thing itself.

ISAIAH

Saul of Tarsus lived on Isaiah before he became known as Paul the Apostle, as is sensed in reading both carefully. It seems that Paul's work was forecast in the passage, "As the new wine is found in the cluster, and one saith, Destroy it

not, for a blessing is in it; so will I do for my servants' sakes, that I may not destroy them all." Is. 65:8.

On the surface, that does not look like an easy passage in our customary translation. It is put this way in *The Living Bible*, "But I will not destroy them all, says the Lord; for just as good grapes are found among a cluster of bad ones (and someone will say, "Don't throw them all away — there are some good ones there!") so I will not destroy all Israel, for I have true servants there."

To see a bad cluster of grapes is discouraging. But the eye of hope sees the good ones within it, and it is these that must be crushed for God's vintage! This pessimistic view contains hope, and this was the message of Paul — by all means save some!

Martin Galstad

Kaleidoscope

Under the heading "How Times Have Changed" we can place an item found in the AAL BRANCH NOTES for August 1971. There was a time when life insurance of the Aid Association for Lutherans was sold only to members of the former Synodical Conference. And when the AAL then announced to the local branches concerning "another successful benevolence year," it might have pleased those who held a life insurance policy with AAL. In 1940, money going to "The Lutheran Hour" of the Missouri Synod, or financial gifts going to the "Bethesda Lutheran Home", were deemed quite appropriate. For indeed, were not these all in spiritual fellowship, being of the same public confession? But 1972 is not 1940, or 1950.

With the dissolution of the Synodical Conference some years back, the membership policy of the AAL has changed; policies are sold to any and all Lutherans. And it has to be with much more than just a touch of sadness that we read the following description of a free-will offering collected at the third annual Convention of the North

Wisconsin — Upper Michigan Federation of AAL Local Branches. It met at Fox Valley Lutheran High School, Appleton, Wisconsin; the school is operated by a federation of congregations of the Wisconsin Evangelical Lutheran Synod. We let the reader judge the times in which we live.

"Through the AAL Cooperative Benevolence Program, the federation gave more than \$2100 to Bethesda Lutheran Home. . . also sent gifts totaling \$224 to the Lutheran Hour. . . delegates voted to take up a freewill offering at the convention's evening program. The total co-op gift, which amounted to nearly \$1500, was earmarked for the World Missions of five church bodies: the ALC, ELS, LCA, LCMS, and WELS."

Unless otherwise clarified, we have here an apparent situation of church work being done by, and for the support of, members of Lutheran churches which are not in doctrinal agreement. Such a "co-op gift" once would have been called "religious unionism," and so was considered a violation of God's Word.

J. Schaller

Know the Scriptures V New Testament Witnesses

It will be impossible for us to list even the majority of manuscripts, versions and lectionaries that contain all or part of the New Testament. You will see the reason as we give you the total number of existing witnesses in the various categories.

According to one of the latest

catalogues, there are 78 papyrus fragments dating from the second to the eighth centuries. Capital letter manuscripts (uncials), written between the fourth and tenth centuries, number 247. Small letter manuscripts (minuscules or cursives) total 2,623;

they were written between the ninth and sixteenth centuries. Lectionaries, books designed to be read in public worship and containing excerpts from the New Testament, number 1,968. And who really knows how many versions or translations of all or part of the New Testament exist today — not only English or German, but a thousand other languages and dialects as well?

But let us acquaint ourselves with some of the more important witnesses, at least — those that have a definite bearing on the translations that we use today.

ANCIENT MANUSCRIPTS

A small fragment of papyrus, measuring only 2½ by 3½ inches and containing only 30 Greek words from St. John's Gospel, is the oldest known manuscript of the New Testament. It is from a codex because there is writing on both sides and it dates from the first half of the second century. It rests in a library in England.

Between 1956 and 1961, several portions of the Bodmer Papyri were published, containing sections of John, Luke, Jude and II Peter. It is believed that these copies were made about 200 A.D.

The Chester Beatty Papyri, dating from the beginning of the third century, contain the earliest copies of Paul's Epistles together with parts of the Gospels, Acts and Revelation. These were first announced to the world as such in 1931 and they are housed in Ireland in the Chester Beatty Library.

A man named Tischendorf discovered in 1844 several leaves of what is known as the Sinai Codex in a wastebasket of a monastery on Mt. Sinai. The monks evidently considered them to be of little or no value. Fifteen years later he was able to acquire what was left of this manuscript, but only with much difficulty. This is a copy dating back to the fourth century,

containing most of the Old Testament and all of the New. Most of it now is in a British museum in London. That nation purchased it from Russia, who owned it for 74 years.

From the same period comes the Vatican Codex, so named because it was discovered in the Vatican library. After a brief stay in France, it was returned to the Vatican. It contains the Septuagint (Greek) version of the Old Testament and the New Testament up to Hebrews 9:14. While it was known to some individuals in the fifteenth century and although several scholars tried many times to bring it out of seclusion, it was not until 1867 that Tischendorf was able to place it before the world in published form. It might be of interest to note here that this manuscript does not include Mark 16:9-20. Some scholars consider this and the Sinai Codex to be the best available.

The Alexandrian Manuscript got its name from that city in Egypt whence it came. Ten pages are missing from the Old Testament and 30 have been lost from the New, most of these being from the beginning of Matthew. This codex, together with the preceding two, constitute what some like to call "the big three" of the uncial manuscripts. It dates from the fifth century.

Codex Beza was given to the University of Cambridge by Theodore Beza in 1581. Its double facing pages present the Greek on the left and Latin on the right hand side. When our King James Bible was printed, this, it seems, was the only important uncial available.

Codex Ephraem is what is known as a "palimpsest" manuscript, having two or more layers of writing. In order to use the parchment again, previous writings were "erased" and new characters were written over the old. This one had been used five times before. Chemicals, and now ultraviolet

rays, have done much to reveal what has been hidden underneath. There remain 145 out of 238 New Testament pages.

The minuscules, or cursives, are of a later date than the uncial manuscripts, but this does not necessarily diminish their value. Recalling our example in an earlier issue, it is possible for these more modern manuscripts to be of great value. Suppose a scribe of the fourteenth century had made his copy directly from an uncial of the fourth century, rather than from a manuscript of the thirteenth century. Or, to take it a step further, suppose a scribe of the ninth century had made a cursive copy of a manuscript (before it was lost) dating back to the third century. Then such a cursive could be more important than even "the big three." And, indeed, there is one that has such distinction, "The Queen of Cursives."

ANCIENT VERSIONS

These witnesses, translations of the Bible into the language of the day and area, gain importance when we realize that most of them came into being long before the uncials and cursives that still exist. In fact, these were Bibles used by men whose parents might well have heard the words of the apostles as they were first read in the churches from their very autographs, or, in some cases, might have seen and heard the apostles themselves.

Perhaps the oldest of the versions are the various Syriac Scriptures, some of which were in use about 50 years after the New Testament was written. This was the language of those people who lived where the apostles lived, worked and wrote and to whom they wrote, in Asia Minor, in Mesopotamia, and in Antioch of Syria, where was the mother church of the churches in Asia minor. The earliest of these versions could have been translated directly from the autographs of the apostles. The Peshitta (simple) Syriac is preserved

in 243 manuscripts in London, but the following are missing from them: II Peter 2, III John, Jude, and Revelation.

The Egyptian Christians had a language of their own and they had translations of their own called the Coptic Versions, dating from the third and fourth centuries. The version for those living in northern Egypt contains the whole New Testament; the other for southern Egypt contains most of it.

There are several more: the Gothic and Armenian of the fourth century, the Georgian and Ethiopic of the fifth centuries. This is most interesting: a harmony of the four Gospels was compiled already only some 80 years after the last Gospel (John) was written.

By far the most notable of the old Latin translations is the one by Jerome, the Vulgate. His revision of the New Testament Latin versions was completed in 385 A.D., making it older than some of our earliest Greek manuscripts. And, since he no doubt used the oldest manuscripts he could find, his authorities could have gone back to the days of the apostles. The Vulgate is the official Bible of the Roman Catholic Church and was the version of the Middle Ages, although it was not given official status until 1546 at the Council of Trent. Jerome's Vulgate was the foundation for every version of the Scriptures for over 1000 years, yes, influencing even our King James Version 1300 years later. Over 8000 manuscripts of the Vulgate are still in existence.

QUOTATIONS

We are able to gather additional information concerning the history of the New Testament text from the quotations found in writings of the early church fathers. There are three major groups, divided according to localities, the Western (Europe), the Alexandrian (Egypt), and the

Byzantine (Asia Minor). Here are a few examples of quotations from these men: "Be ye wise as serpents in all things, and harmless as a dove"; "Remembering the words of the Lord Jesus which He spake, teaching us gentleness and long-suffering; for He said, 'Be merciful, that ye may obtain mercy; forgive, that it may be forgiven unto you; as ye give, it shall be given unto you; . . .'" We recognize them, don't we?

Although their quotations are not always exact literal translations, yet they are valuable to the history of the Bible. Volumes of their writings have been preserved and most of them are

filled with New Testament quotations. Because these men lived at the right time, they had copies of the Scriptures which pre-date many of the oldest manuscripts. One of them, (Irenaeus), saw and spoke with Polycarp, a disciple of St. John. Irenaeus wrote: "I can tell the place where the blessed Polycarp sat and taught, . . ., and how he related his conversations with John and others."

All these witnesses! Now how shall their testimony be evaluated? What use can and dare we make of them? That is another topic for another time.

—E. Hallauer



Church News

East of the Bay



In the Valley of
Don Castro — the
present church plant

"This is a fellow Christian in Castro Valley."

That's how it began.

A voice on the telephone identified

itself in this way and asked for an interview. The request was, in effect, to "come over and help us." The response

was the beginning of the CLC ministry in those cities which string out along the eastern shores of the vast San Francisco Bay — Oakland, San Leandro, San Lorenzo, Hayward, Castro Valley, Union City and Fremont.

The man who made the phone call set a pattern which is still discernible in the life of the St. Stephen Lutheran congregation of the East Bay. He did not ask to be served. His hope was for help in serving the Christ by way of a church which does not compromise the Gospel or otherwise mute the Message. With others of similar zeal and fullness of spirit, he has labored.

THE LENTEN MISSION OF 1969

Two couples from the membership of St. Stephen Westside were living in East Bay cities, and they became a committee to arrange for a series of Lenten vesper services in a rented hall in San Lorenzo. People of the westside church cheerfully crossed the 10 mile long bridge to give support to the venture. After each 4:00 p.m. Sunday service, they visited with the visitors who came — in surprising numbers. The church news editor of an area newspaper was among them, and she provided much favorable publicity.

Several church plants have been vacated in the East Bay, as congregations move or merge. The fellowship hall of one in Castro Valley (named after Don Castro, a renowned rancher in that area) was rented. When it became too small, the move was made to the present building on Center Street in the Valley — a comfortably appointed chapel with a fine educational wing and office complex. The place was completely furnished. Bibles in the pew racks. A typewriter in the office.

The Sunday School and Vacation Bible School programs have had notable success in reaching young people of the neighborhood. Attendance at worship services averages close to 60. Financial support averages \$750 per month. This is a modest beginning, but there is everything you need for the beginning of a Gospel ministry mission.

Everything but one vital thing. A resident pastor.

HOW LONG?

The sister CLC congregation on the San Francisco Peninsula has adjusted its program in such a way that they could release Pastor Rollin Reim for a holding-action pastoral ministry in the East Bay. Since there are quite a few experienced, mature and capable people in the Castro congregation, it has been possible to maintain the usual kind of church life on a fairly adequate basis. By assuming a share of expenses with their westside counterpart, the East Bay people have given much help to the overall program.

But it is not enough for a pastor to be in this ripe field only two days a week. Every Sunday sees new visitors in services, even without publicity. Much time should be spent with them, helping them on to the understanding of confessional Christianity — its imperatives and its blessings. The young people need much more attention if they are not to be seduced from their simplicity in the Gospel.

The Holy Spirit has called us into a densely populated area. So far as we know, ours is the only confessional Lutheran congregation within a radius of more than 35 miles. In this kind of field there is every reason to believe that our "help" would be most welcome to many.

The CLC Mission Board has been

working hard to realize their wish of granting aid for a full time resident ministry. But they must await what only the people of the CLC can provide.

It cannot come too soon. A position of great spiritual advantage could be lost with delay!

Rollin A. Reim



Receiving Encouragement of the Conference Visitor

Some Charter Members at the First Facility



Sin Consciousness II

As further background material we might ask, "What is the abiding stance of a Christian?" Here we are not thinking in terms of truth or error, right or wrong, but a mood, a trend, an

emphasis in Christian behavior; if you will, a "brand" of Christianity. Shall it be that which goes with the sorrow of Good Friday or the joy of Easter? We think we know, do we not? Let us

examine a bit.

THE POSSIBILITIES

On the one hand, do we not see a "brand" of Christianity that puts emphasis on the somber, the austere, leaning toward the puritanical, weighted down with over-much sorrow, devoid of mirth and laughter. Though Scripture says "rejoice," it is confessed and claimed more as an objective dogmatical abstraction and not as a subjective emotional reality. Thus life becomes one long, sorrowful, funeral-like procession to the grave, with one grimly saying (because Scripture enjoins it), "I am going to be happy even if it kills me." And with this goes a withdrawing from the world, patterned after the ascetic, mirthless life of the monk, touching not, tasting not, handling not the things of this life. We ask, "Is this what we mean when we think of being sin-conscious?"

There is the other side, the Easter "brand" of Christianity which lives in the triumphant joy of the resurrection. This is the mood of faith, not just an objective abstraction but a subjective reality, an emotional experience made possible for the child of God. Consider the ecstasy of the believers on Easter morning. Seeing the risen Lord gave them back the promises and restored to them what they had hoped for in the Messiah. The forgiveness of sins and everlasting life was theirs. Savor the strength, the power, the joy that lies in the words, "He giveth us the victory." And these New Testament believers, we are told, went about "with great joy," and "with gladness." Easter rejoicing wasn't a momentary thing, fleetingly experienced and then only for the memory. It is an abiding thing to be lived. With this goes a lightness of spirit, a carefree (not careless) attitude that finds burdens light and laughter easy. It goes through life touching, tasting, handling the creation of God,

working happily with Spirit-given power on "subduing" and "having dominion," enjoying to the full the stewardship of the gift of life. The Christian says, "Of all men, I above all can enjoy the creation of God, because I live in the state of grace. I have the forgiveness of sin."

HOW DOES IT LOOK?

Now we ask ourselves, "How might such a brand of Christianity look to those who may be of the more somber turn of mind." When we see a man actually enjoying with laughter this life, working enthusiastically with the creation of God, with godly vigor pursuing and partaking of what is offered in this life, even relaxing and amusing himself with sanctified pleasure, we might think that he is having a bit too much fun for a Christian; that he is superficial, trivial, not serious about sin; that he is not sin-conscious. Be careful! Before we evaluate and pass judgement on another man's stance as a Christian be sure that our concept of Christianity is in keeping with Scripture. We may be talking of a lack of sin-consciousness because our own understanding and attitude is somewhat distorted.

OUR PREACHING APPROACH

When we ask the question about sin-consciousness in terms of "what can we do," it would seem that the greater share of the proposition is directed toward teaching. Teaching is the primary function of the Church. And quite prominent among those who teach in the Church are the pastors. One of the first things that comes to mind that might be done has to do with pastors and their methodology, how they commonly go about doing things.

What I have to say is not of recent development. Ever since my student days at the Seminary I have questioned the commonly accepted form of constructing a sermon. In our sermonizing

we were taught to dig thoroughly into the text, its words, its immediate setting, and its context and historical background, so that we might accurately portray to our people what the text really said. Our training was such that a good many got to be quite good at this. After years of surveying the scene and listening to sermons from various backgrounds, without hesitation I think that pastors of our training are some of the best in the country at getting at and explaining the meaning of a text.

THE DRAWBACK

So far so good. Let us grant that we do well at handling the Jewish situation of centuries ago. But we are living now! And no matter how well and vividly we analyze the Biblical people and their thinking and doing, it still isn't our thinking and doing, something woven deeply into the pattern of our existence. To take care of this we were instructed to have "application" in our sermons as a formal part of the outline. Being "Zeitgemaess" (timely) was not forgotten or ignored, but it took a lesser position and became somewhat of a tacked on item.

Over the years thinking of this has forced the question, "Are you preaching to the needs of your people?" This has brought a conscious attempt to change the structure of a sermon somewhat and make our life, the current situation, not the Jewish

situation, the background for a sermon, with the result that the entire sermon, not a formal, tacked on addition, is application with a speaking to the needs of this life woven into the fabric of the entire presentation. Do we not see this very thing in the discourses that are found in Scripture, especially those of Jesus and Paul? The occasion for their speaking arose out of an on-going situation, and words were directed immediately toward it.

Granted, the circumstances that brought forth the scriptural discourses may not arise for us in like manner, and with frequency enough to fill a schedule of at least one sermon every seven days. But there are world, national, community, synodical, and congregational situations that constantly come before us as vital issues. They are on the minds of our people. We think it well to take these up and deal with them as they come up. Quite likely, some of the most effective preaching that is done is when pastors speak to a current situation. This does not necessarily mean setting aside the following of a sermon series, nor are we advocating topical preaching, but simply attuning our preaching more to the day in which we live. To develop consciousness with all that is related to it, we should seek out the most effective way to reach our hearers.

G. Sydow



MUSIC FOR THE CHRISTMAS SEASON

The joy of a Christian heart always glorifies the Christchild. To the congregation at Corinth, Paul wrote:

"Whatsoever ye do, do all to the glory of God." He tells the Colossians: "Let the word of Christ dwell in you richly in all

wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." This is why the child of God celebrates Christmas, enjoying the familiar carols once again. He is taught anew the blessed story of the birth of the Savior, a gift for which he gives glory to God his whole life long. For the believer it is this very joy in the Christchild that makes the usual Christmas albums so repulsive — those that blaspheme the Christ by denying His divinity, by seeking to popularize Him and make Him a folk hero, or by simply recording the standard carols in the slick and shallow style of today's rock cult or pop singer.

At this time we are not aware of any new releases of the "standard carols." But we do have some fine albums to bring to your attention.

THE CHRISTMAS STORY, by Heinrich Schuetz. MHS-1197, \$2.99. How we look forward each year to hearing the Christmas story in the words of the Gospels. Heinrich Schuetz has couched these age-old words in music of childlike simplicity. The sublime beauty of this work has brought joy to young and old alike for 300 years. Try this good but inexpensive album.

CHRISTMAS IN THE GREAT CATHEDRAL OF REIMS, MHS-818, \$2.99. Choral works interspersed with organ carols from two and three centuries ago. By no means the standard fare, but precious. Includes a French organ arrangement of the tune *Unto Us a Son Is Born* (LH-103) and a Praetorius choral setting of *Behold a Branch Is Growing* (LH-645).

AMERICAN COLONIAL CHRISTMAS MUSIC, MHS-1126, \$2.99. Mostly American, a few European carols. It is generally assumed that early America had little musical art. Not so; therefore, surprisingly excellent. Includes the famed *Magnificat* by the

"American" Pachelbel (Charles Theodore).

GERMAN CHRISTMAS MUSIC OF THE HIGH RENAISSANCE, OR-320, \$2.99. Among other gems, setting by Praetorius and Gesius of *A Child Is Born in Bethlehem* that we have sometimes inserted into our Christmas programs — to the joy of all concerned. In that vein it continues, mostly our finest German carols. You will soon prize the unfamiliar ones.

NOELS OF THE 18th CENTURY FRENCH ORGAN SCHOOL, by Daquin and Dandrieu. OR-324, \$2.99. The Christmas joy sparkles like the stars of heaven in these lofty French organ carols.

The above albums are available by mail only: Musical Heritage Society; 1991 Broadway; New York 10023. Add 65 cents for handling and mailing.

The following albums are all listed in the **SCHWANN CATALOG** and should be available at your record store.

NONESUCH CHRISTMAS, NONESUCH-71232. Also **RENAISSANCE CHORAL MUSIC FOR CHRISTMAS, NONESUCH-71095**. \$2.98 each. Very well done; many of the same "ancient" carols as in above albums, but with no need to worry about repetition.

It is next to impossible to find albums that sound more stately and worshipful than those by the King's College Choir, of Cambridge, England, \$6 each, mostly song services with Scripture lessons interspersed. Ask the record shop for the **SCHWANN CATALOG**; look them up in the Christmas section, under the name of the choir. Pick any one; you cannot go wrong.

The birth of Christ had one purpose: that this One who was holy in our stead might then die for us on the cross. We therefore suggest Bach's greatest work, the **ST. MATTHEW PASSION, DAS ALTE WERK SAWT 9572-75-A**.

\$24. The newest and the best of the many listed in SCHWANN. Small performing forces are used (including the Kings' College Choir) to emphasize clarity of instrumental and vocal line. This is AAA.

Those looking for an album of Bach's MASS IN B MINOR should try DAS ALTE WERK SKH-20-1-3, \$18. Same

performers as the album above. Of the many other albums, we grant a close second to the new LONDON OSA-1287, only 2-disc, \$12. If possible, make your choice by comparing in the record shop listening room.

All of these records speak in unforgettable sounds about the peace of God in our Christchild.

C. Thurow

**CHURCH OF THE LUTHERAN CONFESSION
TREASURER'S REPORT**

July 1, 1971 to December 1, 1971

RECEIPTS:	OCTOBER	TO DATE
Offerings	\$ 16,687.76	\$ 61,691.86
Memorials	30.00	49.00
ILC Revenue, Board & Room	2,863.00	25,697.00
ILC Revenue, Tuition	742.00	12,647.00
ILC Revenue, Other	10.00	445.00
TOTAL RECEIPTS	\$ 20,332.76	\$ 100,529.86
DISBURSEMENTS:		
Retirement Fund	\$ 200.00	\$ 1,025.00
Emergency Support	300.00	600.00
Capital Investments	1,126.00	6,161.48
General Administration	78.00	1,118.54
Home Missions & Administration	5,846.93	27,588.29
Japan Mission	600.00	2,895.00
ILC, Educational Budget	5,579.27	26,756.83
ILC, Auxiliary Services Budget	4,678.77	16,394.73
ILC, Insurance	647.00	1,647.00
TOTAL DISBURSEMENTS	\$ 19,055.97	\$ 84,186.87
CASH BALANCE	\$ 1,276.79	\$ 16,342.99
CASH BALANCE, July 1, 1971		\$ 3,846.02
CASH BALANCE, December 1, 1971		\$ 20,189.01

10TH ANNIVERSARY THANKOFFERING

Offerings	\$ 861.00	\$ 220,880.47
		Respectfully Submitted, Lowell R. Moen, Treasurer

COMPARATIVE FIGURES

	NOVEMBER	5 MONTHS
Budgetary Offerings Needed	\$ 12,375.00	\$ 61,875.00
Budgetary Offerings Received	\$ 16,687.76	\$ 61,691.86
Surplus	\$ 4,312.76	
Deficit		\$ 184.14
	++	
Budgetary Offerings, 1970-1971	\$ 12,627.96	\$ 52,967.15
Increase, 1971-1972	\$ 4,059.80	\$ 8,724.71

Board of Trustees,
L. W. Schierenbeck, Chairman

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Announcements

Pastor Frederick M. Archer of Hendersonville, No. Carolina, has been found to be in agreement with the confessional position of the Church of the Lutheran Confession. We welcome him to our fellowship and declare that he is qualified to serve in the preaching ministry of our church body.

Robert Reim, President

Address:

Pastor F. M. Archer
109 Arthur Lane Camelot Sub. Div.
Hendersonville, NC 28739

(Cover design, Pastor M. Eibs)