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## Editorial

Martin H. Franzmann

*Concordia Seminary, St. Louis*

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*The Altpreuussische Union*  
MATTHIAS SCHULZ

**Toward an Understanding of Our  
New Sister Synod in India**  
M. H. GRUMM

**The Unity of the Church and the  
Message of Christ**  
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**Preaching in Lent**  
RICHARD R. CAEMMERER

**Homiletics**

**Brief Studies**

**Theological Observer**

**Book Review**

**VOL. XXXI**

*January 1960*

**No. 1**

P4301



Franzmann: Editorial

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## EDITORIAL

Even a theological journal begins a new volume with the beginning of the civil year, not with the beginning of the church year. Strictly and theologically speaking, the first of January is not so incisive a caesura in the rhythm of our life as is the first Sunday in Advent. But it is significant, this first of January. It reminds us that, though we taste the powers of the world to come, we taste them in this world. It reminds us that though the night is far spent and God's day has drawn near, we walk "as in the day," asserting and proclaiming God's day amid the orders of the night, where men are still asleep or drunk and the powers that be still wield the sword to do the work of God's left hand. The overlapping of the civil year and the church year is emblematic of that overlapping of the aeons which is the time of the church, the time in which God's new creation lives to proclaim the cause and claim of a gracious God in the midst of a groaning and travailing creation. There is an inner fitness, therefore, in the fact that Volume XXXI, No. 1, appearing in January 1960, is so largely concerned with the church, the confessing and witnessing and divided church which strains toward

that day of God when calendars and agonies and divisions shall end.

The first of January is therefore also a good day for us who edit a theological journal to remember this: A theological journal is genuinely theological only if it is a churchly journal. We should know the times, the times in which we live and must work. But we shall not know or judge the times aright unless we know *the* time, the *καιρός* of God, unless we know what o'clock it is on the only clock that ultimately counts. If we can read the face of that clock, we shall know that these times are both the dying of this world and the travail which shall bring forth the new world of God. We shall read the signs of our Lord's return and speak without harshness and without despair. And we shall know that the only business worth doing in these times is to put on the weapons of light, to put on the Lord Jesus Christ. Unless a theological journal serves to clothe the church in the Lord with whom she has at Baptism been clothed, it has no claim to the title "theological." Lest we forget that, *orate pro nobis, fratres.*

MARTIN H. FRANZMANN