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NEWS BUREAU

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LWF



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# information

LUTHERAN WORLD FEDERATION NEWS SERVICE · LUTHERISCHER WELTBUND PRESSEDIENST

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Dr. André Appel at the LWF:

## AN INTERVIEW WITH THE NEW GENERAL SECRETARY

Dr. André Appel, the French pastor who assumed duties as General Secretary of the Lutheran World Federation just before the turn of the year, is the first person from a minority Church to occupy the federation's highest staff position. His predecessors were, successively, two Americans--Dr. S.C. Michelfelder and Dr. Carl E. Lund-Quist, both now deceased--and a German, Dr. Kurt Schmidt-Clausen, who last November became a staff executive in his home Church of Hannover. Dr. Appel, in an interview with the German Evangelical Press Service on beginning work at LWF headquarters in Geneva, spoke about his home Church of Alsace and Lorraine, the ecumenical scene and world Lutheranism, and basic matters connected with his new office. Following is the text of the interview, in which he emphasized the brotherly bonds of common Christian witness and service:

Question: You have filled diverse positions in the Alsatian Church, the Protestant Federation of France, world Lutheranism, and the ecumenical movement. Which experiences gained in your past work do you think will be the most important and useful ones for your new task?

Answer: In my previous positions I acquired, above all, an understanding and a love of parish work. International and interconfessional problems can be fully grasped only when we take the reality and the mission of the local Christian community as

(MORE)

the starting point. Work among students and contacts with the younger generation have given me an openness, even a curiosity, toward new questions and also a certain freedom from inhibition or prejudice to take seriously fresh thoughts and proposals. The years in the French Protestant Federation taught me that a Church or a fellowship of Churches is composed of very different groups, opinions and trends, and that the essence of a federation demands a great deal of patience, sometimes even stubborn patience, from us.

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Question: In recent years you have participated not only in LWF committee work but also in that of the World Council of Churches. What were your expectations when you started these activities and how do you regard the fact that the Churches join in common work on both the confessional and the interconfessional bases?

Answer: Coming from a minority Church, I know the dangers and temptations of isolation, as well as the need for solidarity. A small Church, if it is not to isolate itself, greatly needs fraternal relationships and must always be ready to share its experience with others. Add to this the important fact that the present trend is leading all Christendom into a minority situation. This factor has opened the Church's eyes to find entirely new spiritual opportunities which may be of utmost importance for our Christian witness in the world. The problems we face, however, are so complex that they cannot be solved by individual Churches. It is therefore of decisive importance that Lutheran Churches engage in fraternal co-operation based on a common confession of faith, and that they feel themselves drawn into mutual witness and service. Certainly it would again mean a narrowing or isolation of Lutheran Churches if they were satisfied with this community as a church family. Our present situation makes discussions and practical cooperation with other Churches imperative. It is not by accident, therefore, that the LWF headquarters in Geneva is in the same building as the World Council of Churches. The present-day ecumenical dialogue can be fruitful only when the different Churches, aware of their own confessional position, mutually and together witness to the unity of the body of Jesus Christ. To find an answer to numerous open confessional and ecumenical questions is of decisive importance for the struggle for unity in Christ's Church. Perhaps it will grow out of the earnestness and honesty of our ecumenical partnership.

Question: Your home Church has a powerful neighbor, the Roman Catholic Church. Have the results of the Vatican Council so far, and developments within France, had any concrete effect on the side-by-side existence between the confessions in practical church work in your country?

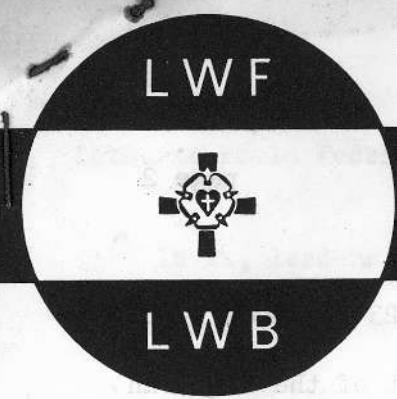
Answer: A lot is heard about the ecumenical openness of the Roman Catholic Church in France. It is not yet to be seen everywhere. However, France has been acquiring for decades important ecumenical experiences which may further facilitate development in an ecumenical spirit now that the council is over. The Catholic Church now confronts us with the question whether we are prepared--with courage and disciplined humility--to scrutinize our Churches anew according to principles of reform. What does reformation mean, after the Second Vatican Council? This question must be faced.

(MORE)

Question: What do you think is your most important task in your new office in the federation?

Answer: One of my most important tasks will be the preparation of the Fifth Assembly, which is scheduled for 1969. Practically all departments and branches of the federation will participate in this task. After dealing with the question of justification in Helsinki in 1963, we want to survey afresh the wide field in which the missionary, diaconal, theological and ecumenical service of the Church of today is to take place. We plan to do this under the theme "Sent into the World"--maybe with a new form of approach but in any case with renewed effort. It will be especially important for this theme that our member Churches and their individual congregations really take part in preparatory discussions so that we as a worldwide community are able to make a real contribution in 1969 to an examination of relevant questions.

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DEATH TAKES DR. SCHUH,  
AMERICAN LUTHERAN CHURCHMAN

23 December 1965

COLUMBUS (Ohio), USA -- Dr. Henry F. Schuh, honorary president of the American Lutheran Church and a former member of the Lutheran World Federation Executive Committee, died here at the age of 75 following a heart attack.

Dr. Schuh was president of the former American Lutheran Church for the last ten years of its separate existence, leading up to its participation in 1960 in the formation of a united Church with the same name. The new Church then named him its honorary president.

In international church circles, he was known as a member of both the Executive Committee and the Commission on World Service of the LWF from 1952 to 1963, as well as of the Central Committee of the World Council of Churches from 1954 to 1961.

He also served for many years as a councillor of this country's National Lutheran Council, and in 1960-62 was chairman of its Division of LWF Affairs.

Born on May 30, 1890, in the State of Washington, Henry Frederick Schuh was graduated from Capital University and its Theological Seminary here, and earned a degree of master of arts from the University of Toledo in the Ohio city of the same name.

Before becoming a pastor, he taught at Luther College in St. Paul (Minnesota) and at Capital University. After his ordination in 1915, he served congregational pastorates at Ashland and Toledo, both in Ohio. In 1931 he began 19 years of service as director of stewardship and finance of the old ALC.

He so distinguished himself in that position that in 1950 the Church elected him its president. While in that office, he served also as chairman of the ALC's Committee on Unity and Fellowship and leader of its delegation on the Joint Union Committee that prepared the way for the four-way union of 1960.

Dr. Schuh received honorary doctorates from several American higher institutions, including Capital University and Carthage College in Carthage (Illinois). He was a delegate of his Church at all four LWF assemblies: Lund (1947), Hannover (1952), Minneapolis (1957) and Helsinki (1963).

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LUTHERAN BISHOP SIGNS PLEDGE  
TO RESTORE LAW IN RHODESIA

23 December 1965

SALISBURY, Rhodesia -- Lutheran Bishop Sigfrid Strandvik has subscribed a joint Christian statement rejecting the "unlawful" regime of Ian Smith and supporting efforts "for the rapid restoration of a constitutional government in our land."

The document signed by the Swedish missionary leader, who heads the 20,000-member Evangelical Lutheran Church in Rhodesia, was sponsored by this country's national Christian Council.

(MORE)

In it, leaders of the Rhodesian Churches reaffirmed their loyalty to British Queen Elizabeth II "within the Constitution . . . accepted by the lawful Parliament of Rhodesia (in) 1961."

They declared that they considered "the proclamation of a new Constitution of Rhodesia by a group of ministers, without the assent of the Parliament or Crown, to be an unlawful act, and any further enactments of Parliament to be unlawful unless confirmed by the lawful Governor."

The churchmen expressed regret over "the great blow delivered by this act (of proclamation) to the concept of constitutional law brought to Africa by a Western civilisation nurtured in Christianity," and they reaffirmed loyalty to the Governor of Rhodesia, Sir Humphrey Gibbs.

They asserted that all who consider the Smith government's unilateral declaration of independence--"as we do"--to be "not only unconstitutional but wrong . . . by every traditional standard of Christian judgment on the legitimate right of revolution against constitutional authority" were duty-bound to "make their allegiance to the Governor clear by letter or other action."

The council statement urged "men in Rhodesia and beyond its borders to abstain from violence and bloodshed," and "our own people to pursue their daily duty peacefully and share fully whatever privations and difficulties may come to us."

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#### SWEDEN PLANS TWO STAMPS TO MARK SÖDERBLOM CENTENARY

23 December 1965

STOCKHOLM -- Two postage stamps will be brought out on Jan. 15 by the post office of Sweden to mark the birth centenary of Dr. Nathan Söderblom, its late Archbishop who won the Nobel Peace Prize in 1930.

A pioneer leader in the modern ecumenical movement, the Lutheran primate was often called the "Apostle of Christian Unity." He was host and convener of the Universal Christian Conference on Life and Work here in 1925.

The commemoratives will consist of a 60-öre brown stamp and an 80-öre green one. Like an adhesive appearing in West Germany on the same date, they will show a portrait of the Archbishop.

As Archbishop of Uppsala, Dr. Söderblom was head of the Church of Sweden from 1914 to 1931. He contributed leadership not only to the Stockholm conference of 1925, but also to the World Conference on Faith and Order at Lausanne, Switzerland, in 1927.

These two conferences were early milestones in the history of the ecumenical movement as Life and Work and Faith and Order later merged to form the World Council of Churches at Amsterdam in 1948.

Archbishop Söderblom was also one of the Lutheran leaders who helped to establish the old Lutheran World Convention, forerunner to the present Lutheran World Federation, at Eisenach, Germany in 1923.

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PASTORS SHARE IN HUNGARY'S  
"TWO-WAY TOURIST TRAFFIC"

23 December 1965

BUDAPEST -- More than one-fifth of the pastors of the Hungarian Evangelical (Lutheran) Church traveled abroad during 1965, Bishop Zoltán Káldy of the Southern District reported here.

In an article in the Lutheran pastors' monthly Lelkipásztor, he said their travel was part of a "two-way tourist traffic" between Hungary and other countries whose volume showed a tremendous upswing in the past year.

He cited statistics showing that in the first eight months of 1965, about 1.5 million foreigners visited Hungary, while approximately 1.3 million Hungarians traveled outside their own country.

Noting that church travelers also have made visits in both directions, Bishop Káldy commented that such visits and participation in international meetings generally "have strengthened the awareness of solidarity . . . helped in a mutual building up of faith, and given glimpses into the life of other Churches."

However, he criticized some Western ecclesiastical visitors for coming with an attitude of superiority and an assumed role of lecturers and unbidden advisers as to the true nature of the Church and the best patterns of Christian life and work.

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JOINT FRENCH-GERMAN PASTORS'  
CONFERENCE PLANNED FOR 1966

23 December 1965

STRASBOURG, France -- A proposal to hold a joint German-French theological conference for Lutheran pastors in 1966 was approved here in December by the executive committee of the National Alliance of French Lutheran Churches (ANELF).

The committee, which serves as the French National Committee for the Lutheran World Federation, took action in response to a suggestion made by its German counterpart. The conference is to bring together about 100 pastors next autumn to discuss a theological topic that has not yet been chosen.

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Biographical Data - December 1965

APPEL, Dr. André -- General Secretary of the Lutheran World Federation

The Rev. André Appel, D.D., has been LWF general secretary since December 1, 1965. He is a minister of the Church of the Augsburg Confession of Alsace and Lorraine (France), and before taking the Geneva position he served for 14 months as pastor of its Temple Neuf parish in Strasbourg. Prior to that, he was for eight years the general secretary of the Protestant Federation of France.

Born in a pastor's home in Strasbourg on Dec. 20, 1921, André Appel earned his bachelor's degree at Saverne in 1939, and in 1946 he graduated from the Protestant theological faculty of the University of Strasbourg. He taught and took additional studies at St. Olaf College in Northfield (Minnesota), USA, in 1946-48, and was ordained by the Church of Alsace and Lorraine in 1949. He then became pastor of the Wissembourg (Alsace) parish, serving there for five years. In 1955 he moved to Paris, where he was a student pastor at the Cité Universitaire till 1957 and then held the Protestant Federation post up to September 1964. In 1957 he was awarded an honorary doctorate of divinity by Lafayette College in Easton (Pennsylvania), USA. While at St. Olaf, he met Miss Marjorie Pedersen, whose father was for many years the director of the Norwegian Lutheran Hospital in Brooklyn (New York). They were married in 1950, and now have four children: Christine-Elisabeth (born 1951), Marc-André (1952), Jean-Pierre (1954), and Philippe-Bernard (1960).

During his period of service with the French Protestant Federation, Dr. Appel was responsible for organizing two national Protestant Assemblies: at Montbéliard in 1960 and at Aix-en-Provence in 1963. He has participated in numerous international Christian meetings, among them the Hannover (1952) and Minneapolis (1957) Assemblies of the Lutheran World Federation, the 1957 Faith and Order Conference at Oberlin (Ohio), USA, the first, third and fourth annual meetings of the Conference of European Churches at Nyborg, Denmark, the New Delhi Assembly of the World Council of Churches in 1961, and the Mexico City meeting of the WCC Commission on World Mission and Evangelism in 1963. He was a member of the LWF's Committee on Student Work until it was dissolved at the time of the Helsinki Assembly in 1963; and the following year the LWF Executive Committee named him chairman of a newly established Continuation Committee on Student Work. In June 1965 the Executive Committee, meeting at Arusha, Tanzania, elected him to the post of LWF general secretary, succeeding Dr. Kurt Schmidt-Clausen, who had resigned to assume a position in his home Church in Germany. The general secretary's term of office is till the end of the federation's 1969 Assembly.

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Pictures of Dr. Appel are available from the LWF Information Bureau.

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### LWF COMMISSION STUDIES

#### "FORGIVENESS, AID TO LIVING"

13 September 1965

SIGTUNA, Sweden -- A Lutheran World Federation commission, meeting here on Sept. 6-10, completed the first stage of a projected six-year study on how forgiveness contributes meaning and fullness to a man's life.

It was the second meeting of the federation's new Commission on Worship and Spiritual Life, which was set up following the LWF Helsinki Assembly in 1963.

Presented and discussed here were four main lectures on different aspects of the commission's chosen current theme, "Forgiveness as Aid to Living." Speakers and their topics were:

Dr. Sverre Aalen, professor of New Testament theology at the Free Faculty of Theology in Oslo, sin and forgiveness in the primitive Church; Dr. Winfried Rorarius, doctor of neurology and psychiatry at the Bethel Evangelical institutions near Bielefeld, Germany, "Guilt and Forgiveness as Seen by the Doctor;"

(MORE) (10 more columns)

Also, Dr. Per Olof Sjögren, a parish pastor in Gothenburg, Sweden, and Dr. Alvin N. Rogness, president of Luther Theological Seminary in St. Paul (Minnesota), USA, "Possibilities and Forms of Acknowledgement of Sin and of Forgiveness in the Lutheran Churches"--the former with respect to Scandinavia and the latter, America.

Discussion of the study theme here led to the formulation of several questions which were described as needing further examination. They were:

- (1) "Is it right that confession--either in private or in a general congregational form--is considered a prerequisite for receiving Holy Communion?"
- (2) "Is it satisfactory when a worship service starts with a confession of sins rather than with praise to God?"
- (3) "Is it right to subject the declaration of absolution (given by the minister following a confession of sins) to certain conditions" such as the sincerity of the confession and desire for forgiveness?

The belief was expressed also that the prescribed liturgical texts for the confession of sins and declaration of forgiveness were in need of examination with a view to their possible revision for theological and psychological reasons.

The commission also began a study of the indigenization of worship, particularly in the Churches of Asia, Africa and Latin America. In this connection, a paper was presented by Dr. Andar Lumbantobing, lecturer in dogmatics at the theological faculty of Normensen University in Pematang Siantar (Sumatra), Indonesia.

Taking part in the meeting here were all six members of the commission, whose chairman is Dr. Ján Michalko, dean of the Slovak Evangelical Theological Faculty in Bratislava, Czechoslovakia.

Other members, besides Dr. Rogness and Dr. Lumbantobing, are Dr. Karl Ferdinand Müller, commission vice-chairman and director of the Lutheran School of Church Music in Hannover, Germany; Bishop Sigurðbjörn Einarsson of Reykjavik, head of the National (Lutheran) Church of Iceland, and Dr. Helge Brattgård, cathedral dean of Linköping, Sweden.

Also participating were the LWF general secretary, Dr. Kurt Schmidt-Clausen; the secretary of the Department of Theological Cooperation of the National Lutheran Council of the USA, Dr. Virgil Westlund, and seven invited consultants and observers from Sweden.

The Swedish non-member participants, in addition to Dr. Sjögren, were the Rev. Åke Kastlund of Stockholm, director of the federation's Swedish National Committee; Dr. Åke Andren, professor of theology at the University of Uppsala; Dr. Olof Hartmann, director of the Sigtuna Foundation, where the meeting was held;

Also, Dr. Ragnar Holte, dogmatics lecturer at the University of Uppsala; Dr. Bertil Werkström, assistant pastor and hospital chaplain at Sundsvall; and Dr. Sigfrid Estborn, retired Church of Sweden missionary who served in India for 35 years.

LUTHERAN CONSULTATION PLANNED  
ON INDIGENIZATION OF WORSHIP

13 September 1965

SIGTUNA, Sweden -- Plans were laid here for an international consultation to be organized by a Lutheran World Federation commission on the indigenization of Christian worship.

The LWF Commission on Worship and Spiritual Life, at a five-day meeting which closed on Sept. 10, decided to seek approval and support for such a consultation after receiving oral and written reports that stressed the necessity of indigenization efforts, particularly in Asia, Africa and Latin America.

The commission's Indonesian member, Dr. Andar Lumbantobing, declared that Christendom's praise and thanks to God should be expressed "not merely in Western forms of expression, but in the diversity of tongues and the multiplicity of the arts which characterize the worldwide Church."

A sub-committee report acted upon here cited a series of reasons for holding such a consultation--among them the following:

--The worship service is the place where God and man meet, and their encounter "must not be obstructed or confused by cultural, linguistic or other negative factors."

--At a time when "non-Christian religions and the spheres of culture which they influence seem to be awakening to a new consciousness of their role," the Church must act to counter "the suspicion that it is solely or mainly an exponent of Western cultural tradition."

--In the face of the growing strength of secularism, atheism and religious indifference, there is an urgent need to seek forms of expression for worship life that will make Christian preaching and theology "meaningful and relevant for modern man" on all the continents.

Specifically, the sub-committee proposed that the consultation should not itself undertake to carry out the indigenization of worship, but rather define basic principles which LWF member Churches ought to follow in their own endeavors along this line.

The commission plans to bring together a group of experts on the subject, primarily from the areas of the younger Churches, to consider the theological grounds and practical possibilities for indigenization in such matters as church architecture, the liturgy, preaching and church music.

Present proposals call for the holding of the consultation in 1968 in South India.

Along with the written presentation of Dr. Lumbantobing, who is lecturer in dogmatics at the theological faculty of Nommensen University in Pematang Siantar, Sumatra, the commission received an oral one by Dr. Sigfrid Estborn, retired Swedish missionary who was for many years a theological teacher in India and more recently in Tanzania, as well as 40 pages of documentation on the question of indigenization.

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LWF PRESIDENT PAYS VISIT  
TO R.C. ARCHBISHOP IN PERU

21 July 1965

LIMA, Peru -- Pledges of intercessory prayer were exchanged here on July 12 by the president of the Lutheran World Federation and Juan Cardinal Landázuri Ricketts, Roman Catholic Archbis-op of Lima.

Dr. Fredrik A. Schiottz of Minneapolis, president of the American Lutheran Church, and the cardinal met for about half an hour at the latter's palace in downtown Lima shortly after the LWF head officially opened the fourth Latin American Lutheran Conference.

"We were received in a most gracious manner," Dr. Schiottz said later, "and as we conversed with one another we could sense and feel the warmth of his heart toward us."

(MORE)

Dr. Schiottz was accompanied on the visit by Dr. Jonas Villaverde of Buenos Aires, president of the United Evangelical Lutheran Church of Argentina; the Rev. Guido Tornquist, director of the LWF Commission on Latin America, and Federico G. Moll, a prominent Lutheran layman of Lima. At the opening session of the international Lutheran conference, Dr. Villaverde was elected presiding officer.

Telling reporters of the visit with Cardinal Landazuri Ricketts, Dr. Schiottz said that as the talks concluded "His Eminence told me, 'I will pray for your work.'"

"I responded that it would be our privilege to reciprocate in prayer," the LWF leader added.

He said the conversation concerned planned talks between the LWF and the Roman Catholic Church, the Lutheran-Catholic theological dialogue now underway in the U.S., and the Second Vatican Council.

Dr. Schiottz said he offered to send the cardinal a copy of the new book, "Dialogue on the Way," an evaluation of the first three sessions of Vatican II by Lutheran delegate observers, and that the prelate "said he would be very pleased to receive it."

At the opening session of the Lutheran conference, Cardinal Landazuri was officially represented by Prof. Gerardo Alarco of the Catholic University here.

Addressing the gathering of some 100 pastors and laymen from 13 Latin countries and overseas visitors from the U.S., Germany, Sweden and Norway, the Catholic visitor declared that "the disciples of Christ have entered a new stage of our mutual relationships."

"They are no longer relationships of rivalry which see in the community or in the church across the street a rival or perhaps an enemy institution," he said.

"We have all found a new road which certainly follows more faithfully the will of the Lord for all of us," the professor continued. "Not that all our grave differences have disappeared."

"We all know that there are, for example, very different conceptions of the nature of the Church. But the Lord of the Church is showing us the way we must follow."

"We hope that if we follow it faithfully, the Lord will some day repair the breach that has been produced among His disciples and will lead us to the unity which He has in store for us."

Other ecumenical visitors in attendance at the first session included Brigadier Edmund Allemand of the Salvation Army, president of the National Evangelical Council of Peru, and the Rev. Emilio Castro, general secretary of the Provisional Committee for Latin American Evangelical Unity.

In his address to the conference, Dr. Schiottz stressed that "as a fellowship of believers we are concerned that we shall be responsive to the Holy Spirit given to the Church on the day of Pentecost."

(MORE)

"We believe this responsiveness is most freely exercised when we keep our eyes focused on the Gospel and this glorious Gospel is given to men that they may be released to do God's bidding in whatever place each man may find himself," he said.

Dr. Schlichtz voiced the hope that the conference would "provide insights through which you may help one another to invest the Lutheran presence in Latin America to the glory of God, the blessing of your neighbor and the exaltation of righteousness in the affairs of your nations."

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"CONFESSITIONAL ERA IS OVER," GERMAN THEOLOGIAN DECLARES

21 July 1965

LIMA, Peru -- A member of the Lutheran World Federation's Commission on Theology told the Latin American Lutheran Conference here on July 13 that "the era of confessionalism has come to an end."

"Confessional exclusiveness" has become outmoded "in this modern world in which we all live together as good neighbors," Dr. Wolfgang Trillhaas, professor of systematic theology at the German University of Göttingen, declared.

In a major address to the conference on "The Ecumenical Responsibility of the Reformation," he said such exclusiveness in the present day would amount to "either a product of the imagination or a self-condemnation to being a sect."

For Lutheranism, according to Professor Trillhaas, this development should constitute a summons to remember the original breadth of the Reformation witness. "The days of closed doors are over," he said.

He added, however, that at the same time the heirs of the Reformation must reaffirm: "We can give up nothing of what has been entrusted to us through knowledge of the Gospel."

The German theologian enumerated four doctrinal emphases of the Lutheran Reformation that "we have an inescapable task to keep alive today:"

- (1) Proper differentiation between law and gospel.
- (2) Recognition that God rules a kingdom of both law and love.
- (3) Unity in the preaching of the gospel and the right administration of the sacraments as the essential way to organic church union.
- (4) The certainty of justification solely by faith, without the works of the law.

## HELP STUDENTS FIND POLITICAL

SOLUTIONS, CHURCH IS URGED

LIMA, Peru -- The fourth Latin American Lutheran Conference was told here that Christian work among university students "should help them to form criteria for responsible participation" in the political activity of their respective countries.

Political action is "one form of Christian testimony and service," said a report to the conference from Lutheran campus workers in Latin America; but, it added, "this does not mean that an organization of the Christian Church should be confused with a political party."

The report urged participation by the Evangelical student in such political activities "which in conformity with his faith, will lead to the real solution of social problems, such as poverty, hunger, illiteracy, and dehumanizing factors in general."

"Politics occupies a preponderant place in the life of the Latin American peoples, facing imminent radical changes," it said.

"The university students are more conscious of this Latin American political and ideological conflict and participate in leftist or rightist, extreme or moderate movements, adopting activist or indifferent positions. The Church that is concerned with students cannot ignore this fact."

Stressing that the Lutheran Church "has a pastoral responsibility for all its university members," the report said "it is necessary that the Gospel be proclaimed in relation to the academic situation, that students be offered communion in their environment and that they be prepared for a responsible presence of service and witness both in the university world and later in the society where they work."

The report resulted from a two-day consultation here at which student workers from Mexico, Colombia, Venezuela, Ecuador, Chile, Argentina and Brazil met for the first time as a group to discuss the common problems of campus work in Latin America.

In one of its recommendations, the consultation advocated special training courses for those who work with university students, adding to their preparation not only in theology and pedagogy but also in sociology.

To break through the isolation which consultation participants said often surrounds Evangelical congregations, they urged a greater diversification in the forms, time and place of public worship.

They also suggested that worship services should be so ordered as to be understandable and appealing to young people and enable them to express their spontaneity and enthusiasm.

The conference received the report on July 14 "with gratitude as a true reflection of the student workers' way of thinking" and commended it to local congregations for study and discussion.

About a dozen Lutheran pastors and laymen are engaged in full-time student work, and many in part-time work, in Latin America. They serve an estimated 2,000 Lutheran students in the various countries but also extend their ministry to many other students.

LUTHERANS OF LATIN AMERICA ~~will~~ ~~be~~ ~~able~~ ~~to~~ ~~make~~ ~~their~~ ~~own~~ ~~move~~ ~~to~~ ~~organize~~ ~~council~~ ~~before~~ ~~July~~ ~~1~~

21 July 1965

LIMA, Peru -- Lutheran church leaders of Latin America took a significant preparatory step here toward the formation of a permanent continentwide cooperative agency.

Delegates to the fourth Latin American Lutheran Conference on July 15 elected a seven-man provisional coordinating committee whose task will be to pave the way for a Latin American Lutheran council to be constituted in 1966.

The Rev. Guido Tornquist, director of the Lutheran World Federation's Commission on Latin America, hailed the move as a "decisive step toward closer coordination" among the 44 Lutheran church bodies and groups that are found in 21 Latin American countries.

Acting executive secretary of the provisional committee is the Rev. Robert F. Gussick, who serves a Mexico City congregation of the Caribbean Mission District of the Lutheran Church--Missouri Synod.

Other committee members include the Rev. Alfreds Gulbis of Caracas, president of the Lutheran Council of Venezuela; Propst Federico Hoppe of Buenos Aires, president of the La Plata German Evangelical Synod; Prof. Gustavo D. Rodriguez of Bogota, executive secretary of the Colombian Bible Society and a member of the LWF Commission on Latin America;

Also, Dr. Arnaldo J. Schmidt of Porto Alegre, president of the Evangelical Lutheran Church of Brazil, a Missouri Synod affiliate; the Rev. Rodolfo J. Schneider, also of Porto Alegre, vice-president of the Rio Grande Synod of the LWF-affiliated Evangelical Church of Lutheran Confession in Brazil; and the Rev. Federico Tute of Santiago, president of the Evangelical Lutheran Church in Chile.

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LIMA, Peru -- Lutheran churches in Latin America have such varied characteristics that the idea of "integration of church and mission" as usually defined would be inadequate to cover their situation, delegates to the Latin American Lutheran Conference heard here. ~~at not present sufficient integration in missions and ecclesiastic work (1)~~

What they need is "integration in Christ" in a wider sense of the term, declared Prof. Rodolfo Obermüller of Buenos Aires, a German theologian and ecumenical churchman who has carried on a pastoral and teaching ministry in South America for the past 32 years.

The situation demands "an active and complete intervention of Christ in every phase and moment of the life of the Latin American individual," said Dr. Obermüller, who is a professor at the Lutheran and union theological faculties of Argentina and a Central Committee member of the World Council of Churches.

(MORE) (OH)

Efforts toward integration of the Church in Latin America, he explained, must take into account such diverse elements as these: receiving and giving Churches, Churches with different concepts of mission work, Churches that address themselves to the whole population and those that address themselves to a restricted sector of it, Lutheran Churches functioning alongside non-Lutheran ones.

In the multiplicity of church life in this area of the world, Professor Obermüller argued, there can be no organizational "common denominator" but the aim of integration efforts should be arrival at a common Christian teaching.

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**SAYS THEOLOGICAL EDUCATION MUST BE REORGANIZED**

21 July 1965

LIMA, Peru -- A call was sounded at an international conference of Lutheran theological teachers here for "a strong and productive partnership" across confessional lines in theological education and preparation for the ministry.

Dr. E. Theodore Bachmann of New York, executive secretary of the Board of Theological Education of the Lutheran Church in America, coupled his plea for co-operative and united effort with the assertion that theological education "is in the midst of a profound, far reaching, even critical transition."

Dr. Bachmann addressed professors from the five Lutheran seminaries in Brazil, Argentina and Mexico at a meeting held prior to the fourth Latin American Lutheran Conference here.

Asserting that Lutherans share with other Christians "not only the awareness of a ministry confronted by many different situations but also the uncertainty of what kind of ministry is needed and where," he said:

"Ministers themselves have been revealing increasing uncertainty about their calling and their actual work. Many are disturbed by their apparent loss of status in the community, by their activist role as 'pastoral director,' by their basic loneliness, and by their insufficient preparation for the practical demands of their ministry."

Among the questions raised by the U.S. Lutheran leader were:

(1) How does the curriculum of theological faculties prepare men for the ministry as priest, preacher, teacher, pastor, administrator and organizer?

(2) What, for example, unifies the curriculum?

(3) How is the student helped in translating his academic learning into ministerial service?

These are questions, according to Dr. Bachmann, that are being asked in all parts of the world with a great sense of urgency. And, he added, "we can help each other by carrying this discussion forward."

(MORE)

He reported that an ever-increasing number of studies and surveys underscore the need of basic reconsideration of the character of theological education and for continuing education of pastors.

If the Church is to fulfil effectively its task of preaching the Gospel amid the changing spiritual and social patterns of Africa, Asia and Latin America, sweeping revisions in ministerial education are necessary, in Dr. Bachmann's judgment.

Among the present-day radical changes to which the Church must respond, he said, is the urbanization of society. He noted that as the world population is multiplied by two and a half in the next 35 years, the population of the big cities will be quadrupled.

He said there must be a transition in theological education "from the routine to the revolutionary, so that the ensuing change will be evolutionary."

"The cost of this transition involves not simply money but changes in thought, ways of cooperation, modes of personal discipline, availability of resources, expansion of teaching personnel, and the like," he added.

Dr. Bachmann asserted that "our legacy in theological education is on trial, the surveys of theological education in all parts of the world are telling us of its tragic underdevelopment, and the secular ecumene is challenging us."

He interpreted the "secular ecumene" as the "inhabited world" of the Greeks expanded to global coverage and outer space, "a composite of all the secularisms or processes of secularization that have been building up in modern times" and which "has emerged out of the often contrary but powerfully creative forces unleashed by man's ingenuity."

"Its common language is suggested by the symbols of mathematics," he said. "Its mind is that of science and its achievement is technology. Amid the population explosion and the urbanization of the world the silent explosion of scientific knowledge and the noisy revolutions of technology move cumulatively forward."

Dr. Bachmann voiced the belief that "the devotees of ecumenism could help their own cause, and that of theological education, by speaking about the emerging secular ecumene."

"This secular ecumene is actually the context in which the ecumenical movement of the Churches must keep moving--or be slowed down to a full stop," he said.

Out of the weakness and underdevelopment evident in theological education, he observed, "a transition is in process that is born of the strength of the ecumenical movement."

"And it is precisely in the missionary purpose of the Church that its true unity in Jesus Christ is being recovered also in the preparation of ministers," he said.

EXPLAINS LUTHERAN CHURCH'S  
ROLE IN LATIN AMERICA

21 July 1965

LIMA, Peru -- Is the presence of the Lutheran Church justified in Latin America, which is a traditional stronghold of Roman Catholicism? An affirmative answer was given to that question at the fourth Latin American Lutheran Conference here on July 13 by a veteran Argentine churchman.

"A simple glance around us shows that . . . two-thirds of the population has no religion at all," asserted Dr. Jonás Villaverde of Buenos Aires, president of the United Evangelical Lutheran Church in Argentina.

Furthermore, he pointed out, the Lutheran Church must minister to the "thousands of Lutherans" who have immigrated to Latin America. Such members of European ethnic groups constitute three-fourths of the nearly one million Lutherans who are affiliated with 44 church bodies in 21 countries, according to Dr. Villaverde.

He noted that in this century Lutheran missionaries, principally from the United States, have established preaching centers, congregations, church bodies, and theological and general educational institutions in the language of the country in which they are located.

"These have achieved prestige before governmental authorities and society in general," he said, adding that since the second world war "Lutheranism in our countries has flourished in a manner unimaginable a few years ago."

Warning the 100 conference delegates and visitors that "we must not believe Latin American Lutheranism is organically unified," Dr. Villaverde expressed hope that the conference here would result in "identity of purpose and a common strategy for the future."

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LIMA DELEGATES URGE CHURCHES  
TO "EMERGE FROM ISOLATION"

21 July 1965

LIMA, Peru -- The fourth Latin American Lutheran Conference here called upon the 2,000 Lutheran congregations of Mexico, Central and South America to "emerge from isolation" and enter into dialogue with other Christian churches and the society that surrounds them.

In a message issued at the close of their five-day meeting, the 100 conference participants asked the churches to seek an encounter with their "brothers in Christ" in the conviction that "we are to share the propositions of the Reformation with all Christians."

At the same time, stressing that "Latin America finds itself in a period of constant turbulence," the conference urged Lutheran groups to exercise actively their responsibility in solving the problems of present-day society.

It said that "the Church cannot ignore or deny the questions and problems faced by this continent" and summoned the congregations to be "a Church sent into the world" to proclaim God's love in Christ Jesus to all sectors of human life.

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LATIN AMERICAN SPECIALISTS  
SUPPORT INTER-LUTHERAN TIES

21 July 1965

LIMA, Peru -- Proposals for closer inter-relations among the Lutheran groups of Latin America in the areas of theological education and religious literature were recommended by specialists in those areas who met here.

Participants in the two meetings-- a literature consultation and a theological professors' study conference--reported their proposals to the general Latin American Lutheran Conference which immediately followed.

The teachers from Lutheran theological faculties--representing five institutions located in Argentina, Brazil and Mexico--advocated more exchange visits between staff members and student bodies of neighboring institutions, as well as the convening of a second study conference within three years.

At the conference, they would follow up this year's discussion of "The Church" with a consideration of "The Universal Ministry and Priesthood."

The literature specialists, for their part, called for the creation of a continentwide Lutheran committee "that can speak for the (Latin American) Churches and deal on their behalf with those other Churches, committees and agencies that can co-operate in meeting the needs of literature for Lutheran work in Latin America."

The literature consultation reported that the implementation of present and past inter-Lutheran decisions in this sphere required "some kind of coordinating machinery among the Churches in Latin America."

It advocated "the formation of some representative agency" to "serve as a link between the (Latin American) Churches and Publicaciones El Escudo, the Lutheran World Federation and other interested agencies" and to "set up a literature program and put it into motion as soon as possible."

Publicaciones El Escudo is the publishing instrument used by the three major Lutheran Churches of North America for common Spanish literature undertakings.

Other recommendations concerning the proposed continental committee called for:

(1) Appointment of an executive secretary for the carrying out of its work;

(2) Incorporation of the committee in the proposed Latin American Lutheran council if the latter is constituted;

(3) Assignment to it of the tasks to edit a catalogue of Spanish Lutheran publications and a quarterly literature bulletin for "pastors, workers and key persons in the parishes," and the cultivation of distribution channels.

In a convergence of interests, the seminary professors expressed their "urgent" desire "that the labor of producing and distributing theological literature in Latin America might be intensified."

They also said they would like to "contribute to the studies of the Institute for Ecumenical Research in Strasbourg (France)" in order that the work at that recently established Lutheran center may take into account the "Latin American perspective."

(MORE)

The theological teachers reported that "we arrived at unforeseen positive results" during their four-day meeting. "We have more in common than we had suspected," they said.

Participating were staff members of the Augsburg Center of Theological Studies in Mexico City, the Evangelical Faculty of Theology in São Leopoldo, Brazil, Concordia Seminaries in Port Alegre, Brazil, and Villa Ballester, Argentina, and the Lutheran Theological Faculty in José C. Paz, Argentina.

The two Concordia Seminaries are institutions of the Lutheran Church-Missouri Synod, which also takes part in the Mexico City theological school.

#### VISITING CHURCHMEN ATTEND

#### CHILDREN'S HOME OPENING

21 July 1965

LIMA, Peru -- Churchmen from numerous countries were present for the dedication ceremony here of a new children's home and social center for working mothers, built by the Evangelical Lutheran Church of Peru.

The ceremony on July 11 coincided with the holding in Lima of the fourth Latin American Lutheran Conference. Many conference participants attended, including the president of the Lutheran World Federation, Dr. Fredrik A. Schiotz of Minneapolis.

Among other Lutheran visitors from abroad was Bengt-Ingvar Ekman of Stockholm, deputy director of the federation's Swedish National Committee, which--through the LWF Community Development Service--provided \$54,500 for the project.

Called "Casa Belén" (Bethlehem House), the institution is located in a part of the Peruvian capital occupied by laboring people. Its modern facilities are intended to provide care for children of all ages up to 18 whose parents have abandoned them or whose mothers are obliged to work during the day.

Plans provide for medical and social services at the center, as well as other activities designed to contribute to the welfare of the underprivileged sector of the city's population. Staffing the home are ten members of the "Traperos de Emaús" (Emmaus Rag-pickers).

#### 13 LATIN AMERICAN LANDS

#### REPRESENTED AT LIMA MEETING

21 July 1965

LIMA, Peru -- Lutheran churches of 13 Latin American countries were officially represented at the Latin American Lutheran Conference here on July 10-15. They were Argentina, Bolivia, Brazil, Chile, Colombia, Costa Rica, Ecuador, El Salvador, Mexico, Peru, Puerto Rico (USA), Uruguay and Venezuela.

Among guests present from other countries were staff officials of three Lutheran World Federation national committees: Dr. Paul C. Empie, executive director of the National Lutheran Council (USA), the Rev. Gottfried Klapper, secretary of the German committee, and Bengt-Ingvar Ekman, deputy director of the Swedish committee.

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# information

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## LWF TO SERVE ANOTHER REFUGEE SETTLEMENT IN TANZANIA

8 July 1965

GENEVA -- Signing of an agreement with the Tanzanian government and the office of the United Nations High Commissioner for Refugees for the operation of a settlement of 10,000 Mozambiquan refugees in southern Tanzania was announced here today (July 8) by the Lutheran World Federation.

The signing took place today in the Tanzanian capital Dar es Salaam, according to the announcement by the director of the LWF Department of World Service, Dr. Bruno Muetzelfeldt.

Signing for the federation was Brian Neldner, director of the Tanganyika Christian Refugee Service, which is operated by LWF/WS on behalf of the World Council of Churches.

(MORE)

Under the tripartite pact, the TCRS is to assume operational responsibility immediately for the Rutamba settlement in the southern part of the country.

When the Mozambiquans began arriving in Tanzania in large numbers at the end of last year, the host government moved them from the coastal town of Lindi, where they were temporarily sheltered, northwest 25 miles to the village of Rutamba.

The agreement calls for a three-year operation. By June 1968 it is expected that enough land will be cleared and under cultivation to enable the refugees to support themselves.

Budget figures call for the three parties to provide a total of over \$1.8 million in cash, goods and services. It is the largest single program commitment of the TCRS, which was established in January 1964 in consultation with the Christian Council of Tanganyika.

In operating the settlement, the LWF/WS has agreed to contribute \$70,000 in cash and over \$100,000 in material goods. The Tanzanian government is providing at least three acres of land for each refugee family, as well as goods and services valued at \$43,000.

The office of the UNHCR has been asked to contribute \$412,300, of which an allocation of \$250,000 for 1965 has already been approved. The World Food Program will supply nearly \$500,000 worth of commodities to sustain the refugees. Contributions from other sources are estimated at over \$100,000.

Because of the trees and thick underbrush in the settlement area, land clearance will be difficult and is expected to cost about \$140,000. Other budget provisions are for administration, agriculture, health, community development, education and water development services.

The Mozambiquan refugees were housed by the Tanzanian government in warehouses, tents and other temporary quarters at Lindi before they were moved to Rutamba. Local churches and voluntary agencies from abroad immediately began providing them emergency assistance.

The TCRS distributed to them 5,000 blankets and 50,000 pounds of clothing provided by the American material aid agency Lutheran World Relief. In December it contributed a mobile medical unit to help overcome a deficiency in health facilities at Rutamba.

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MISSOURI SYNOD VOTES  
TO TAKE PART IN NEW COUNCIL

8 July 1965

DETROIT (Michigan), USA -- The Lutheran Church--Missouri Synod decided overwhelmingly here to join with three other church bodies in a new cooperative agency that will unite most of the nation's 8,600,000 Lutherans in a joint program of theological study and Christian service.

In a resounding voice vote on June 23, a strong majority of some 800 delegates to the synod's 46th regular convention endorsed a proposed constitution for the Lutheran Council in the United States of America and approved partnership in it.

(MORE)

Only a small minority of nays was heard as the convention committed the synod to "another decisive step in its efforts to seek a unity among Lutherans that is pleasing to the Lord of the Church."

"The Church is under divine compulsion to use every resource and agency at her command to perform her mission," the resolution said.

In the course of the discussion, two motions for referral were defeated by heavy voice votes. One would have submitted the resolution to all congregations for their vote and the other sought to test its constitutional validity.

A dramatic highlight occurred when 81-year-old Dr. John W. Behnken, who served as president of the synod for 27 years up to 1962, made a 15-minute address from the floor in which he traced the history of developments in Lutheran unity. In a spontaneous demonstration of affection and esteem, delegates gave Dr. Behnken a standing ovation at the close of his remarks.

As the 118-year-old Missouri Synod has never participated in any formal ecumenical structure, the vote by the 2,745,000-member denomination was regarded as the new council's most crucial test. The favorable action by the delegates virtually assured formation of the agency as of Jan. 1, 1967.

Dr. Oliver R. Harms was re-elected president of the Church at the opening session of the convention.

The 63-year-old churchman--the seventh president in the history of the Missouri Synod--was named for a term of four years.

He was elected on the second ballot when he received a majority of the votes cast for five candidates. The actual vote was not reported.

An estimated 75 names appeared on the primary (nominating) ballot, the five winning the highest number of votes being considered nominees for the office.

Dr. Harms became president in 1962 when Dr. Behnken retired from office. It marked the third time that he had followed Dr. Behnken in a church post. Both were pastors of Trinity Lutheran church in Houston (Texas) and both were presidents of the synod's Texas District.

The synod also went on record here in favor of a common hymnal and liturgy for North American Lutheranism. A resolution adopted almost unanimously authorized appointment of representatives to work with other Lutheran bodies in a cooperative venture to produce a joint service book.

The single volume would include a common liturgical section in rite, rubric, and music, a core of hymn texts and musical settings and, if necessary, a variant selection of hymns.

Observers here predicted that such a common hymnal and liturgy would be one of the most effective of all possible means to bring about Lutheran unity in America. It was estimated that the task of preparing and producing the book might take at least until 1980, the 400th anniversary of the Book of Concord, one of the confessional documents of the Lutheran Church.

(MORE)

By its action, the convention abandoned plans for a revised edition of the synod's own hymnal, which was published in 1941. A common hymnal was urged in numerous overtures from districts and congregations of the synod, but was opposed by its Commission on Worship, Liturgics, and Hymnology.

Federal aid for needy children attending non-public schools was endorsed by the Church in another convention action.

A resolution which stated that federal aid "be deemed acceptable" was first tabled by a vote of 411-200 and then adopted by 291-252. It strictly limited the aid to funds authorized by Congress "so long as it does not interfere with the distinctive purposes for which such schools are maintained."

In the closing minutes of the convention, an attempt was made to gain reconsideration of the resolution, but the move was defeated.

In the past, the synod has opposed outright federal aid for parochial and private schools.

Dr. Arthur L. Miller of St. Louis, executive secretary of the Board of Parish Education, explained in a press conference that the convention's action reflected new developments, especially recent legislation under the administration's anti-poverty program extending aid to children rather than institutions.

The resolution pointed out that "in keeping with its Scriptural convictions and legal rights, "the Missouri Synod "maintains schools for the training of Christian citizens." It has 1,371 elementary schools with 160,000 pupils and 22 high schools with 11,000 students in the largest system of Protestant church schools.

Members of the synod were urged in another resolution to give support "as their conscience dictates" in the interest of enacting immigration legislation which will be "equitable, fair, and just to all and will most truly redound to the public welfare."

Objectives of such legislation, it said, should include intercultural understanding, the nation's proper share of responsibility for resettlement of refugees, the preservation of the integrity of the basic family unit by facilitating the reuniting of families, the entry of persons possessing special skills needed by the American economy and culture, and the admission of such persons without discrimination with respect to race, national origin, color, or religion.

In other actions, the convention:

--Approved the constitution for a Lutheran Council in Canada, a parallel organization to the projected Lutheran Council in the USA, and advised the Lutheran Church--Canada, composed of the synod's three districts there, that it was free to join the LCIC.

--Called for a study of the future of the Lutheran Synodical Conference and the possibility of forming an organization or association "acceptable to those Churches in fellowship with us." Present members of the conference are the Missouri Synod and the Synod of Evangelical Lutheran Churches.

(MORE)

--Invited the Evangelical Lutheran Synod and the Wisconsin Evangelical Lutheran Synod to resume doctrinal discussions. The two bodies suspended fellowship with the Missouri Synod a few years ago on charges of false doctrine.

--Beseeched "our Lord's blessing" on theological conversations with the American Lutheran Church looking toward pulpit and altar fellowship between the two bodies.

--Extended invitations for doctrinal discussions to the Lutheran Church in America and reiterated its policy of engaging in such discussions with others "wherever a proper opportunity presents itself."

--Approved representation of the synod at past and future sessions of Vatican Council II which "provided the salutary effect of eye-witness interpretation for our people and promoted God-pleasing dialogue with members of the Church of Rome."

--Urged all congregations not only to adopt an "open-door policy" but also to "initiate an aggressive program of mission outreach" to all people of all races and cultures.

--Endorsed a \$40 million special offering for capital needs, half to be used for missions and church extension, \$18,600,000 for higher education, \$1 million for Valparaiso University, and \$400,000 for the Lutheran Deaconess Association.

--Re-elected Dr. Roland P. Wiederaenders as fulltime first vice-president of the synod and also named four other vice-presidents after increasing the number of such offices to five.

--Adopted numerous resolutions that reaffirmed the synod's determination to remain true to the Scriptures and the Lutheran confessions.

Dr. Franklin Clark Fry, president of the Lutheran Church in America, called for a "blending of our testimony" in a brief appearance at the convention here. It was the first time Dr. Fry had spoken at a Missouri Synod convention.

He told the delegates: "In this confused and faithless world we are your close kinsmen. In the face of mounting pressures toward secularism in our national life, we need one another. Our witness needs to be blended with yours and we offer our testimony to our common confession as a buttress to yours."

Dr. Fry spoke at the session which immediately followed the one at which the synod had voted to join with three other church bodies in the proposed Lutheran Council in the USA.

An exciting future was forecast for the new agency by another church leader who has been in the forefront of the movement to establish it.

The prediction was made by Dr. Paul C. Empie, executive director of the National Lutheran Council, who voiced the hope that the formation of the LCUSA would speed up the process of Lutheran unity in this country.

He told the delegates: "The value of the things we do together in confessional isolation will be tremendously enhanced when together in good conscience we can make our fullest ecumenical contribution within Christendom."

BRAZILIAN SYNOD ADVOCATES  
STRENGTHENING OF CHURCH

8 July 1965

PELOTAS, Brazil -- Assignment of greater responsibility and authority to the Evangelical Church of Lutheran Confession in Brazil by its constituent synods has been urged by the largest of the three, the Synod of Rio Grande do Sul.

Synod delegates voted at an annual meeting here to ask the other two synods to join with theirs in setting up a top-level commission to strengthen the functions of the over-all church body.

Their resolution said the commission should act to "transfer the authority and institutions of the three synods more and more to the Church as a whole" in order that it may be a Church "not only in name but in fact."

The Evangelical synods of German origin in this country, after decades of autonomy, banded together 16 years ago to form the Synodal Federation of the Evangelical Church of Lutheran Confession in Brazil.

In 1962 the "Synodal Federation" part of the name was dropped to emphasize the increasing organic unity of the participating synods.

Components of the Church, along with the Rio Grande synod whose more than 100 delegates here represented 705 congregations with 366,500 members, are the 200,000-member United Evangelical Lutheran Synod and the 38,000-member Synod of Central Brazil.

The United Evangelical Lutheran Synod was formed in 1962 by the union of the former Synod of Santa Catarina and Parana and the Lutheran Church in Brazil, both of which were members of the Synodal Federation.

The Rio Grande synod meeting here also stressed, through reports and addresses, the importance of fostering stewardship for the enrichment and deepening of congregational life.

NEW CHAPEL DEDICATED

AT LIEBFRAUENBERG CENTER

8 July 1965

GOERSDORF (Alsace), France -- Dedication rites were held here in June for the recently completed chapel of the Liebfrauenberg lay activities center of the Lutheran Church of Alsace and Lorraine.

Preachers at the service were Bishop Hanns Lilje of Hannover, presiding bishop of the United Evangelical Lutheran Church of Germany, and the Rev. Charles Westphal, president of the Protestant Federation of France.

Representing the Lutheran World Federation at the ceremony was Dr. Vilmos Vajta, research professor at the Institute for Ecumenical Research here and former director of the LWF Department of Theology.

LONE PASTOR MAKES LUTHERANISM  
KNOWN IN FRENCH CANADAADVISOR SECRET BRIEF  
8 July 1965

MONTREAL, Canada -- A pastor with a keen interest in public relations is engaged almost single-handedly in making Lutheranism known in Roman Catholic French Canada.

He is the Rev. Daniel Pourchot, a French-born clergyman of the Lutheran Church--Missouri Synod who has been teaching religion in the Protestant public school system here and in the University of Montreal.

Canadian mission officials representing the three largest Lutheran church bodies in North America--the Missouri Synod, the Lutheran Church in America and the American Lutheran Church--in June voted to support his efforts by opening an information center here.

The "Centre de l'église évangélique luthérienne" is to be run by Pastor Pourchot as a two-year pilot project beginning in September. It was described as "likely to be the first step towards a Lutheran ministry to the unchurched in French Canada."

Pastor Pourchot, who is believed to be the only French Lutheran minister on this continent, went to France and French-speaking Switzerland this spring to arouse the interest of church organizations in the Christian pavilion which is to be erected for Montreal's World Fair in 1967.

The unique pavilion is a joint undertaking of Roman Catholics, Lutherans, Anglicans, Presbyterians, Baptists, Eastern Orthodox and the United Church of Canada, with a unified theme presentation.

Pastor Pourchot, a member of the pavilion's theology committee, has been working closely with the project's commissioner, Roman Catholic Father Jean Martucci, in the \$3 million pavilion venture.

His own Lutheran information center here will have a budget exceeding \$8,000 for the rest of this year. He envisions it as a meeting place, initially for older youth and young married couples.

He said he will conduct seminars and discussion groups concerning the Christian Church and the Evangelical Lutheran faith. The program is to be developed in line with interests shown by those who attend the center, according to its director.

Mr. Pourchot came from his homeland to take theological training at the Missouri Synod's Concordia Seminary in St. Louis (Missouri), USA. He spent some time in the parish ministry in the state of Texas before going back to France.

Later he returned to North America and took up work in Montreal. His relationships here with French Canadian Catholic priests were characterized as excellent. He has given guest lectures at several Catholic colleges and seminaries.

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## TWO-DAY PROGRAM MARKS STRASBOURG INSTITUTE OPENING

3 February 1965

STRASBOURG, France -- A gathering of distinguished Protestant, Roman Catholic, Orthodox and Old Catholic ecumenists of different countries witnessed the inauguration of the study center of the Lutheran Foundation for Inter-Confessional Research here on Feb. 1.

Among church dignitaries at the two-day series of varied public events that marked the opening of the new Institute for Ecumenical Research were the Roman Catholic Archbishop of Strasbourg, the veteran French Protestant churchman Dr. Marc Boegner, the exarch in London of the Orthodox Patriarch of Moscow, and representatives of the World Council of Churches, the World Alliance of Reformed Churches and the Old Catholic Church.

(MORE)

Leading public officials present included the Minister of Religious Affairs of the Province of Alsace, the mayor of Strasbourg and the rector of the local university.

In addition, the Coadjutor Bishop of Strasbourg, Msgr. Arthur Elchinger, read a letter from the secretary of the Vatican Secretariat for the Promotion of Christian Unity, Bishop J.G.M. Willebrands, expressing his "great regret" at his inability to be present and the assurance of his thoughts and prayers concerning the occasion.

Messages were received also from two former presidents of the Lutheran World Federation, Bishop Anders Nygren of Lund, Sweden, and Dr. Franklin Clark Fry of New York, from the heads of the Finnish, Austrian, Italian and Australian LWF member Churches, from the International Congregational Council, the Canadian Lutheran Council and numerous others.

Speakers at the events included the current president of the LWF, Dr. Fredrik A. Schioltz of Minneapolis; the chairman of the Foundation for Inter-Confessional Research, Bishop Hermann Dietzfelbinger of Munich; the chairman of France's National Alliance of Lutheran Churches, Inspector Robert Wolff; and three internationally known Lutheran theologians who are observers at the Second Vatican Council and experts on Roman Catholicism.

The latter were Dr. Oscar Cullmann, professor of theology at the University of Basel, Switzerland, and the School of Higher Studies in Paris; Dr. K.E. Skydsgaard, professor of systematic theology at the University of Copenhagen and the LWF's first inter-confessional research professor; and Dr. Vilmos Vajta, former director of the LWF Department of Theology and now Dr. Skydsgaard's successor at the Lutheran research institute here.

The dedication service itself took place in the remodeled house--at 8 rue Gustave Klotz, near the university--that houses the new research institute. It was conducted by Bishop Dietzfelbinger, who is head of the Lutheran Church in Bavaria and a member of the LWF Executive Committee.

Earlier, 2,000 persons at a rally in Strasbourg's Festival Palace heard addresses by Professor Cullmann and Bishop Dietzfelbinger on "The Renewal of the Church." The rally was organized by the National Alliance of Lutheran Churches.

Other events in the two-day program were:

(1) A service in historic St. Thomas church, arranged by the Lutheran Church of Alsace and Lorraine, at which Professor Skydsgaard preached on St. Paul's statement that Christ "has broken down the wall of separation between us."

(2) A lecture at the university in which Dr. Vajta posed questions to present-day Catholic and Lutheran theologians respecting the Christian's participation in salvation through the sacraments and faith.

SCHIOTZ SAYS LWF FAVORS  
FURTHER CONTACTS WITH ROME

3 February 1965

STRASBOURG, France -- The president of the Lutheran World Federation said here that the LWF is willing to arrange for "continuing contacts" with the Roman Catholic Church after the Second Vatican Council if the latter so desires.

Dr. Fredrik A. Schioltz of Minneapolis, who is also president of the American Lutheran Church, made the statement at a public rally on Jan. 31 in connection with the inauguration of the study center here of the Lutheran Foundation for Inter-Confessional Research.

The foundation was set up by the LWF by action of its 1963 Assembly in Helsinki. Through its new Institute for Ecumenical Research in Strasbourg, it is currently engaged in a scholarly examination of present-day Roman Catholicism.

Dr. Schioltz explained that the work of the institute will "provide support" for the federation in any further contacts with the Catholic Church.

The LWF, by invitation, has had two or three delegate observers at Rome ever since the beginning of the council. They have been theologians of different nationalities associated with the federation's inter-confessional research program.

Dr. Schioltz said the LWF "thanks God for the manifest evidence of the renewing work of the Holy Spirit" in the council's work. "We see much work yet to be done, but not to acknowledge what has already happened would be tantamount to blasphemy."

Stating that "we pray for the Second Vatican Council and the renewal of our own Church," he added: "And if conversations between Lutherans and Roman Catholics take place, the treasure which the Holy Spirit uncovered in the Reformation may well become a treasure with which God will bless all of us."

Addresses on the renewal of the Church were given at the rally by Dr. Oscar Cullmann, professor of theology at the University of Basel, Switzerland, and the School of Higher Studies in Paris, and Dr. Hermann Dietzfelbinger of Munich, Bishop of the Lutheran Church in Bavaria and chairman of the Foundation for Inter-Confessional Research.

The rally was organized by the National Alliance of Lutheran Churches of France, whose chairman, the Rev. Robert Wolff, also addressed the gathering of some 2,000 persons. The program included choral and organ musical numbers.

SECOND BOOK ON VATICAN  
COUNCIL DUE THIS SUMMER

3 February 1965

STRASBOURG, France -- A Lutheran book on the Second Vatican Council, expected to be an important tool for those engaged in contacts with Roman Catholicism at different levels, will be published in three languages this summer, it was announced here.

Compiled as a project of the Lutheran Foundation for Inter-Confessional Research whose new institute was inaugurated here on Feb. 1, the book will contain a collection of topical analyses written by Lutheran observers at the council.

Titled "Dialog on the Way," it will be brought out in English by Augsburg Publishing House in Minneapolis, in German by Vandenhoeck & Ruprecht, Göttingen, Germany, and in French by Delachaux & Niestlé, Neuchatel, Switzerland.

In a sense, it will be a sequel to the volume "The Papal Council and the Gospel," which was edited in a similar way shortly before the council began.

At a rally here in connection with the inauguration ceremonies, the president of the Lutheran World Federation, Dr. Frederik A. Schiøtz, called the book "a first fruit" of the assistance which the research institute is to render to Lutheran churches "in their contacts with the Roman Catholic Church at the church level and at the parish level."

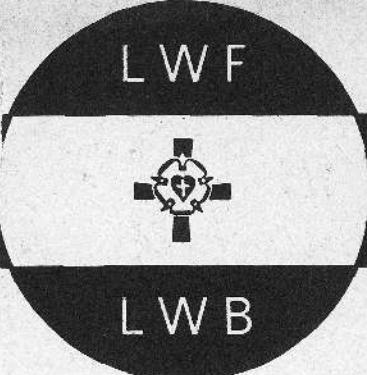
Besides analyses of particular constitutions and decrees of the council, the work is to present historical accounts of its first three sessions, background information on the organization and structure of Roman Catholic councils, and an article on the role and experience of a non-Catholic observer at the sessions.

Contributors will include the chairman of the Foundation for Inter-Confessional Research, Bishop Hermann Dietzfelbinger of Munich, six LWF representatives to the council, and three other Lutheran observers.

The latter are Dr. Oscar Cullmann, professor of theology at the University of Basel, Switzerland, and the School of Higher Studies in Paris, who has been a guest of the Vatican Secretariat for Promoting Christian Unity, Dr. Edmund Schlink, professor at the University of Heidelberg, delegate observer of the Evangelical Church in Germany, and Dr. Wolfgang Dietzfelbinger of Erbendorf, Germany, his alternate.

Contributing LWF observers include the three men who have successively served the Foundation for Inter-Confessional Research as research professors: Dr. K.E. Skydsgaard, now professor at the University of Copenhagen, Dr. George A. Lindbeck, now professor at Yale University Divinity School in the USA, and Dr. Vilmos Vajta, former director of the LWF Department of Theology.

The other LWF observer-contributors are Bishop Sven Silén of Västerås, Sweden, Dr. Warren A. Quanbeck, professor at Luther Theological Seminary, St. Paul (Minnesota), and the Rev. Gerhard Pedersen of Copenhagen, former inter-confessional research assistant for the LWF.



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## ASIAN CHURCHES URGED TO WRESTLE WITH PRESENT-DAY PROBLEMS

16 October 1964

RANCHI (Bihar), India -- Lutheran representatives gathered here from ten Asian countries were called upon by an Indian churchman to wrestle with the present-day problems of the church in economic development, evangelistic outreach and wider organic unity.

Delivering the opening address of the 11-day Asia Lutheran Conference on Oct. 8, Dr. Marsallan Bage, head of the host Gossner Evangelical Lutheran Church, told delegates that in their deliberations on their common task, "we cannot ignore the various aspects of life prevailing today in our countries and among their peoples."

Citing as an example this part of India, whose high industrialization is being rapidly achieved, Dr. Bage said that "the countries from which we have come and in which we have to witness for our Lord are undergoing rapid changes, social, economic and political."

He quoted with approval a comment in a recent Lutheran publication that while in Africa "the question of politics is the all-consuming popular orientation, in Asia it is the economic that engages the interest of the people."

The statement he endorsed added that "the politics of Asia today is not so much determined by reaction to colonialism as by the overwhelming economic problems of an over-populated and undernourished continent."

The leader of India's oldest autonomous Lutheran Church and second largest also challenged the conference to examine realistically the evangelistic situation in contemporary Asia.

Dr. Bage pointed out that, after more than two centuries of Christian missionary work in India, less than 11 million out of a population of nearly 440 million are Christians. He noted further that, in Asia as a whole, the older and larger churches usually showed a slower rate of growth, suggesting a possible "flagging in missionary zeal."

He cited an assertion in the same publication that "it is in Asia . . . that the Christian faith will meet the most serious challenges to its claim to uniqueness and universality. Unlike Africa, Asia cannot be called an 'uncommitted continent' standing before the alternatives of Christianity, Islam or modern secularism."

"Here are long traditions and elaborate systems of religion that are tenaciously held," said the Indian churchman, who is a member of the Lutheran World Federation's Commission on World Mission.

"When we engage ourselves in the propagation of the Gospel, it is certain that we have to confront other religions."

He said the delegates should also spend time in deliberating on "the question of church union, be it among the Lutherans themselves or among the Lutherans and non-Lutherans. He voiced the opinion that "at least in India . . . this question will occupy our thinking more and more."

Warning against yielding to "considerations based on sentimental feelings and emotions," Dr. Bage declared that "our approach to this question should be made in complete obedience to the Lord."

Presiding at the inaugural session was the Rt. Rev. Heinrich Meyer, Bishop of the Lutheran Church in Lübeck, Germany, and chairman of the LWF Commission on World Mission.

He brought the official greetings of the commission, which has helped the Asian Churches to organise the conference, and explained the nature and purpose of the meeting.

A period of opening worship was led by the Rev. Christopher Polson of Sagar, a pastor of the Evangelical Lutheran Church in Madhya Pradesh (India), and former staff member of the LWF Department of World Mission in Geneva.

SAYS VARIETIES OF CHRISTIANS  
NOT NECESSARILY A SIN

16 October 1964

RANCHI (Bihar), India -- A warning against over-emphasizing theological consensus and theological absolutism as ecumenical ideals was sounded by an American scholar at the Asia Lutheran Conference here on Oct. 9.

"The existence of different kinds of Christians is not necessarily a sin," declared Dr. George W. Forell, professor of Protestant theology at the State University of Iowa, in a plenary address. "What is sin is that these differences lead to dissension and quarrelling."

The history of the Christian Church, he said, "should teach us that Christian sub-groups have always existed and that the tensions between them have frequently been creative."

He contended that, across the centuries of the Christian era, "the effort to produce the official standard version of the Christian faith has threatened to confine the ever-new dynamic of the Holy Spirit to the theological formulae of a certain age and a certain place."

Professor Forell said that "in the history of American denominations we have learned that some who came on the scene, in order to be merely 'Christian,' proclaiming 'no creed but the Bible' and understanding themselves as the successors of all the denominations, turned out to be the most idiosyncratic, proclaiming a most peculiar and deviant Gospel."

He reminded the assembled church representatives that "the very Lutheran confessions make any confessional absolutism unconfessional."

The German-born U.S. theologian raised--and sought to answer--the question: "What . . . is of value in the Lutheran 'witness and exposition of the faith' that makes its preservation and our faithful articulation (of it) important to the Church of God in our time and in our place?"

He suggested three values contributed by the Lutheran confessions:

(1) "Lutherans are committed to a . . . 'theology of the cross' rather than a 'theology of glory.'"

(2) "Lutherans are committed to the real presence of the true body and blood of Christ in the Supper of our Lord."

(3) Lutherans stress "the centrality of the distinction between law and Gospel for the Christian faith."

Commitment to the "theology of the cross," Dr. Forell said, means that "we must reject all absolute claims, either for some conservative rechristianization of an original and perfect New Testament Church, or for some progressive, modern expression of 'demythologized' or 'secularized' Christianity, allegedly no longer subject to the problems faced by older theological versions of the Christian faith;

(MORE)

"Or even for some infallible magisterium, some inerrant teaching office, which can guarantee the theological perfection of Christian dogma and preserve the church in this world 'without wrinkle or spot.'"

The Lutheran witness to the real presence of Christ in the Holy Communion, he argued, is not "theological hairsplitting" but "the key to a faithful understanding of man, the church and the Scriptures."

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CALLS PERSONNEL CHIEF LACK  
IN MASS COMMUNICATIONS WORK

16 October 1964

RANCHI (Bihar), India -- Lack of competent personnel is the "number one problem" of the Asian Churches in their use of modern mass media of communication, a Chinese editor told the Asia Lutheran Conference here on Oct. 9.

"The training of workers is not only the key to all the problems involved in the work of mass communication, but also the greatest need of the younger churches as a whole," said Professor Andrew Hsiao, publications editor for the Lutheran Literature Society of Hong Kong and Taiwan, in a plenary address.

"The most precious gift that a mission board could possibly give to a younger church today is no longer money or missionary personnel, but competent indigenous workers."

Professor Hsiao asserted that "the Asian Church as a whole has not yet made the best use of (modern) media in its work of mass communication of the Gospel."

In discussing the reason why, he spoke of several important problems-- lack of interdenominational cooperation, inability to achieve high-quality indigenous production, insufficient funds, and ineffective distribution.

However, he rejected all these as the "number one problem" in the churches' use of the mass media when compared with the need for competent workers.

"Should we have more leaders with vision and insight, open minds and warm hearts, cooperation between churches will become much easier," Professor Hsiao said.

"Should there be more talented, experienced and consecrated writers, film producers and radio program planners, indigenous production will no longer be a problem; should we find more executives who are hardworking and capable, self-respecting and self-denying, financial sufficiency is not impossible."

"Should we have more responsible and enthusiastic, sociable and alert distributors, effective distribution will be realized at once."

Editor Hsiao pointed out, however, that "competent workers are not found by accident, but must be selected with great care; they are not people with supernatural power, but men with zeal to learn; they are not born, but are trained."

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"BOLD, CREATIVE DECISIONS" URGED  
RESPECTING MISSION INSTITUTIONS

16 October 1964

RANCHI (Bihar), India -- "Bold and creative decisions" with regard to the future of large and costly mission institutions were urged by a major speaker at the Asia Lutheran Conference here on Oct. 9.

"Some should be closed, others turned over to government control, others to community control, some retained under the control of a single younger church, others given to the control of several younger churches, and yet others to some kind of international board direction," he said.

But such decisions, noted Dr. David L. Vikner, East Asia secretary of the Board of World Missions of the Lutheran Church in America, should not be taken until the involved parties have studied each individual institution "in terms of its own situation."

In a plenary address on the churches' Road to Self-Support, Dr. Vikner recalled that "the modern mission movement brought with it not only the verbal proclamation of the Gospel but the establishment of schools and hospitals.

"The total proclamation by word and deed was an expression of the zeal and vision of the sending churches and societies," he said. "The program was maintained with the use of outside personnel and funds."

Today, Dr. Vikner declared, "these institutions have become a part of the younger church program but, by and large, they are not an expression of its concern and mission. They cannot be, for they are far beyond the ability of most younger churches to adequately manage and staff."

The American mission executive, who himself was born and reared in China and has served as a missionary in both China and Japan, stated that "for these institutions, dedicated to Christian service, the problem today is not support but rather control."

"To solve this very knotty problem," he advised the involved parties to "study each individual institution" and to "make bold and creative decisions."

With respect to the road to self-support for local Christian congregations and their national church organizations, Dr. Vikner advocated four basic principles:

(1) "All local congregations shall be financially independent or self-supporting."

(2) "The operation of the basic national church program shall be supported completely by its membership."

(3) "Outside funds may be used by the younger churches for limited periods for the operation of specific programs depending upon their validity and the extent and spirit of local participation."

(4) "Outside funds may be used by the younger churches for specific capital projects, depending upon their validity and the extent and spirit of local participation."

(MORE)

Dr. Vikner characterized as "fortunate" any church "that by design or circumstance from its beginning was not the recipient of overseas subsidy."

He said that for either local congregations or general church bodies to get on the road to self-support, "they must think long and hard about reorganization, the ministry (or national leadership), and stewardship."

In referring to the ministry, he took issue with the persistent notion that in Asia "the ideal for every local congregation is to have its own full-time church-paid ordained pastor."

From many parts of the world, Dr. Vikner reported, "one hears talk of another type of ministry--the 'tent making' pastors. These are men engaged in secular vocations, who are ordained by the church to provide local leadership, preach the Word, and administer the Sacraments in isolated communities and/or churches, where the income is insufficient to maintain a paid clergy."

"It would seem," he commented, "that the productive way to prepare and ordain such persons is not to give them theological training first and then send them out to secular vocations and an ordained ministry, but rather to train and ordain proven secularly-employed laymen for service in the communities where they are already established."

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SAYS CHANGING SOCIETY CALLS  
FOR NEW EVANGELISM APPROACH

16 October 1964

RANCHI (Bihar), India -- An Indian social scientist, speaking at the Asia Lutheran Conference here on Oct. 9, called for radical changes in the church's missionary structure and methods to enable it better to fulfil its evangelistic task in a changed and changing society.

Christians have a witness to bear to the peoples of Asia at a time when the latter, having passed through the stages of political awakening and national independence, are now struggling to "secure social and economic justice for all," asserted Dr. K. Rajaratnam, economics professor at Madras Christian College.

Asian nations, he said, are in a stage of "bewilderment at the magnitude of the problem of redeeming the promises of better life freely made by the leaders of the national movements during the freedom struggle--a state of discontent and frustration at the failure even of the sustained effort to eradicate all the evils attendant with illiteracy and poverty--yet a state of firm determination to realize the objectives of the national movements."

After discussing the ways in which Asian society is changing, Dr. Rajaratnam pointed out that "the machinery, personnel and methods employed in the task of evangelism are directly related to the cultural, social, political and economic conditions of the society in which the evangelism is carried on."

He noted that during the pre-independence era the missionary was the central figure in church life and there was a tendency to develop a ghetto existence for the Indian Christian community on the mission compound.

The South Indian economist discussed the need to strengthen the character of the Indian Church and to change the role of the missionary in its life and work. He also urged a rediscovery of the part to be played by the laity, as well as the place of the local congregation, in Christian evangelism.

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B. GUIANA LUTHERANS TO JOIN  
IN UNITED THEOLOGICAL COLLEGE

24 September 1964

KINGSTON, Jamaica -- Representatives of the Lutheran Church in British Guiana have joined with those of ten other Churches in agreeing to establish a united theological college here, in the vicinity of the University of the West Indies.

Other participants include Anglicans, Baptists, Methodists, Presbyterians, Congregationalists, Disciples of Christ and Moravians.

Work on the college building is expected to begin this year. It will cost some 200,000 pounds (\$560,000), of which 45,000 pounds have been assured by the Theological Education Fund, an ecumenical agency.

SEPT. 30 DEDICATION SET  
FOR JORDAN TRADE SCHOOL

24 September 1964

GENEVA -- Formal dedication of the Lutheran World Federation's new \$500,000 vocational training center on the outskirts of Jerusalem will be held on Sept. 30.

This was announced here by Joseph O. Thompson, senior representative of the LWF Department of World Service in the Near East, en route back to Jordan after a two-month home leave in the United States.

Mr. Thompson said construction of the training center, begun in the autumn of 1962, has been finished. The dedication program will include participation by officials and dignitaries of the LWF, the Jordan government, the Evangelical Lutheran Church in Jordan, and the Swedish organizations that have underwritten most of the costs.

Among the churchmen will be Dr. Bruno Muetzelfeldt of Geneva, director of LWF/WS; the Rev. Ake Kastlund of Stockholm, a member of the LWF Commission on World Service and director of the federation's Swedish National Committee; and Bishop Ruben Josephsson, vice-chairman of the Swedish committee.

Representing the Lutheran Church in Jordan will be Dean Carl Malsch, chairman of the church council, and the pastors of the Church's four congregations.

The center, designed to accommodate 120 Arab youth in three-year practical and theoretical courses in auto mechanics, carpentry, and metalwork, has had its first 20 auto-mechanics students since April.

Noting that construction had been "far enough along" at that point to begin the first-year class in the auto-mechanics section, Mr. Thompson said the date was five months ahead of the school's scheduled opening.

Operated as a boarding school, and scheduled for its full enrolment of 120 students by autumn 1965, the center already has received some 100 applications for its 40 enrolment vacancies this fall. At its capacity, it will have 60 students in the auto-mechanics course and 30 students in each of the other two courses.

The courses, Mr. Thompson said, result in training with production. Auto-mechanics students service cars from the general public and carpentry and metalwork students turn out "custom-made" products.

Advance orders have indicated capacity operations for periods of 3 - 6 months, he said. Mr. Thompson pointed out that income from service and products helps underwrite the cost of the programs in addition to providing the students with practical experience.

Tentative plans, he continued, call for the relocation of the vocational training program for blind youths from its site on the Mount of Olives to the new center.

(MORE)

Twelve youths are currently enrolled in that training program and plans are underway to expand the number to 36 by the end of next year, Mr. Thompson reported. The program is also three years long.

The field representative noted that conditions among the refugees and frontier villagers assisted by LWF/WS programs in Jordan are getting better. The federation's three major world service programs in Jordan are vocational training, medical aid, and material assistance.

Mr. Thompson said social and economic conditions have shown "real improvement," particularly in the areas of health, housing and education.

With respect to health, he reported that the eyesight of "thousands" of refugee and village children have been spared by LWF/WS medical assistance from infections capable of producing blindness.

The infections stem from a number of factors such as arid climate, dust in the air, and varying levels of sanitary conditions, he said, and can often be treated with penicillin ointments.

Medical aid efforts of LWF/WS programs, begun in 1948, are carried out chiefly through a hospital on the Mount of Olives and mobile and static clinics. Emphasis on the preventative as well as curative aspects of medicine, he continued, has helped improve health conditions.

The signs of malnutrition of a decade ago are "much less evident today," the American layman continued, allowing gradual reduction in food distribution under the material assistance programs.

He said the current level of distribution was approximately half that of the highest level reached since initiation of the LWF/WS program.

Mr. Thompson also noted reductions in clothing distribution. He emphasized, however, that the need for material assistance still exists among many families and in "hard-care situations."

Regarding housing conditions, he reported that houses of clay and other materials have been built by the refugees to replace the tent-type emergency quarters once used.

Conditions in education included a report that nearly 80 per cent of the boys of elementary school age are enrolled in schools while the percentage of girls enrolled, though lower, is triple that of 12 years ago.

He also stressed the "improved attitude" of the refugees and villagers, noting their willingness and abilities for work and their gratitude and appreciation for assistance efforts.

"There is a need to continue the program in Jordan," he said, "but there is also a need to adapt it to today's needs." An expansion of vocational training programs and the hope for self-help and community development projects were cited as examples.

NORWEGIAN SANTAL MISSION  
CONSIDERS FIELD IN KENYA

24 September 1964

NAIROBI, Kenya -- A Lutheran team from Europe surveyed this country in August and September to determine whether it would be a suitable area for the establishment of a new mission field.

Composing the team were two representatives of the Norwegian branch of the Santal Mission of the Northern Churches--General Secretary Per Kjölb erg and Andrew Glastad, a ship owner--plus the Rev. Manfred Lundgren of Geneva, Africa secretary of the Lutheran World Federation.

The LWF Commission on World Mission had commended to the Santal Mission a request from Kenya for assistance from abroad in strengthening the Lutheran work in this country. The request came from both the Christian Council of Kenya and the 5,000-member Lutheran Church of Kenya.

The latter has developed from work begun in 1948 in the western part of the country by the Bibletrue Friends (Bibeltroyna Vänner) Swedish Mission. Two Finnish missionaries also are serving in this country at present.

For its part, the Santal Mission of Norway, which until now is working mainly in India with an offshoot field in East Pakistan, has been seriously considering entrance into another country in recent years.

The two Norwegian members of the team were to present a survey report including recommendations to their board early this autumn.

In explaining his mission's desire to open a new field, General Secretary Kjölb erg declared that, while many Norwegian young people were offering themselves to the mission for overseas service, "India is slowly being closed to Christian missions and in East Pakistan the expansion possibilities are rather small."

He pointed out that for some years the mission has been experiencing great difficulties in obtaining visas for India.

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SWEDISH BISHOPS DECLINE  
TO FIRE DISPUTED EDITOR

24 September 1964

STOCKHOLM -- Sweden's Lutheran bishops have reaffirmed an earlier decision not to ask for the removal of the editor of a church paper who has publicly condoned premarital sexual relations.

But they have also unanimously rejected his proposal that the Church "liberalize" its position that such relations are sinful.

In again refusing to take action against Carl Gustaf Boëthius, chief editor of the illustrated weekly Vår Kyrka (Our Church), the bishops resisted pressure from church people who have been outraged by his argument that premarital relations by young couples intending to marry were not immoral.

(MORE)

Among the protesting letters received by the bishops was one signed by 630 Church of Sweden clergymen and theological students. Editor Boëthius also submitted a written communication to the Lutheran Bishops' council, defending his point of view.

Interviewed by other newsmen after the bishops' decisions were announced, Mr. Boëthius called their refusal to have him ousted a "victory" for those who believe a church publication should be free to discuss controversial issues.

In an expression of opinion originally given last spring during a television program, he had asserted that "for some unmarried couples who have been courting for several years, premarital sexual relations are not only acceptable but even recommendable."

He held that the situation in Sweden had drastically changed in the last half-century, charging that at least one-third of all children born within wedlock are born within seven months of the wedding.

Mr. Boëthius claimed that at least 80 per cent of all young couples who intend to marry have premarital relationships. "This is not because they are immoral," he said, "it is because circumstances of the day prevent their leading a normal family life."

He cited Stockholm's acute housing shortage, charging that some couples must wait years before they obtain their own apartment.

"Another case is when one or the other person has to study and the marriage plans are postponed as a result," he said. "Unless the Church makes new rulings on the subject it can hardly go out to the young people of today with the Gospel."

The 630 protesters who signed a common letter to Archbishop Gunnar Hultgren said: "The Church must help people to true freedom, but this does not mean following your own inclinations. True freedom is to fight evil."

They argued that "the teachings on questions of sex ethics that are given in the Word of God and the confessions of the Church should be upheld by those who speak in the name of the Church."

Archbishop Hultgren said the bishops were fully aware of the difficulties that individuals may have to face at the present time but they still believed that sexual relations should take place only within matrimony.

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"A MIGHTY FORTRESS" APPEARS  
IN NEW ROMAN CATHOLIC HYMNAL

24 September 1964

CINCINNATI (Ohio), USA -- A modern English version of Martin Luther's famous battle hymn "A Mighty Fortress Is Our God" is included in The People's Mass Book, a new Roman Catholic hymnal published here.

Brought out by the World Library of Sacred Music, the book has the imprimatur of Auxiliary Bishop Paul F. Leibold of Cincinnati.

(MORE)

The Catholic version in many parts is not substantially different from the English translations sung in Protestant churches. It makes a number of changes in words and phraseology but retains the well-known first two lines: "A mighty Fortress is our God, a Bulwark never failing."

A hymn written by a Jesuit priest to the tune of "A Mighty Fortress" was sung at the burial service of Father Gustave Weigel, noted U.S. Jesuit theologian and ecumenicist who died last January.

According to the World Library of Sacred Music, "this significant ecumenical incident is said to have moved J. Clifford Evers to write a modern version of the text of this hymn."

Mr. Evers was said to have pointed out that "the chief objection to the familiar words of 'A Mighty Fortress' is not that there is anything anti-Catholic in them, but simply that the literary style is too 19th century-ish."

Frederic Henry Hedge (1850-1899) is credited with the most popular English translation of Luther's hymn now used by Protestants.

The publisher noted, for example, that one line of the Hedge translation reads: "For still our ancient foe doth seek to work us woe."

"This new text," the publisher said, "is not a reworking of the old one but is simply a new version based on a modern translation of Psalm 46. . . .

"Not only are the words in the new version of this great hymn in a modern language; they also reflect certain other aspects of our modern age. Where Psalm 46 refers to the warriors' shields and lances, the new version adds "the guns and nuclear might stand withered in His sight."

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NEW LUTHER BIBLE COMING  
IN EAST, WEST GERMANY

24 September 1964

BERLIN -- An officially revised version of Martin Luther's translation of the Bible will go to print this autumn as the first book to be published jointly in both parts of Germany since the erection of the Berlin Wall.

The Old Testament revision, begun in 1958, replaces one issued more than 60 years ago. Only minor changes have been made since then. A revised version of Luther's New Testament, launched about 30 years ago, was completed in 1957.

Both versions were prepared by a special commission of the Evangelical Church in Germany (EKD) headed by Bishop Otto Dibelius of Berlin, former EKD Council chairman.

The commission has stressed that while it was taking "special care to see that the peculiarities of Luther's translation and his typical language are preserved as much as possible, proper account must be taken of the developments of modern language, as well as recent findings of theological research."

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U.S. CHURCH CALLS NEGRO  
TO BOARD SECRETARSHIP

24 September 1964

PHILADELPHIA -- The first Negro has been called to a staff position on a board of the Lutheran Church in America.

The Rev. Lee H. Wesley, until recently pastor of Immanuel Lutheran church in Los Angeles, will join the LCA's Board of Parish Education here as secretary for youth work, effective on October 15.

Pastor Wesley will serve as the board's specialist on planning, development and promotion of educational programs for young people. The board is currently involved in the introduction of a radically new program of religious education for all areas of church life on behalf of the LCA's 6,200 congregations.

Grandson of a Methodist minister, Pastor Wesley was born on his father's farm in Georgia and moved with his family to New Jersey when he was 10. He joined the Lutheran Church while attending Upsala College in East Orange (New Jersey) and became the first Negro to be ordained by the former Augustana Lutheran Church after graduating from Augustana Seminary in Rock Island (Illinois) in 1958.

Mr. Wesley served internships in an all-white congregation in Minneapolis, an all-Negro congregation in Brooklyn, and a racially integrated congregation in Chicago. Immanuel Lutheran church in a racially changing area in south Los Angeles was his first pastorate. He became its senior pastor in 1959 after ten months as assistant.

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TANGANYIKAN CONSECRATED  
AN ASSISTANT BISHOP

24 September 1964

BUKOBA, Tanganyika -- The Rev. Josiah Kibira was consecrated assistant bishop of the Lutheran Diocese of Northwestern Tanganyika in a ceremony here on Sept. 20.

He will serve under Bishop Bengt Sundkler, a Swedish missionary who became bishop here in 1961. The diocese has since become part of the Evangelical Lutheran Church in Tanganyika, a nationwide body.

Pastor Kibira is the second Tanganyikan Lutheran to be consecrated a bishop. The first was Bishop Stefano R. Moshi of the Diocese of Northern Tanganyika.

The new assistant bishop is a member of the Faith and Order Commission of the World Council of Churches and has taken part in several annual meetings of the Commission on World Mission of the Lutheran World Federation.

He recently returned here from post-graduate studies at the Boston University School of Theology in the United States. Before his ordination, he studied in Germany.

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NORWEGIAN STUDENTS RAISE  
\$63,425 FOR FOREIGN PROJECTS

24 September 1964

OSLO -- Students in Norway's higher secondary schools (gymnasia) have raised 452,700 crowns (\$63,425) for overseas Christian projects this year in a nationwide effort undertaken on their own initiative. Participating schools totaled 117.

Of the proceeds, 221,700 crowns has been given to the Norwegian Missionary Society, 102,000 to the Norwegian Lutheran Mission, 87,000 to the Santal Mission, 29,000 to the Missionary Alliance, and 13,000 to the Norwegian Israel Mission.

The money is to be used for such purposes as support of mission stations, student centers, a medical van, Bible distribution, a home for leper children, and support of a mission launch.

A major part of the NMS's share will go toward the building of a production studio in Cameroun to tape-record programs for broadcast from the Lutheran World Federation's Radio Voice of the Gospel in Addis Ababa, Ethiopia.

The Cameroun studio, for which plans have been drawn up, will produce programs in Fulani, the mother tongue of seven million West Africans and a language understood by another six million.

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DR. J.M.T. WINTHER OF JAPAN  
WILL TURN 90 ON OCT. 25

24 September 1964

KOBE, Japan -- Dr. J.M.T. Winther, Danish-born clergyman who has served in Lutheran mission institutions in this country since 1898, will observe his 90th birthday on Oct. 25.

Although retired after many decades' labor under church bodies that now make up the Lutheran Church in America, he is still active as a teacher at the Lutheran Bible School here, which he helped to found in 1950.

The school is operated by the Norwegian Lutheran Mission with the co-operation of other Lutheran groups.

He also maintains his wider ties in the Christian community. When the Fellowship of Christian Missionaries held its annual conference in Mitaka this summer, one of the highlights was a talk in which Dr. Winther recounted his experiences during the Meiji period of Japanese history, 1868-1912.

The veteran missionary in 1958 had the unique distinction of being honored by two heads of state. King Frederick IX of Denmark conferred on him the Knight's Cross of the Order of Danebrog, and two months later he was decorated by Emperor Hirohito.

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NATIONAL AUTONOMY, UNITY  
GAIN STRENGTH IN CANADA

24 September 1964

WINNIPEG (Manitoba), Canada -- Lutherans of this country are moving slowly but steadily toward revisions in their church organizational patterns that will emphasize more strongly both their national autonomy and their unity.

Representatives of three church bodies which together account for 98.5 per cent of Canadian Lutheranism met here in September to further plans for a new joint council to carry on activities in areas of common interest and concern.

It will replace the present Canadian Lutheran Council, in which the Canadian units of the Lutheran Church in America and the American Lutheran Church--both members of the Lutheran World Federation--now work together.

The proposed "Lutheran Council in Canada" would include also the Lutheran Church--Canada, a body within the Lutheran Church--Missouri Synod.

The LCA, ALC and Missouri Synod all function in both Canada and the United States, with main headquarters in American cities. Canadian planning of a new joint agency parallels current deliberations across the border that are aimed at establishment of a new "Lutheran Council in the United States of America."

Meanwhile, the Canada District of the ALC has voted overwhelmingly to organize itself as an autonomous Evangelical Lutheran Church of Canada. The proposal will be submitted to the ALC's general convention in Columbus (Ohio) this October.

It calls for the district's 320 congregations to hold a constituting convention in November 1966. The new body would then begin functioning in 1967.

The 350 Missouri Synod congregations last spring defeated a proposal to make of their Lutheran Church--Canada an independent church body. Actually, however, 78 per cent of the congregations supported the move, and it failed only because the necessary two-thirds majority was not obtained in one of the three districts: Ontario.

Planning for continuation as a federation of congregations, the LC-C has asked the Missouri Synod to study the advisability of a separate theological seminary in Canada to serve its three districts.

Other recommendations submitted to the parent Church call for an administrative counselor for the Missouri Synod in Canada, creation of a publication to serve all three districts, full-time staff for the LC-C, and issuance of a revised hymnal.

ASK MISSOURI SYNOD TO WORK  
WITH LWF WORLD MISSION GROUP

24 September 1964

ST. LOUIS (Missouri), USA -- Continued coordination of overseas mission work with the Lutheran World Federation's Commission on World Mission has been recommended by a committee which represented the Lutheran Church--Missouri Synod at the commission's annual meeting in Uppsala this summer.

The recommendations were included in a report submitted to the synod's board of directors here in September. The report expressed appreciation for the active role the Missouri Synod representatives were invited to play during the Uppsala meeting.

The committee asked the synod to continue to participate in consultations and in coordination of efforts in the future. These contacts present "opportunities for the synod to keep abreast of developments in the mission movement, to make necessary adjustments in our programs, and to coordinate for more efficient gospel outreach," Dr. Oliver R. Harms, synod president, said.

Attending the CWM sessions were the Rev. C. Thomas Spitz, chairman of the synod's Board for Missions in North and South America, the Rev. Justus P. Kretzmann, chairman of the Board for Parish Education, and Dr. W. F. Bulle, head of the synod's medical mission program.

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NORWEGIAN SEAMEN'S MISSION  
LEADERS DECORATED BY KING

24 September 1964

BERGEN, Norway -- King Olav V conferred the title of Commander of the Danebrog Order on two leaders of the Norwegian Seamen's Mission on the occasion of the agency's centennial celebration here the end of August.

Recipients of the honor were the general secretary Johannes Aardal and the chairman, S. Fougnar, who is a bank manager. Mr. Fougnar was also named a Knight of St. Olav.

At the 100th anniversary assembly of the society, 1,100 delegates from throughout Norway voted to establish new seamen's centers on the island of Trinidad off the coast of Venezuela and at Durban, South Africa.

These will bring to 34 the total number of port stations maintained around the world by the Norwegian Seamen's Mission, which is the largest Lutheran agency of its kind in any land. The mission works in 20 countries on all the continents.

The King himself, who is the agency's chief patron, was present for the festivities. Among others in attendance were the Minister for Education and Church Affairs and numerous invited Norwegian and foreign churchmen, including six bishops.

On Sept. 15, Det Norske Veritas, a marine insurance company, observed its own centenary by donating 100,000 crowns (\$14,010) to its "twin" organization.

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# information

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AUGUSTA VICTORIA PHYSICIAN  
NAMED JORDAN HEALTH MINISTER

18 September 1964

AMMAN, Jordan -- A staff doctor of the Lutheran World Federation's Augusta Victoria Hospital in Jerusalem has been appointed Minister of Health in the government of the Hashemite Kingdom of Jordan.

He is Dr. Amin Majaj, chief of the hospital's pediatric section, who has been conducting pioneer research into a rare kind of anemia found in Arab children.

In recognition of his achievements in this field, King Hussein in February 1963 conferred upon Dr. Majaj the Al Kawkab Medal, first grade.

NEW GUINEA MISSION PILOT  
DIES OF CRASH INJURIES

18 September 1964

LAE, New Guinea -- Captain Ray Jaensch, chief aviator and aircraft technician of the huge Lutheran Mission New Guinea, has died of injuries suffered in the crash of a mission plane he was piloting.

One of four passengers on the ill-fated Dornier DO-27 was seriously injured, while the other three were unhurt.

Captain Jaensch, a veteran lay missionary from Australia, was respected among his associates as a dedicated Christian. He leaves his wife and four children.

A memorial service was conducted in his honor by the president-general of the United Evangelical Lutheran Church in Australia, Dr. Max Lohe, on Sept. 6 at Murray Bridge, Australia, where Captain Jensch's parents live.

The Dornier, a seven-passenger plane costing 16,000 Australian pounds (\$36,000), was dedicated to the mission's use late in 1961. Capable of making short takeoffs and landings, it was able to use jungle landing strips ordinarily accessible only to tiny one-passenger aircraft.

It was purchased in unassembled form and put together in New Guinea by personnel of the mission's aviation department.

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ANDRE APPEL LEAVES FRENCH  
PROTESTANT FEDERATION

18 September 1964

STRASBOURG, France -- Dr. André Appel, former general secretary of the Protestant Federation of France, was installed as pastor of Temple Neuf here on Sept. 13.

Dr. Appel decided to return to the parish ministry of his Church after serving eight years in the federation post at Paris. Earlier, he had been successively a parish pastor at Wissembourg (Alsace) and student chaplain at the Cité Universitaire in Paris.

He is chairman of the new Continuation Committee on Student Work which the Lutheran World Federation's Executive Committee established during its meeting this summer at Reykjavik, Iceland.

He was also a member of the federation's former Committee on Student Work, which was dissolved last year in connection with the Helsinki Assembly.

Dr. Appel's successor as general secretary of the Protestant Federation is a Reformed clergyman, the Rev. Albert Nicolas, who will assume his duties on Oct. 1.

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EAST GERMANY RELEASES  
MANY IMPRISONED PASTORS

18 September 1964

BERLIN -- Numerous Protestant pastors and lay church workers--including the Rev. Werner Arnold, popular preacher of St. Mary's church in East Berlin--have been among the hundreds of "political prisoners" quietly released from Soviet Zone confinement in recent months.

According to a church source, all those on the intercession list of the congregations of the Evangelical Church in Germany have now been set free from the prisons and concentration camps.

This was a list of Protestant clergy and laymen who had been arrested since 1945 in the German Democratic Republic (DDR) for acts inspired by their Christian conscience.

Pastor Arnold was released in July and transported with his wife and child to West Berlin after nearly nine months of "investigative custody."

To avoid aggravating a delicate church-state situation, Evangelical officials publicized neither his release nor his arrest last October. He was accused of "serious violation of the law," including "extensive traffic of human beings" to the West.

A citizen of West Germany born in Bad Godesberg, Pastor Arnold 13 years ago offered to serve in the DDR, where he was assigned to the Evangelical Church in Berlin-Brandenburg and granted a limited residential permit.

Nine years ago he was assigned to the historic Marienkirche, the only major Berlin church that escaped heavy damage during World War II bombings.

His responsibilities there increased after the erection of the Berlin Wall in 1961, since Dr. Heinrich Grüber--still the titular dean of St. Mary's but a resident of West Berlin--was no longer permitted to cross the sector boundary.

Dean Grüber had preached to large congregations in St. Mary's for a number of years, especially after the exclusion of Bishop Otto Dibelius.

Following Pastor Arnold's sudden arrest last Oct. 21, not only were he and his wife subjected to numerous interrogations, but the St. Mary's sanctuary, cemetery and church offices were forcibly searched for documents and refugees.

One Western newspaper called the police raid "unique in the history of anti-clerical actions in Germany."

Soviet Zone authorities charged that Pastor Arnold had systematically aided an American secret service agent in West Berlin.

Long efforts by church officials finally produced an agreement that led to his release on July 3. He and his family were immediately flown to Bonn, and then they visited his aged parents in Bad Godesberg. Pastor Arnold is now serving a congregation in Oldenburg.

LUTHERAN MISSIONS FORM  
COMMITTEE ON TANGANYIKA

18 September 1964

GENEVA -- Mission agencies assisting the Evangelical Lutheran Church in Tanganyika and its seven synods and dioceses have voted to form a committee for consultation on all phases of assistance.

Known as the Committee for the Coordination of Assistance to the ELCT, it will meet annually as a forum for discussion and review of the wide spectrum of assistance programs carried on in East Africa by more than a dozen mission boards and societies.

At the same sessions, the committee will study assistance policies as well as budget and other requests from both the Church and its synods and dioceses.

The Rev. Ruben Pedersen, associate director of the Lutheran World Federation's Department of World Mission, reported at LWF headquarters here that the action was taken by representatives of the mission agencies during a conference which preceded the annual meeting of the federation's Commission on World Mission this summer.

It deferred for at least three years an earlier proposal for a co-operative assistance program which had been designated JCT, the Joint Committee on Assistance to the Mission of the Lutheran Church in Tanganyika.

Under that proposal, support currently provided by the mission agencies to individual synods and dioceses would be integrated through JCT for final allocation by the central office of the ELCT.

Final action on the JCT proposal, which was drafted last year, was postponed until the general assembly of the ELCT had been held "so that the will of the ELCT may be known by those who would form the JCT."

Efforts by the general assembly to draft an amendment to its constitution to permit implementation of the proposed program were unproductive during a five-day session in June.

The resolution calling for the subsequent Committee for the Coordination of Assistance noted, however, that "the ELCT has declared it is its aim 'that its synods and dioceses receive assistance of funds, personnel, and scholarship through one channel of the Church.'"

It further noted that the overseas Churches, mission boards and agencies welcomed the decision and declared themselves "ready to plan their future assistance in such a way as to further the realization of this aim."

Under provisions of the resolution, the existence of the committee is limited to a three-year period, ending Dec. 31, 1967.

The limitation was imposed "in the hope that by that time there may be general agreement among all parties concerned regarding a pattern which will provide a unified source for support to the ELCT and a single channel for the receipt and appropriate distribution of such support," the resolution said.

(MORE)

In addition, the resolution provides:

-That all requests, "preferably channeled through the central office of the ELCT," be studied by the total committee, along with related statements by ELCT leadership, "in the light of the total needs and opportunities of the Church."

-That decisions related to the requests be made by "the churches, boards, and agencies respectively according to the procedures which they have followed or may adopt."

-That funds granted toward the budget submitted be channeled through the central office of the ELCT and that copies of related correspondence be made available to the leadership of the Church.

Representatives of the 15 mission agencies currently providing support were asked to advise LWF/WM of plans to participate on the committee, the associate director said.

The department will prepare the agenda for the committee's first meeting next spring. The committee meetings will be held in conjunction with the annual meetings of the LWF Commission on World Mission, and committee organization will be undertaken at the initial session next year.

The resolution was adopted by a vote of 14 to 0 with one abstention.

The Evangelical Lutheran Church in Tanganyika was formed a year ago through a merger of seven Churches which had previously worked together for a period of five years under a federation.

All seven Churches, now known as synods or dioceses, developed in separate Lutheran mission fields as a result of work which is carried on now by the 15 mission boards and agencies. The oldest field dates back more than 80 years.

The mission agencies are composed of five from Germany, two each from the United States (with Canada), Norway, Sweden, and Denmark, and one each from Finland and the Netherlands.

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MALAYSIA APPOINTS LUTHERAN  
TO EMBASSY IN BANGKOK

18 September 1964

BANGKOK, Thailand -- A prominent Asian Lutheran layman, V. D. Pitchai Pillai, has become a diplomatic officer in the embassy of Malaysia here.

Previously the state information officer in Penang, Malaysia, he has been named to a three-year term here as second secretary and information attaché.

Born 50 years ago in India's Tamil country, he has led the Tamil Lutherans of Malaysia in persuading the Church of Sweden Mission to help them develop a strong church life in their adopted homeland.

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LUTHERANS DECLINE TO JOIN  
NORWEGIAN FREE CHURCH COUNCIL

18 September 1964

MELØY, Norway -- The Evangelical Lutheran Free Church of Norway decided at its annual synod meeting here that it could not form part of a council of free Churches in accordance with regulations that have been proposed.

Delegates rather asked the synodical board to inquire into the possibility of setting up a joint council with the national Lutheran Church to deal with questions of mutual interest.

Fear was expressed here that the establishment of a Norwegian Free Church Council (Frikirkeråd) might easily contribute to the development of a front between the Free Church and the national Church of Norway.

It was argued that since the 19,000-member Free Church has a Lutheran doctrinal basis, and confessional as well as Scriptural yardsticks have to be applied to many practical matters, participation in such a Free Church Council would appear unnatural and difficult.

However, the synod recognized the need for the different free Churches to work together in affairs of a practical church character in which they have a common interest.

At its Meløy meeting, held in August, the synod also re-elected the Rev. Jens Lund Andersen of Oslo as its president.

It further approved a proposal to set up in Oslo a new "Lutheran Bible and Congregation Seminary" (Luthersk Bibel- og Menighetsseminar) for training religion teachers and other church workers. Its opening is scheduled for 1965.

The curriculum of the seminary is so designed as to qualify its students to take the examinations of the University of Oslo for religion teachers in the schools.

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LUTHERAN HOUR RESPONSE SETS  
RECORD FOR MANILA STATION

18 September 1964

MANILA, Philippines -- Initial broadcast of a new Lutheran Hour program brought the largest audience response in the 20-year history of Radio Station DZRH here.

Called "May Ningning Ang Buhay" (There is beauty in life that makes it worth living), the Tagalog-language dramatic program is written and directed by Dr. Kigaya Perez, president of the Philippine Women Writers Association, who is a Lutheran.

The program episodes are planned by a radio committee composed of Manila area members of the Lutheran Church in the Philippines, a Missouri Synod-related body. Professional radio talent is employed in production.

(MORE)

Aim of the weekly program is to reach persons who do not normally listen to a religious broadcast. It is hoped the dramatic format will provide listener appeal and at the same time present a positive Christian message.

Listeners to the Tagalog Lutheran Hour drama are offered a gold lapel cross. The Lutheran Hour's Manila office received more than 500 requests for the emblem during the first week after the initial broadcast.

Anacleto E. Natividad, office manager, described the response as overwhelming.

"We recognize," he said, "that the gold cross is an attractive offer, but what the responses really tell us is that many people are listening. Those who write in become potential students in our Bible correspondence courses."

The Lutheran Hour is broadcast also in English and Ilocano over nine stations throughout the Philippine Islands. From Manila it is beamed by short-wave in ten languages to Japan, China, Indonesia and India.

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DANES TO HEAR BILLY GRAHAM  
NEXT MAY; BERLINERS IN 1966

18 September 1964

COPENHAGEN -- Dr. Billy Graham, world-famed American evangelist, will conduct crusades in Copenhagen in May 1965 and in West Berlin in October 1966.

Representatives of his evangelistic association have met with local groups in both cities to work out plans. Dr. Graham's Copenhagen meetings will be held in the Forum from May 9 to 16 next year, while the Berlin ones are to be in the Kongresshalle on Oct. 16-23, 1966.

In connection with his crusade here, the possibility was explored of arranging single meetings in Norway, Finland and Sweden around the same period.

Dr. Graham had a crusade in Berlin in 1960. According to one press report, "many Christian leaders believe that the time is now opportune for another large-scale gospel outreach" in that city.

It was reported that the Copenhagen meetings will be the only ones the evangelist will conduct outside the United States during 1965, in the belief that he should stay in his own country at that time and speak to his fellow Americans on the race situation.

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NEW GUINEA LEADERS RISE  
RAPIDLY FROM CANNIBALISM

18 September 1964

PORT MORESBY, New Guinea -- "Where are you from?"

The question was directed by Dr. A. C. Frerichs, a missionary of the American Lutheran Church, to Ugi Biritu, one of the Lutheran members of the House of Assembly, this country's new legislature.

They were conversing in Dr. Frerichs' home here during a reception for the 11 Lutherans among the 64 MHA's that make up New Guinea's first national representative governing body.

"I am from Kiseweroka in the Eastern Highlands," Mr. Biritu replied.

"Do you know," Dr. Frerichs asked, "that I was the first missionary in your village and that the morning I arrived there, your people had just finished eating a girl?"

The lawmaker's eyes dropped. He didn't say a word.

Actually, the incident that the missionary recalled had occurred more than 16 years ago, when Ugi Biritu was only a boy.

It was a damp foggy morning early in May, 1948, when Missionary Frerichs went into the village of Kiseweroka. The pit fire was still smoldering in the village square. After a little while the students with the missionary sized up the situation.

The villagers had eaten a girl the night before. The people seemed friendly enough and the missionary didn't see any reason to become alarmed. Two weeks were spent in the area, but not one cemetery was found.

The people said: "Our stomachs are our cemeteries. If you bury the dead, worms eat their bodies. But if you eat them, they are not lost. We stop crying after we have eaten our dead. Furthermore, human flesh is good, even better than pork."

A few months later, the missionary returned with Evangelists Sera and Gomal and stationed them in Kiseweroka. They built a house and began to learn the language of the people.

When the big chieftain died, his last will was: "Take my body into the deep jungle and eat me because my word was law in this village. I told you when to plant and when to fight. I had everything to say. By eating me, you will be able to carry on as you will receive strength from me."

Finally the evangelists gained the confidence of the people and began to tell them about a just and holy God. One night, like Nicodemus of old, a leader of the village came to Evangelist Sera with two sticks.

"Do you see these sticks?" he asked. "The notches on the one stick stand for all the affairs I've had with different women. The notches on the other represent all the people I've helped kill and eat. I know that this was wrong. What am I to do?"

(MORE)

Evangelist Sera pointed this cannibal to Christ, and he was saved that night. Later he was baptized together with many other villagers. A church was built and a congregation established.

Out of this changed community came Ugi Biritu to represent his people in the House of Assembly here. As they came together to begin deliberations, he and 12 other MHA's were seen at a Sunday morning service in Port Moresby's Good Shepherd Lutheran church.

Seven of them were baptized members of the Evangelical Lutheran Church of New Guinea, one of the Missouri Synod-related Wabag Lutheran Church.

That evening, all Protestant MHA's were invited to a special service in the same church to ask God's blessing on the new House of Assembly, scheduled to convene for the first time the next day.

It was after this service that the conversation took place which dramatized New Guinea's rapid rise from cannibalism to representative national government.

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LUTHERANS PLAN MINISTRY  
TO OLYMPIC PARTICIPANTS

18 September 1964

TOKYO -- Besides their regular Japanese-language worship schedule, Lutheran churches of Tokyo will hold services in at least five other languages for athletes and spectators at the Olympic Games here in October.

At four congregations of the Japan Evangelical Lutheran Church, services and other pastoral ministrations will be offered in accordance with the following plan:

Finnish, the Rev. Shogoro Ushimaru, Ikebukuro church; Norwegian, the Rev. Leif Salomonsen, Ichigaya church; Danish, the Rev. F. Leth-Larsen, same church; English, the Rev. Denki Honda, Tokyo church; German, the Rev. Masami Ishii, Musashino church.

This is the largest number of languages listed for any Protestant body on the official Olympic register. None of the six other bodies is cited for more than one language in addition to Japanese.

For its part, the Japan Mission of the Lutheran Church--Missouri Synod is making "get acquainted" plans for Lutherans at the Olympic Games. It has named an Olympic committee headed by the Rev. Ronald Astalos.

Plans for visitors include opportunities to meet mission personnel, to see the mission "at work," and to become acquainted with at least one Japanese family by visiting their home. Special fellowship meetings are also being arranged.

Other Lutheran religious activity among the Olympic visitors is also under consideration. A proposal has been made public in Norway to station a chaplain from that country--such as a seamen's pastor--in the Olympic village during the games, to serve his co-nationals among the athletes.

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U.S. YOUTH GROUP PLANS  
OVERSEAS WORK CAMPS

18 September 1964

PHILADELPHIA -- Youth of the Lutheran Church in America will have an opportunity to volunteer for overseas service through their Church's youth organization next year.

The Rev. Carl Manfred, executive secretary of the Luther League, official LCA youth auxiliary, said a work camp in Tanganyika is planned with a possibility of another to be organized in France. Both would be in the summer of 1965.

Pastor Manfred, who is also director of the LCA Commission on Youth Activities, said plans are underway to select four or five LCA leaguers to help with construction of a training center for young people and voluntary youth leaders in Northwestern Tanganyika.

The Canadian and U.S. volunteers will be joined by a similar group from the Church of Sweden and they all will work with Tanganyikan young people on the project.

Pastor Manfred also spoke of the possibility of a work camp in July 1965 in France. The proposed work, he said, would be on a parish house of a mission congregation at Pontault-Combault in the Paris suburbs.

Pastor Manfred reported that 227 leaguers participated in 15 work camps this summer in North America. These camps are group efforts to help persons, families, agencies or communities solve problems.

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NLC RADIO-TV DEPARTMENT  
TO CEASE OPERATIONS

18 September 1964

NEW YORK -- The National Lutheran Council's Department of Radio and Television will cease operations as of Dec. 31 after eight years of cooperative activity in broadcasting.

The Lutheran Church in America decided at its biennial convention in July to terminate its participation in the department at the close of 1964, leaving the American Lutheran Church as the only member. As there is no precedent for a single church body to carry on a regular area of work in the NLC, the departmental committee voted here to discontinue the agency.

The department was launched in 1956 by the four bodies that now comprise the ALC and by the Augustana Lutheran Church, now a part of the LCA.

For the past two years, the LCA has cooperated in the department to the extent of past participation by Augustana, but its future activities in those media will be centered in its own Commission on Press, Radio and Television.

However, the NLC's Division of Public Relations, of which the department has been a part, may assume certain consulting and coordinating functions in radio and television on behalf of the LCA and ALC, in line with its mandate to "publicize and interpret the faith, objectives and programs of the Lutheran Church" through the various media of communication.

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# DWM News Letter...

Department of World Mission

• Lutheran World Federation

No. 28 - issued five times per year  
September 1964

150 route de Ferney  
Geneva, Switzerland

Dear Friend and Co-Worker:

UPPSALA, SWEDEN

celebrated in  
July this year  
the 800th anniversary of the founding  
of the Archbishopric of Uppsala. Last  
month the 16th annual meeting of the  
LWF Commission on World Mission was  
held there. It was attended by approxi-  
mately 165 people from 24 countries  
representing nearly 70 churches and  
mission agencies. Participants spent  
eight busy days in study, discussion  
and practical planning. They heard and  
discussed three lectures dealing with  
Islam:

- A. Introduction to Modern Islam
- B. Survey of the Christian Mission  
to Muslim Peoples
- C. Problems and Practice in the  
Christian Approach to Islam

(Copies of these papers are available to  
readers of the Newsletter upon request).

A Committee on Islam presented concrete  
proposals for positive follow-up on the  
basic issues presented in the studies.  
The CWM meeting also:

- 1. Heard reports on and set forth pro-  
posals for continuation of the work  
begun at consultations held earlier  
this year on the Church and the  
Jewish People and the Healing Ministry  
in the Mission of the Church;
- 2. Expanded the 1964 - 1965 DWM writing  
competition to include poetry as well  
as short stories. (Full details a-  
vailable upon request);

- 3. Reviewed the progress of the LWF Com-  
munity Development Validation and  
Liaison Service (LWF/CDS) noting that  
since its establishment 2 1/2 years ago  
it has validated and found support  
for over 70 Community Development  
projects in Africa, Asia and Latin  
America worth some \$ 7,000,000;
- 4. Noted with particular appreciation  
the expansion of Radio Voice of the  
Gospel and the increase in number of  
area studios. These studios have been  
compared by an African to "kitchens  
where the food is prepared" and the  
station to "the dining room table  
where the food is spread for eating";
- 5. Approved a total of some 40 projects  
of assistance to the churches in  
Africa and Asia for the 1965 program;
- 6. Authorized the appointment of a con-  
sultant to the churches in the field  
of Christian Education Curricula;
- 7. Requested DWM to carry out a study of  
possibilities for more effective work  
in mass communication in the Far East;
- 8. Accepted the invitation of the Lutheran  
Church in Jordan to hold the 1965 CWM  
meeting in Jerusalem, and set up the  
following schedule for the meeting:

April 26-27 RVOG Board of Directors  
April 28-29 Pre-CWM Committees  
April 29 evening -  
May 6 noon Full CWM Meeting

THE BONUS

in this Newsletter  
is the 1964 Annual  
Report of DWM Director Dr. Arne Sovik.  
Its presentation at Uppsala stimulated  
a lively discussion particularly on the  
matter of mission agency-church relationships.  
The report will repay careful  
reading.

LATIN AMERICA

has moved significantly to the forefront in ecumenical thinking through recognition by Protestants and Roman Catholics of the fact that neither can reckon without the other in carrying out its mission on that continent. There are emerging the first signs of an awareness of and, hopefully, even "respect for each others' presence and judgments on the Latin American scene!" In January this year eight Protestants were guest participants in a Catholic Inter-American Conference. One of the papers presented at the conference is summarized below as presented by D.S. Green in a paper read to the WCC Latin America Working Party.

We believe much of this material can be applied to your situation and your church, even though it was prepared by Roman Catholics for Roman Catholics. Here it is:

"Ten subjects were covered as necessities in the enormous and complex task of vitalizing the Church in Latin America:

1. Creating "family" (community), rather than organization. The best of organizations is never of itself Church, nor will it cause Church. The effort must be made to create spiritual family - warm, intimate, loving, self-sacrificial. Once formed, "family" will find its own structure, perhaps heretofore undreamed of structures.

2. Building "Church", rather than schools or even churches. The essence of Church is Community of people in Christ. There is a noticeable lack of Christian community in Latin America today -- a lack which thousands of schools, hospitals, or temples will not fill. A building, if it is not the expression of the faith, love, and unity of a Christian community, is merely an empty, meaningless symbol. It would be tragic to add more such symbols to a land already plagued by innumerable symbols.
3. Forming social, rather than merely individual conscience. The world is fast going collective and is strongly reacting to individualism. Will it be Jesus, Paul or John XXIII or Marx, Lenin and Castro who form that conscience?
4. Forming a Saintly People and not merely Saints. We shall be judged as members of a family, not solely as individuals . . .
5. Forming a Committed, not merely a Knowledgeable people. Our catechetical and preaching methods in the past have too much concentrated on informing people rather than forming them. (The need of "commitment", incidentally, was sounded by any number of the speakers. A few indicated some insight into the dynamics of the evangelical sense of commitment.)
6. Focusing the Sacraments as encounters with Christ rather than as statistical reception. Mere reception of the sacraments, in the light of the condition of the Church in Latin America, would be useless, if not harmful. If necessary, for a time, the number of people frequenting the sacraments should be reduced

to those who approach them as encounters with Christ, their leader in the battle for Latin America, and as a renewal of commitment to Christ in community.

7. Striving for fulfillment of the law and not mere observance. The legalistic, minimal preaching of the law has seriously harmed the Christian dynamic in Latin America. The proper Christian attitude should be one of fulfillment. The true Christian does more in charity than the law requires. Such a standard might possibly reduce, for a time, the number of practicing Catholics, but it would create a dynamic image of Christ in His Church in Latin America.
8. Forming Christians in Society, not members of Christian Societies. Latin America is moving irrevocably toward a pluralistic culture. The Church's preaching in the past has been tied to a unique Catholic culture. Lest the Church become just another interesting relic, it must change its posture and institutions. The Church is no more the end than it is the founder -- but rather the way. We should aim at forming Christians in society -- in political parties, in universities, in professions, in unions, etc., rather than Catholic universities, Catholic unions, etc.
9. Projecting the faith not merely protecting it. The Church must be the leaven, the salt, the light that shines brighter than all the rest.
10. Seeking the Truth rather than claiming it. Priests are desperately needed, but not an occupation force. The Latin American Church can, with

difficulty, re-establish itself -- principally by itself. Help is needed, but not to be sent indiscriminately.

The priest going to Latin America should be:

A catalyst -- not the substance of a change;

A thought provoker -- rather than a mere teacher;

A revolutionary -- not a modernizer (Many of the Church's institutions in Latin America are not only antiquated but irrelevant; the innovator is needed; not just the renovator; the goal must be not to renovate the Church inherited from 16th Century Spain and Portugal, but rather to produce the new Latin American Church of the 20th Century);

A discoverer rather than an administrator (there is little or nothing to administrate in much of Latin America but dead or dying institutions; on the other hand the expression of the People of God in Latin America has yet to be found);

A brother rather than a father in the Christian family;

A man of divine rather than of ecclesiastical faith (the need is not for men who believe in the methods and institutions of the Church -- even in the sacraments themselves as automatic responses -- rather, the need is for men of divine faith: the man who deeply and unreservedly believes in the creative force of the Word of God he preaches; faith that the Word, left completely free, will create a sun and a moon and stars -- in short, a new world, a new People of God);

A creator of liturgy rather than a mere performer: using both the traditional forms and biblical language, the priest must create a liturgy that expresses the great mystery of modern incarnation, as it unfolds in the community. He who merely performs a set liturgy expresses someone else's growth and experience in Christ but not that of his own community. He is the lover reading from a book of verse, but not speaking from the heart."

A recent meeting of Roman Catholic Church leaders in the US stated that the church in Latin America needs 100,000 new priests and have called on the Bishops of the US to send a "tithe" of their personnel to Latin America!

Yours in Christ,

Arne Sovik  
Ruben Pedersen

The Lutheran World Federation  
Commission on World Mission  
16th Annual Meeting  
August 16-23, 1964  
Uppsala, Sweden

REPORT OF THE DIRECTOR - 1964

The Director's report has often been the vehicle by which we on the staff have brought before you some of our concerns, hopes and personal opinions. This year it is given to an almost completely new Commission, and for this reason it is fitting that it provide more of a comprehensive factual statement of what has gone on in the year's work than usual.

Helsinki made a number of proposals for change in LWF structure. The consequences are not very apparent yet except in the handling of our financial affairs, where in the interest of coordination a new and somewhat more complex procedure is being adopted. The new procedure will require CWM to meet from 1965 on in the spring. While this may make for some difficulties in the churches we work with in the preparation of budgets, it should not, I hope, affect the attendance at our meeting.

More significant perhaps is the emphasis given to the word "global" in Helsinki's description of the functions of the LWF. If this emphasis is to be firmly interpreted it will commit CWM to a much broader concern than it now has -- to mission on six continents -- and will tie together (in their relation to the LWF at any rate) those agencies of our member churches all over the world dealing with "home" and overseas missions.

The work, as it has been carried out this last year, has included four general categories of activity: consultation, study, financial and personal aid, and project administration.

The most important consultative opportunity is provided by the meeting of CWM. We are agreeably surprised this year to note that the number of consultants (not including Commissioners, staff, etc.) at the 1964 CWM meeting will not be far below the record number of about 135 at last year's meeting. There will be a greater number of committees than ever. For some years the need has been felt for Lutherans to look more closely at the Muslim world with which, particularly in Africa, we are coming increasingly into contact, but to which we have in the past given relatively little attention. Our special lectures will deal with this issue.

More limited consultations have also occurred. In our Agenda there is reference to and the findings of two very important and timely specialized consultations. The one on "The Church and the Jewish People" was held at the specific commission of the LWF Executive Committee. Its findings include recommendations for action by CWM, the Commission on World Service, and the Executive Committee, and for further work.

The Consultation on the Healing Ministry was held in cooperation with WCC/DWME, and provided an excellent example of the kind of cooperation that can take place among ecumenical organizations. This was a "six-continent" consultation; what it said was no less important to the older than to the younger churches. It is to be hoped that it will be taken seriously.

Preparation is now in process for the coming Asian and African Lutheran Conferences. The first will take place in October 1964, in Ranchi, India; the second in Addis Ababa a year from October. All of these conferences have required a great deal of preparatory work.

Staff has taken part in many other consultations and meetings as a part of the work . . . In all since we last met one or more members of the Department have made visits for purposes of consultation, meetings and personal contacts in 29 countries. This seems an extraordinary number, and it may not happen every year. This year we have been joined by two new staff members, whose ability immediately to take a very active and useful part in the work has been enhanced by considerable travels. Pastor Manfred Lundgren and Pastor Yoshiro Ishida have come to us with rich experience and the kind of ability that has made them valued leaders of the churches in which they have worked before. The assignment of Mr. Lundgren and Mr. Ishida as secretaries for Africa and Asia respectively will make it increasingly possible for the associate director and myself to carry responsibility for matters not geographically limited.

We have been blessed in Geneva with a very large number of visitors, some of whom came to discuss particular problems, and others to help us in our work or for general purposes. It is of very great value to be located in the same building as the WCC, for it makes possible mutual consultation and assistance with a minimum of effort.

Consultation by correspondence is of course another important aspect of our work. We have been able to provide information and to obtain it when we don't have it for many correspondents who write on everything from church constitutional practice to the name and home of a retired missionary.

I should like to digress here for a moment to note one or two of the issues that, because they come up again and again in our consultations, seem to us to be of particularly serious concern in the life and work of the churches and missions.

One is that of the relation between churches and missions. For years we have all been concerned about the development of a healthy relationship between the indigenous churches and their partner agencies, the missions. The term "partnership in mission" is now many years old. But the fact is that we seem not yet to have learned what it means. The place of the mission was once dominant and the missionaries unassailable. The societies often reminded one of hens clucking over their chicks, and indeed liked to think of themselves in the dangerous figure of "mother".

Today, on the other hand, there are missionary agencies that tend to regard themselves as simply providers of money and people to the younger churches, because they are so concerned -- and rightly -- about the autonomy of these churches. And some younger churches look upon their missionary partners as so many servants, to be used or ignored or sent home at will . . .

Two facts are to be kept in mind. One is that there is inevitably and inescapably going to be difficulty in the anomalous situation in which the "younger" churches find themselves, living with a group of foreigners among them, usually in positions of considerable influence. The other is that there is no perfect way of organization which will resolve these problems. Men are always searching for systems that will make it unnecessary for them to be good - and always unsuccessfully.

Four things are necessary. First, there is a need for the Spirit's cleansing in all of us, that we constantly pray: "Lord, revive and cleanse thy church, beginning with me." Second, we must really recognize that the enterprise is a partnership. The mission agency cannot yield its responsibility for use of its resources without question to the Asian or African church any more than the younger church can leave the responsibility to the mission or missionaries. D.T. Niles has referred to this recently as the "abdication of missionary responsibility". Third, it is necessary that continuing adaptation in structure be made to meet a constantly changing relationship and situation. Fourth, and perhaps most important, we all need a renewal of our sense of mission. A recent visitor to Geneva, on his way through after a long tour of Asia and Africa, told us he was disturbed about two things. One was a feeling that missionaries tended to see themselves as engaged in a profession instead of a crusade. The other was the sense that the younger churches had a declining sense of mission among their people. I wonder if the key in mission-church relations on the field, the key to real partnership, does not lie precisely here: in the renewal of a sense of calling. Partners only get along when they are engaged in a common task that enables them to forget questions of prestige and rank and priority. If we concentrate on the missions around us yet to be brought to the throne of Christ the paltry question of who has authority over whom will recede to the obscure corner it should occupy in the Christian mind. One is our master -- we are all brethren.

There is another practical matter as well that concerns us, and that is the situation in the matter of financial assistance to the churches from outside. That the needs continue to mount is easy to understand and can be justified in many cases. But are we not failing on the side both of giving and receiving? By and large the churches that are placing increasing requests for help before European and American Christians are not getting their own members to bring up their giving as well. In fact there is evidence that in some churches, although the standard of living is rising, the per capita giving is falling. We talk stewardship but do nothing really about it. Part of

the reason for this is questionable help from abroad. One wonders if we ought not to be very serious about our giving by observing two rules. One, that no help is given that does not call for increased giving locally. The big foundations long ago learned about pump-priming grants -- churches and missions do far too little of it. The other is that no "special gifts" for projects or work that is neither budgetted nor planned for nor coordinated be given. Again and again one hears of impulsive and hasty grants being given as a result of some personal contact or inspiration, while budgetted work goes hungry. This haphazard and sometimes semi-secret giving may seem compassionate -- fact it is often irresponsible.

For many years absolute self-support was regarded as the goal. In the present situation that seems to be in some cases neither a possibility nor an ideal, if it means too great a curtailment of effectiveness in the work. But we must beware of assistance that actually weakens the will to give of local Christians -- and of any idea that the younger churches are exercising adequately good stewardship. I have yet to visit one country whose Christians could not without undue strain give two or three times what they do give to the work of their church. I have yet to find any church whose members have been impoverished by their church contributions, or where increased giving has not proved a blessing.

The record of our work on studies is neither as thorough-going nor as active as we should like to see. We do collect information of a number of different kinds. Our files of statistics on Lutheran work in Asia and Africa now cover a decade and are the most complete to be found anywhere . . . . We are beginning work on the editing of a study on the Lutheran positions on forms of church leadership, from bishops to church presidents and superintendents. This piece of work, I regret to say, has for various reasons been delayed, and will likely not appear before 1966 . . . .

The program of financial and personal assistance to churches and missions has been of important help in many parts of the world, and we acknowledge with real appreciation the generous contributions of our churches in America and Europe that have made it possible.

In recent years we have provided foreign teaching and medical personnel only to the Batak Church. This year, we have provided a member of staff also to the Gossner Church in India. The Rev. C.G. Schmidt, a member of our member church in Australia, began work as a youth and welfare worker in Ranchi in February. Staff in Indonesia numbers six men.

Financial help is provided much more widely and takes many forms: capital grants for buildings and equipment, operating subsidies to churches and missions

having special needs, assistance to various kinds of training and evangelistic ministries. Certain churches depend on us for regular annual grants. Others present requests for special projects that are required for the life and mission of the church. Our total expenditures for this kind of work will come to about \$ 700,000 in 1964, slightly more than in 1963.

A special kind of assistance is being given to the South African churches in 1964 and 1965. Dr. Florin, who resigned from the DWM staff after two and a half good years with us, began in January a two-year study in depth of the life and mission of the Lutheran churches in South Africa.

It should be noted that our program of grants does not include the very large assistance mediated by the LWF for medical, agricultural, educational and other community development projects of the churches. A report on the LWF Community Development Service, jointly operated by three LWF units, will be made elsewhere. Although this community development work scarcely shows on the budget, it has required a very considerable amount of staff time. Thanks to generous donors and careful work a great deal of good has been done by this program. The service of the churches to their communities is growing every year -- and making increasing demands on their resources of people and finances.

The Commission has undertaken in recent years an increasing number of tasks that require its service as agent, that serve all the churches in the area. The cost of this kind of work, including the cost of the consultations I have mentioned above, will come to about \$ 400,000 this year, again somewhat more than in 1963. The largest single item by far on our whole list is the cost of RVOG in Addis Ababa. As most will recall the radio station is governed by a special board, a sort of subsidiary of CWM, but its budget is raised by CWM. Construction of the last antenna system will be completed this year. But requirements for operating expenses continue to mount. Fortunately the amounts of designated grants for the station are growing slowly. Yet this year they cover only half of the operating costs, the LWF's share of which will come to nearly \$ 300,000 in 1964.

The DWM scholarship program carries in 1964 both the highest budget (\$40,000) and the highest number of students on the current list (42) of any year to date. In many cases our grants are supplementary to assistance given by a missionary agency. We are eager to see the development of institutions in Asia and Africa that will make it less often necessary to send students farther away to study; but these seem to develop less rapidly than the desire and need in the churches for more highly educated leadership.

A minor task has been to channel gifts of theological literature to the seminaries of Asia and Africa and Latin America as well. Otherwise CWM's contribution to meeting the enormous problems of Christian literature for the younger churches has been very limited indeed. The prospect of assistance

coming through the World Council's newly established Christian Literature Fund is heartening; but it does not absolve us of a sense of responsibility for this area of work. God willing (and that will be evidenced by the availability of human and financial resources) this is a field in which we should become more active.

It has been a pleasure this year to work in good fellowship within the Department, the LWF staff as a whole, and with our member churches and associated mission agencies. Our relationship with other agencies and groups within the ecumenical movement have been most cordial and helpful. If there have been suggestions that the LWF and this Commission in particular has hindered the movement of unity of the churches, there have been counter arguments that we have been too ecumenically oriented. Being fired at from both sides has in its way been a reassuring situation. In Geneva in October and in Bangkok in February staff took part in meetings called to discuss the significance of world confessional bodies in the life of the younger churches.

We were surprised some weeks ago to receive a letter (from an unkown writer) addressed to the LWF "Department of World Machine". We have often felt we were operating a treadmill, never catching up and never getting "over the hump". But we try, and we hope with some success, to carry on our work not as a machine but as people working with people, in the greatest task that God has given Christians, to make His power and His love known in **the world**.

Arne Sovik  
Director

LWF



LWB

# information

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LWF EXECUTIVE UNIT PLANS  
1965 MEETING IN TANGANYIKA

9 September 1964

REYKJAVIK, Iceland -- Next year for the first time, the Executive Committee of the Lutheran World Federation will hold its annual meeting in Africa, it decided here on Sept. 4.

The 1965 meeting will take place in Tanganyika from June 14 to 19, in response to an invitation extended by the committee's third vice-president, Bishop Stafano P. Moshi, head of the Evangelical Lutheran Church in Tanganyika.

For its 1967 meeting, the committee accepted an invitation presented by Dr. Earl J. Treusch, executive director of the Canadian Lutheran Council, to make Ottawa the site. The occasion will be Canada's celebration of its centenary. The place of the 1966 meeting has not yet been settled.

SIX LUTHERAN GROUPS  
GRANTED LWF AFFILIATION

9 September 1964

REYKJAVIK, Iceland -- Membership applications from two Lutheran Churches in Rumania and one in Tanganyika were approved by the Executive Committee of the Lutheran World Federation at its annual meeting here on Sept. 4.

In addition, the committee granted the status of "recognized congregations" to single Lutheran parishes in Brussels, Belgium; Mexico City, and Guayaquil, Ecuador.

Acceptance of the three new member Churches, in accordance with the LWF Constitution, will be effective after one year if, in the meantime, not more than one-third of the present member Churches communicate an objection.

Reception of all six Lutheran groups would mean that the federation would have 70 member Churches and 12 recognized congregations in 42 countries.

The Rumanian Churches are the 184,000-member Evangelical Church of the Augsburg Confession, a German-speaking body, and the 32,000-member Evangelical Synodal-Presbyterian Church of the Augsburg Confession, a Hungarian one.

In approving admission of the 400,000-member Evangelical Lutheran Church in Tanganyika, the LWF actually sustains a net loss of five in its membership roll. The Church was formed last year by the union of that country's seven Lutheran Churches, of which six were members of the federation.

The 250-member Holy Trinity Evangelical Lutheran church of Brussels is the first congregation outside South America to be given recognized status by the LWF.

Until now, such status has been accorded to provide a kind of relationship with Lutheran congregations in countries where the federation had no member Church.

However, precedent has been broken in this respect as far as the 3,620-member German-speaking Lutheran church of Mexico City is concerned, since the Mexican Lutheran Church, a Spanish-speaking body, is already an LWF member.

The third new "recognized congregation" is the 400-member Our Savior's Lutheran church in Guayaquil. It was originally part of the Lutheran congregation in Quito, Ecuador, which was granted recognized status in 1957. However, it was recently reorganized as an independent congregation and asked for separate recognition.

FEDERATION TO ORGANIZE  
OVERSEAS WORKERS' SERVICE

9 September 1964

REYKJAVIK, Iceland -- Organization of a liaison service to help church agencies in the recruitment and placement of overseas volunteer and short-term workers was authorized by the Lutheran World Federation's Executive Committee here on Sept. 3.

The service is to be a joint agency of the federation's Commissions on World Mission and World Service, along the lines of their Community Development Service established 2 1/2 years ago. Sponsorship of the CDS now is shared also by the Commission on Latin America.

According to its charter, the workers' service would engage in the following activities, among others:

- (1) "Procuring and channeling information regarding the availability of qualified and selected volunteer and short-term workers to potential areas of need or church-related projects using such personnel."
- (2) "Receiving, processing and forwarding applications for volunteer and short-term workers to supplying agencies."
- (3) "Facilitating bilateral arrangements between sending and receiving agencies, coupled with requisite counselling where deemed appropriate."
- (4) "Advising upon request the national committees and member Churches on criteria and orientation for candidates."

The CDS, for its part, informed the Executive Committee that it had approved 30 new projects and submitted them to donor agencies since last year's Helsinki Assembly. This brought to 64 the total projects it has validated since its establishment in 1961.

Its two major donor agencies are the "Bread for the World" organization of the German Evangelical Churches and "Lutherhjälpen" of the federation's Swedish National Committee. The 64 projects will together cost \$7,335,213, the CDS reported. They are located in 16 countries of Africa, Asia, Latin America and Oceania (New Guinea).

Of the 64 projects, 33 were reported to be "well under way," and 13 others in various stages of construction. They concern literacy campaigns, vocational training, social and community centers, medical and agricultural programs.

LWF VOTES TO APPOINT  
SOCIAL AFFAIRS SECRETARY

9 September 1964

REYKJAVIK, Iceland -- Establishment of a staff position within the Lutheran World Federation's Department of World Service to deal with social affairs was authorized by the LWF Executive Committee here on Sept. 2.

Stated functions of the new secretary for social affairs are:

"(1) (To) establish and maintain liaison with boards, commissions or other appropriate offices of member Churches of the LWF which carry responsibility for social welfare, social action or inner missions.

"(2) In close cooperation and consultation with member Churches of the LWF and their appropriate offices, (to) develop programs of study and survey in such areas as (1) the Church in contemporary society as it manifests itself in the dual roles of social service and action in social policy, (b) evaluation of present and emerging new forms of service, (c) analysis of social factors in contemporary society with due regard to political, economic and other relevant circumstances.

"(3) (To) serve as an office of information and liaison in the field of social affairs and inner mission for member Churches of the LWF and their appropriate offices.

"(4) Following clearance with any other LWF commission which may be concerned in each specific instance, to encourage the member Churches of the LWF to be of help to one another in the strengthening of the social mission of the Church through common studies by specialists in the field and the dissemination of literature and visual aids in the area of social welfare.

"(5) To act as an adviser regarding inter-church aid and service programs which involve social welfare patterns.

"(6) (To) sponsor the Lutheran World Conference on Social Responsibility to be held prior to the assemblies of the Lutheran World Federation. In making arrangements for these conferences, the Commission on World Service should plan its program in close consultation with the Sub-committee on International Affairs of the Executive Committee and LWF commissions concerned.

"(7) (To) develop a liaison with other ecumenical and relevant governmental, intergovernmental and voluntary organizations in the social welfare field."

Establishment of the post is a consequence of the federation's discontinuance of a former Commission on Inner Missions and assignment of its interests to the Commission on World Service. The new secretary's functions are similar to, but broader than, those of the former inner mission commission.

LWF BUDGETS FOR 1964  
TOTAL NEARLY \$5 MILLION

9 September 1964

REYKJAVIK, Iceland -- A new committee charged with coordinating all the various programs and budgets of the Lutheran World Federation--totaling nearly \$5 million--presented its first report to the LWF Executive Committee on Sept. 4.

Behind that report lay countless hours of staff work and consultations at federation headquarters in Geneva, plus a three-day Reykjavik meeting of the 10-member Coordinating Committee on Budget and Program just before the Executive Committee convened.

After receiving the committee's report, the Executive Committee approved terms of reference to govern its future work as well as a formula for calculating LWF membership fees and the commissions' contribution toward headquarters administration costs.

The 200-page composite budget and project list to which the coordinating committee gave attention during its meeting here proposed the following expenditures for essential services and specific projects during 1965:

World service, \$2,738,474; world mission, \$1,411,904; Latin America, \$296,512; theology, \$115,918; stewardship and evangelism, \$21,500; education, \$21,000; worship and spiritual life, \$11,000; interconfessional research, \$65,000; the general secretary's office, the information bureau, the quarterly *Lutheran World*, and the finance office, \$302,496.

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FRY ELECTED CHAIRMAN  
OF BROADCASTING SERVICE

9 September 1964

REYKJAVIK, Iceland -- Dr. Franklin Clark Fry of New York, head of the Lutheran Church in America and immediate past president of the Lutheran World Federation, has been elected board chairman of the LWF Broadcasting Service.

He succeeds Dr. Fredrik A. Schiottz of Minneapolis, head of the American Lutheran Church, who a year ago became president of the federation itself. Dr. Schiottz has been chairman of the LWF/BS Board of Directors since its establishment in 1960.

The broadcasting service owns and operates the 100-kilowatt short-wave Radio Voice of the Gospel in Addis Ababa, Ethiopia, which broadcasts in 14 languages to all parts of Africa, the Middle East and southern Asia.

Dr. Fry's election took effect on Sept. 3 when the LWF Executive Committee approved here a recommendation that a new seat in the board of the broadcasting service be provided for an Executive Committee representative and that he be named to this seat.

The recommendation was made by the LWF officers and supported by the Commission on World Mission and the LWF/BS board itself.

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BRAZILIAN CHURCHMAN HEADS  
LATIN AMERICA COMMISSION

9 September 1964

REYKJAVIK, Iceland -- Dr. Ernesto Schlieper, president of the Evangelical Church of Lutheran Confession in Brazil and director of its theological faculty in Sao Leopoldo, is the chairman of the Lutheran World Federation's new Commission on Latin America.

He was elected here on Sept. 4 by the federation's Executive Committee, of which he has been a member since 1957. He was also a member of the LWF's former Committee on Latin America, whose work will be taken over by the new commission, according to an Executive Committee action taken here earlier.

Six other members were appointed to serve on the commission with Dr. Schlieper:

Dr. Stewart W. Herman, president of the Lutheran School of Theology in Chicago, former director of the LWF Committee on Latin America; Bishop Friedrich Hübner of Kiel, Bishop of Helstein in the Lutheran Church of Schleswig-Holstein; the Rev. **Ake** Kastlund of Stockholm, director of the Swedish National Committee of the LWF.

Also, Prof. Gustavo D. Rodriguez of Bogotá, executive secretary of the Colombian Bible Society and director of schools of the Lutheran Church--Colombian Synod; Dr. Earl J. Treusch of Winnipeg (Manitoba), executive director of the Canadian Lutheran Council; and Oscar Zimmer of Santiago, president of the Evangelical Academy of Chile and a member of the Synodical Council of the Evangelical Lutheran Church in Chile.

Not only Dr. Schlieper, but also Dr. Herman, Bishop Hübner, Pastor Kastlund and Dr. Treusch were serving on the Committee on Latin America at the time of its dissolution to form the new commission.

Acting director of the work which comes under the new commission is the Rev. Guido Tornquist, a Brazilian who has had his headquarters in Bogotá.

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NORWEGIAN PASTOR NAMED  
LWF STEWARDSHIP SECRETARY

9 September 1964

REYKJAVIK, Iceland -- Appointment of the Rev. Gunnar Østenstad of Bodø, Norway, as the Lutheran World Federation's secretary for stewardship and evangelism was approved by the LWF Executive Committee here on Sept. 3.

He will succeed the Rev. Jussi Sippola, who has held the post since November 1962. Pastor Sippola leaves the headquarters staff of the federation at the end of October to become executive secretary of the LWF National Committee in Finland, his home country.

Pastor Østenstad's Geneva appointment is to be for four years, beginning next Jan. 1. The 42-year-old Norwegian has been one of the pastors at the Cathedral of Bodø since 1956. Prior to that, he was for seven years a staff member of Kirkens Nødhjelp, the overseas aid agency of the Church of Norway.

According to a decision taken here by the Executive Committee, the new secretary will work under the supervision of the federation's Commission on Stewardship and Evangelism. Until now, the occupant of this office has been under the Commission on World Service.

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NEW COMMISSION ON WORSHIP  
REPORTS ON PROPOSED WORK

9 September 1964

REYKJAVIK, Iceland -- The tasks which the Lutheran World Federation's new Commission on Worship and Spiritual Life has laid out for itself in the coming years were outlined at the annual meeting here of the LWF Executive Committee.

Presenting the first report of the commission--which was set up by authorization of last year's Helsinki Assembly of the federation--was its chairman, Dr. Ján Michalko, who is dean of the Slovak Evangelical Theological Faculty in Bratislava, Czechoslovakia.

He informed the Executive Committee that the commission's theological study of worship and spiritual life in the initial period of its activity will center around the theme "The Healing of the Individual and Society."

The commission met in Bratislava in August to make the plans which were reported here. It was the first time any LWF commission had met in Czechoslovakia.

General lines of work which the six-member unit intends to follow, Professor Michalko said, are these:

--Exchange of ideas and materials among member Churches with the purpose of helping congregations and individuals to participate in a vital way in the Body of Christ.

--Encouragement and undertaking of study and research into the theological foundations of worship and spiritual life, especially the role of the Holy Spirit in this sphere.

--Promotion of Lutheran contributions to the international movement for renewal of worship and spiritual life.

--Publication of papers and studies of special importance in the area of worship and spiritual life.

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## How Do They Affect Us?

### VATICAN COUNCIL RESULTS

by Vilmos Vajta

There are two questions, I assume, which are of basic importance for any evaluation of the Vatican Council. In this report I shall address myself to them and try to find some answers which may be of value when we face the new situation created by this council. The first question is: "What is the importance of the council for the Roman Catholic Church itself?" Certainly this question will be raised primarily by Roman Catholics. Nevertheless, our own attitude toward the Roman Church in the future will basically depend on what we ourselves can say in this regard. The second question is: "What are the implications of the council for us as the Church of the Reformation?" This council will not bypass our churches. On the contrary, it will challenge them. We had better face the question from the beginning. Let me attempt to raise these two questions and to indicate some answers which may help us forward.

What is the importance of the council for the Catholic Church itself? Some people, even in responsible positions, will say: "Everything in the Roman Church remains unchanged." There are many arguments which can support this answer. The Catholic Church can never change any of its dogmas. There may be a difference of opinion concerning whether there is a dogmatic definition on one or another issue. But if it is clear that such a definition exists, the matter is decided. Thus the infallibility of the Pope as the clear definition of the First Vatican Council cannot be challenged. Any of the

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Dr. Vajta, for 11 years director of the Department of Theology of the Lutheran World Federation and since September 1 the research professor of the Lutheran Foundation for Inter-Confessional Research at Strasbourg, France, is one of the federation's delegate observers at the Second Vatican Council. This is his report presented in September to the meeting of the federation's Executive Committee in Reykjavik, Iceland.

present council decisions will reaffirm this according to the pledge which the council fathers have taken at the beginning of the session. The same is true about the mariological pronouncements. Even the doctrine of the sacrifice of the mass as finally defined by Trent is presupposed, in some formulations even repeated, by the constitution on the liturgy, which at present is the only real achievement of the two council sessions. (The pronouncement on mass media is hardly to become important.) Even with regard to practical questions, e. g. religious liberty or mixed marriages, the council has failed to show any intention to make basic changes.

All this can naturally nourish an attitude on our part which will help some people to remain unchanged themselves and take satisfaction from the fact that we are still right. They will continue to repeat the formulas of the 16th century concerning Roman Catholic doctrine and claim that the council has proved that the Reformation is right in its refusal. A recent visitor to an East European country has thus discovered with surprise how living and unchallenged the repetition of old formulas has been in that country. This is a situation which may not be quite general in the Lutheran churches, though spokesmen for the very same position are not too difficult to find. Their conclusion will therefore be that the old battle can continue with the same weapons as before.

Others will give the opposite answer and claim: "Everything in the Roman Church is questioned and will also be radically changed." Those who formulate such an embarrassing answer are naturally aware of the fact that the dogmas of the Catholic Church can never be changed. But they also know what an outstanding Roman Catholic theologian told me some years ago: "The Catholic Church can never change, but she can explain." This is exactly what is happening in the council today. A tremendous process of reinterpretation has been opened up by this council. Nobody will question the dogmas. Nevertheless there will continually be a battle to reintroduce new insights which can explain unchangeable dogmas in a new way. Thus the infallibility of the Pope is certainly reassured, but on the other hand the idea of the collegiality of the bishops as well as the infallibility of the Church as such is introduced in order to balance the promulgated doctrine of the First Vatican. There is an almost radical reeducation of the bishops by progressive theologians as to the correct interpretation of previous pronouncements of dogmas. One can hardly disregard the impact of a new theology upon the council fathers. If there was any hesitation as to the chances that such trends in contemporary theology would be accepted by the council, the happenings at the council sessions as well as the more informal conferences by "progressive" theologians while the council was in session made it undoubtedly clear that a new theological orientation will make a radical impact on all of the decisions of this council.

#### "The Council Will Find a Middle Way"

Which of these interpretations is right? Instead of accepting the one or the other, let me draw your attention to a third answer, which claims that the council will find a middle way between an unchangeable doctrinal position and a complete change in progressive terms. Pope Paul VI has shown that he is concerned to find this middle way. In the beginning and during the second session, he was often criticized as being hesitant to

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take clear decisions. I think this criticism was somewhat unjust. As a Pope he must be concerned with the whole Church and avoid lining up as a party man. His task was to let the council itself find its middle way. Even in his recent encyclical Ecclesiam Suam, the Pope is eager to underline the role of the council, which he will respect. It is evident that he will interfere only in order to find such a middle way but will not volunteer to help either the "conservatives" or the "progressives" to cheap victory. Even the decrees of the council will carry the marks of such middle-way compromise. Thus the council will certainly have for most Protestants a very unsatisfactory outcome as far as its pronouncements are concerned though at the same time there will be many signs of a development which will open new avenues for the dialogue.

One disturbing factor in my eyes seems to be the press coverage of the council. It is quite evident that--with the exception of some official ecclesiastical organs of the Roman Church--the press is in great sympathy with the progressive elements of the council. Its reporting thus most often concentrates on such positive aspects in connection with interventions in the debate in St. Peter's. Less interest is given to the outcome of the debate, which often will be very mediocre from the progressive point of view. One can understand that the daily press will spend less time in analyzing the outcome of the debate. Nevertheless, the promotional impact on world opinion should not be forgotten. It is partly due to this danger that far too optimistic expectations are often cherished among people. The results will certainly show a realistic middle way, which nevertheless will be important enough to be observed.

What are the implications of the council for us? Whatever the outcome of this council in details may be, one thing is evident before any conclusions, namely that it will greatly affect the life and doctrine of other Churches. It is therefore timely to ask what the concrete implications for us may become. In the first place, Reformation concerns are beginning to make an impact on the Catholic Church. This is evident both by listening to the debate in St. Peter's and in the constitution on the liturgy. A new scrutiny of the Bible has opened new perspectives in Roman Catholic theology. Certainly it is far from the acceptance of the principle sola scriptura. Nevertheless the discussion and outcome of the relation between Scripture and tradition has made it clear that a reinterpretation will give Scripture a different role than the traditional formula "Scripture and tradition" may indicate. Important also is the fact that theological research has opened up the treasury of the ancient Church, where concerns of the Reformation also have their origin. The gap between the early tradition and the Middle Ages has become more evident. It results in free acceptance of concerns which the Reformation itself brought into conscience.

The conclusion could therefore be that finally the Roman Church has begun to listen to the voice of the Reformation. It may be disappointing to find that this is not the case. The Catholic Church has found its way to "Reformation concerns" in some cases not by listening to the voice of the Reformation but by discovering the same sources as the Reformation itself. This is humiliating. We can by no means take the honor of the renewal in the Roman Church by boasting that this is what we always have taught. In some sense we are witnesses to a "failure of the Reformation" and ask why it was impossible to find avenues for the concerns of the

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Reformation at the time of the Reformation and during the following centuries if the Roman Catholic Church is willing to accept these concerns--certainly only in limited measure--today. This evidence may probably teach us something for future relations.

Protestant Doctrinal Positions Will Have to be Restated

It may be true that the definitions of dogmas can never change in the Roman Church. Practices can and will, as a result of this council, change tremendously. As an illustration, let me refer to two important council concerns: the constitution on the liturgy and the schemata De Ecclesia and De Oecumenismo. It is evident that the constitution on the liturgy has not changed the doctrine on the sacrifice of the mass. The conclusion that the situation since the Council in Trent remains unchanged must however be challenged on the basis of practices which this constitution introduces. We all remember the rejection of private masses by the Reformation and the demand for the presence of the congregation as well as participation in the Sacrament by eating and drinking. Now the council has decided to underline the importance of the communal character of each ritual act and to underline that each such act has its focus in the mass. For decades the liturgical movement within the Catholic Church has pleaded for frequent communion of the believer for the edification of the congregation. The private mass for the devotion and edification of the priest has definitely been put aside and communion has been given preference. Today it is with the consent and the warm recommendation of the council that such a development is promoted. Certainly private masses will continue in the Roman Church. But the point of orientation will be the communion mass of the congregation. A revolutionary development! If it can get the support in the dioceses, the practice itself will become a challenge of the defined dogma on the sacrifice of the mass, which in its present form is definitely deduced from the practice of private masses.

Facing this new development in communion practice, the old Protestant arguments will certainly need a restatement. The arguments of the 16th century will no longer suffice. The principle of the active participation of the congregation in the mass as in all liturgical exercises is also emphasized in the same decisions concerning the liturgy. For this purpose the preaching as an essential part of the mass--at least on Sundays and other festivals--is required. The introduction of the mother tongue into the celebration of the mass will enable an active participation. Occasional services (baptism, confirmation, marriage, burial of the dead, etc.) will be celebrated almost exclusively in the mother tongue. Hand in hand with this development will go the attempt to indigenize the liturgical tradition of the Roman Catholic Church especially in the younger churches of Asia and Africa. Do we realize that in this new situation the argument that everything is celebrated in a dead language will no longer hold? Are our congregations spiritually equipped to discover the difference in faith between a mass celebrated in the mother tongue in the Roman Church and a communion service of the Reformation tradition? Is not a tremendous theological task before us as well as one of parish education? Again let us warn that traditional weapons will no longer suffice in this changed theological and parish situation.

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My second illustration of changing practices refers to ecumenical relations. All of our Churches will be affected by the decisions of the council in this respect. The ecumenical movement has made its impact on the Catholic Church and an ecumenical offensive is already evident. On the one hand, it can be said that nothing has changed and nothing will be changed. The primacy of the Pope will again be restated, as was done in the recent papal encyclical Ecclesiam Suam. Nevertheless, practices will completely change. Not only has the Pope used many occasions to express his concern for the unity of the Church in words and deeds (his speeches at the council, his trip to Jerusalem and his recent encyclical are important stages in this process). The council decisions will open up doors for the engagement of Roman Catholic theologians in the ecumenical dialogue. Do we realize what it means when Rome suddenly makes its personal and theological resources available in the ecumenical context? It will not suffice to state that the primacy claim of the Pope is endangering a real dialogue. The question put before us will be what kind of concept do we have about the universality of the Church. How do we visualize a manifested unity on the world level? Are the Lutheran Churches satisfied with their present status of autonomous national Churches federated in the LWF, participating in the WCC, or do we really have a deeper concern for church unity, altar and pulpit fellowship and a worldwide manifestation of the common confession we claim to have? Are we going to demonstrate our common confession in a theological dialogue in which Rome as an interested outsider will play an important role? Are not our Churches also in this ecclesiological context forced to a rethinking of theological presupposition, which seem to dominate our present status? Is not the Lutheran Church primarily responsible to take the initiative with the Catholic Church?

This brings me to my last answer concerning the implications of the council for us. This answer can be formulated thus: Only a renewal in our Church can equip our Church to meet the new situation created by the council. Nothing less than a theological, homiletical, catechetical renewal is demanded in the present situation. We have far too long found comfort in the conviction that Rome remains unchanged. Now we are faced with the embarrassing fact that Rome has taken the risk of a renewal in its own ranks. Some Roman Catholics think with trembling about this risk of the council and even are deeply afraid that the council will betray the established traditions of their Church. Others think that this renewal of which the council has given undeniable signs is the only hope for the future. With regard to a renewal in our own Church, we probably will find the same attitudes. There are those who are scared by the appeal for a radical theological renewal and would like to win the battle by re-pristination of old positions. It is important to say that we face a new situation and that there is no other solution than the venture of faith in the Holy Spirit, Who renews the Church and leads it unto all truth by reminding it of Christ. Nobody can possess Him, not even the Church. We receive Him ever anew, being renewed by Him. The council is God's question to our Church. Nothing else than an obedient renewal in repentance and praise can respond to it.

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# information

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SCHIOTZ SUGGESTS GLOBAL  
INTER-CONFESIONAL CONSULTATION

8 September 1964

REYKJAVIK, Iceland -- Holding of a general international consultation to clear up the "considerable misunderstanding" about the role of confessional bodies like the Lutheran World Federation in the ecumenical world was suggested on Aug. 31 by the president of the LWF.

Dr. Fredrik A. Schiottz of Minneapolis, president of the American Lutheran Church, said the World Council of Churches might be asked to sponsor such a consultation.

Its purpose, he said in his presidential address at the opening of the annual LWF Executive Committee meeting here, would be "seeking a better understanding of what each (confessional) group is doing and what its objectives and plans may be."

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He noted that a meeting of this sort was organized in Geneva last October by the WCC, but that it was oriented "largely from the point of view of the Asian and African churches."

The LWF leader raised the question whether a "more broadly based" representative consultation on the matter might not also be desirable.

He also announced that the federation and its Executive Committee will be officially represented at LWF-sponsored continental Lutheran conferences in Asia this year and in Latin America and Africa in 1965.

Dr. Schioltz said the Bishop of Tranquebar, India, Dr. Rajah B. Manikam, head of the Tamil Evangelical Lutheran Church, will be the LWF representative at the conference in Ranchi, India, on Oct. 8-18 this year, while he himself will be at Lima, Peru, next July and at Addis Ababa, Ethiopia, in October 1965.

The Executive Committee began business sessions at the Saga Hotel after an opening service led by Dr. Schioltz in nearby Nes Church.

At the end of the service, welcome messages were given to the visiting churchmen by the head of the Church of Iceland, Bishop Sigurbjörn Einarsson, and the State Minister of Justice and Ecclesiastical Affairs, His Excellency Johann Hafstein.

The Icelandic primate characterized the meeting of church officials from so many countries as "unique in our history" as a Church and nation. He said his people would be the chief beneficiaries of the meeting.

He expressed gratitude for the \$10,300 grant received from Swedish Lutherans through the LWF Department of World Service this year for the erection in Reykjavik of a church in memory of the great Icelandic hymn writer Hallgrímur Pétursson.

This year marks the 350th anniversary of the birth of Pétursson, whom Bishop Einarsson called "the man who has meant more for our religious life than any other man."

In the new church still under construction, a service marking this anniversary was held this spring at which the President of Iceland, Asgeir Asgeirsson, preached the sermon.

Describing the first human settlement in Iceland, Bishop Einarsson said that "the first words spoken on Icelandic soil were words of prayer and praise to the crucified Christ." The settlers were medieval Irish monks.

The tiny Lutheran Cathedral of Reykjavik was crowded with worshippers on Aug. 30 as the Executive Committee members, other foreign visitors, and Icelandic church people assembled to receive Holy Communion together and hear a sermon by Dr. Franklin Clark Fry of New York, head of the Lutheran Church in America and immediate past president of the LWF.

At the service, which was broadcast by radio throughout Iceland, Dr. Fry reminded his hearers that Christians, whatever their nationality, are "citizens of heaven".

FIVE CONTINENTS REPRESENTED  
AT LWF MEETING IN ICELAND

8 September 1964

REYKJAVIK, Iceland -- The following members of the Lutheran World Federation's Executive Committee attended its annual meeting held here from Aug. 30 to Sept. 5:

PRESIDENT: Dr. Fredrik A. Schiottz of Minneapolis (Minnesota), president of the American Lutheran Church; FIRST VICE-PRESIDENT: Dr. Martti Simojoki, Archbishop of Turku, Primate of the Finnish Evangelical Lutheran Church; SECOND VICE-PRESIDENT: Dr. Andrzej Wantula of Warsaw, Bishop of the Evangelical Church of the Augsburg Confession in Poland; THIRD VICE-PRESIDENT: the Rt. Rev. Stefano R. Moshi, Bishop of the Lutheran Diocese of Northern Tanganyika, head of the Evangelical Lutheran Church in Tanganyika; TREASURER: Dr. Rudolf Weeber of Stuttgart, vice-president of the Board of the Evangelical Church in Württemberg, Germany.

OTHER MEMBERS: The Rt. Rev. Leonard Auala of Ondangua, South-West Africa, Bishop of the Evangelical Lutheran Ovambokavango Church; Dr. Fridtjov Birkeli, Bishop of Stavanger, Church of Norway; Dr. Hermann Dietzfelbinger of Munich, Bishop of the Evangelical Lutheran Church in Bavaria; Dr. Franklin Clark Fry of New York, president of the Lutheran Church in America; the Rt. Rev. Bo H. Giertz, Bishop of Gothenburg, Church of Sweden.

Also, Mr. Etienne Jung of Strasbourg, France, president of the Directorium, Church of the Augsburg Confession of Alsace and Lorraine; Dr. Friedrich-Wilhelm Krummacher of Greifswald, Bishop of the Evangelical Church of Pomerania; the Rt. Rev. Jens Leer Andersen of Copenhagen, Bishop of Elsinore, Evangelical Lutheran Church in Denmark; Dr. Hanns Lilje of Hannover, Bishop of the Evangelical Lutheran Church of Hannover and Presiding Bishop of the United Evangelical Lutheran Church of Germany; Dr. Rajah B. Manikam of Tiruchirappalli, India, Bishop of Tranquebar and head of the Tamil Evangelical Lutheran Church.

Also, Dr. Norman A. Menter of Berkley (Michigan), first vice-president of the American Lutheran Church and president of its Michigan District; Dr. Wolfgang Schanze of Weimar, senior executive (Oberkirchenrat) in the Evangelical Lutheran Church in Thuringia, Germany; Dr. Ernesto T. Schlieper of Sao Leopoldo, president of the Evangelical Church of Lutheran Confession in Brazil; Dr. Gerhard Silitonga of Djakarta, treasurer of the Indonesian Council of Churches.

Unable to attend was Dr. Clarence W. Sorensen, president of Augustana College in Rock Island (Illinois), USA.

Present as consultants were the chairmen of the federation's six commissions and its Committee on Latin America.

They are: (World Service) Dr. Paul C. Empie of New York, executive director of the National Lutheran Council (USA); (Education) Mr. Bjarne Hareide of Oslo, director of the Institute for Christian Education; (Latin America) Dr. Friedrich Hübner of Kiel, Germany, Bishop of Holstein in the Lutheran Church of Schleswig-Holstein; (theology) Dr. Mikko Juva, professor of church history at the University of Helsinki.

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Also, (World Mission) Dr. Heinrich Meyer of Lübeck, Germany, Bishop of the Lutheran Church in Lübeck; (Worship and Spiritual Life) Dr. Jan Michalko, dean of the Slovak Evangelical Theological Faculty in Bratislava, Czechoslovakia; (Stewardship and Evangelism) Dr. Herbert Reich of Hannover, director of the stewardship department in the Lutheran Church of Hannover.

Representatives of LWF national committees attending the meeting by invitation were:

ICELAND: Dr. Sigurbjörn Einarsson, Bishop of the host National Church of Iceland; the Rev. Ingolfur Astmarsson, secretary to the Bishop and chairman of the Icelandic National Committee; the Rev. Olafur Skulason, general secretary of the National Committee, and a number of other Icelandic church representatives.

CANADA: Dr. Earl J. Treusch of Winnipeg (Manitoba), executive director of the Canadian Lutheran Council.

DENMARK: the Rev. Henning Talman of Copenhagen, secretary of the Danish National Committee.

GERMANY: the Rev. Gottfried Klapper of Hannover, secretary of the German National Committee.

SWEDEN: the Rev. Ake Kastlund of Stockholm, director of the Swedish National Committee.

Also present by invitation was the chairman of the Lutheran Council of Great Britain, Dr. Jaak Taul of London, dean of the Estonian Lutheran Synod in that country.

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EXECUTIVE COMMITTEE DISCUSSES  
REVISED JUSTIFICATION STATEMENT

8 September 1964

REYKJAVIK, Iceland -- A statement on the justification of sinful man before God by faith in Christ which the Lutheran World Federation's Helsinki Assembly last year was unprepared to issue with its seal of approval was discussed here by the federation's Executive Committee on Sept. 1.

The committee was informed that the widely debated Assembly Document 75, slightly revised by the federation's Commission on Theology, will be distributed by LWF headquarters to member and non-member Churches and assembly participants. It is to be published also in a commission-sponsored book with explanatory material.

It was emphasized, however, that the document "should not be viewed as a systematic presentation of the common opinion of the LWF."

Dealing with a cardinal doctrine of the Reformation which all Lutheran churches subscribe, the statement failed to win acceptance as an assembly pronouncement last year after arousing a wide range of negative reactions.

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Some assembly participants opposed issuance of any theological document by the LWF on the ground that it would be misinterpreted as having "quasi-confessional authority" in world Lutheranism.

Others contended that it was not, as claimed, a correct summary of the Assembly's group discussions on the subject. Still others had objections to the structure, language or tone of the document.

It was explained that the commission studied all these negative reactions and made an editorial revision that involved changes in wording but not in the document's thought content.

The Helsinki Assembly, after rejecting several other proposed actions on Document 75, voted to remit it to the theological commission for "consideration, final formulation and publication."

In its report to the Executive Committee, the LWF Department of Theology said the post-Helsinki commission had accepted the suggestion of the pre-Helsinki one, endorsed by the Assembly itself, that its study theme during the period up to 1969 be "The Quest for True Humanity and the Lordship of Christ."

The President of Iceland, His Excellency Asgeir Asgeirsson, who is interested in theology, attended the session at which the theological reports were presented and discussed.

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LWF ENCYCLOPEDIA PROJECT  
SEEN NEARING COMPLETION

8 September 1964

REYKJAVIK, Iceland -- The Lutheran World Federation's Executive Committee heard here on Aug. 31 what was described as the last progress report on its biggest editorial project which has been under way since 1954.

The proposed 2000-page Lutheran Encyclopedia, its editor said in a written report, is now far enough along at the printer's that his own work is almost done.

Commenting on the report from the chair LWF President Fredrik A. Schiøtz said the publisher, Augsburg Publishing House in Minneapolis (Minnesota), USA, hopes to have the encyclopedia on the market by the end of next year.

Editor Julius Bodensieck of Dubuque (Iowa), who retired this spring as a professor at Wurzburg Theological Seminary, reported that by next summer "the editorial work should be completed."

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This, he said, includes "editing the remaining material, reading the galley proofs twice, selecting the illustrations, reading the page proofs, writing the folio headings, preparing the lists of contributors and translators, setting up the list of abbreviations etc., writing the preface . . . and preparing the many hundreds of vouchers for payment of the articles."

He added that the preface will be preceded by a foreword written by either Dr. Schiøtz or the LWF general secretary, Dr. Kurt Schmidt-Clausen.

More than 700 widely representative authors have contributed to the two-volume work, which will contain some 2,500 articles, in addition to numerous biographical sketches.

In presenting the beliefs and practices of the Lutheran churches of the world, the encyclopedia will have articles on such subjects as doctrine, ethics, church history, church organization and government, Christian education, worship, religious art, missions and welfare ministries.

Particular attention has been given to the younger churches and the churches in eastern Europe.

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LATIN AMERICA COMMISSION  
SET UP BY LWF LEADERS

8 September 1964

REYKJAVIK, Iceland -- Establishment of a new seven-member Commission on Latin American Affairs for the Lutheran World Federation was voted here on Sept. 1 by the LWF Executive Committee.

The commission is to assume oversight of the federation's \$ 300,000 work in Central and South America which has been conducted since 1952 by a committee constituted by six LWF national committees--those of Brazil, Canada, Germany, Norway, Sweden and the United States.

The action was taken on recommendation of the federation's officers. The question of the place of the Latin America work in the organizational structure of the LWF had been referred to the Executive Committee by last year's Helsinki Assembly.

In fulfilment of similar assembly referrals, the Executive Committee also approved here the establishment of a series of committees to serve in a variety of special interest areas. Continuation committees were authorized for women's work and student work--the former with five members and the latter with three.

In addition, three Executive Committee standing sub-committees were approved--one each for international affairs, public information, and investments. Each will have three regular members, and the first two will also have consultants.

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Also voted was the setting up of a staff working committee on scholarship and exchange to increase coordination and cooperation in carrying out the scholarship programs of different LWF departments.

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AUSTRALIAN NAMED TO HEAD  
LWF EDUCATION COMMISSION

8 September 1964

REYKJAVIK, Iceland -- Dr. Siegfried Hebart, principal of Immanuel Theological Seminary in North Adelaide, Australia, was elected chairman of the Lutheran World Federation's Commission on Education by the LWF Executive Committee meeting here on Sept. 2.

He succeeds Director Bjarne Hareide of the Institute for Christian Education in Oslo, who asked to be relieved after 13 years as chairman. Mr. Hareide continues, however, as a member of the eight-member commission.

The Executive Committee elected the head of the national Church of Iceland, Dr. Sigurbjörn Einarsson, a member of the federation's Commission on Worship and Spiritual Life, increasing that commission's membership to six.

Also elected by the committee were three members for its new Standing Sub-committee on International Affairs. Chairman of the new sub-committee is Bishop Hanns Lilje, head of the Evangelical Lutheran Church of Hannover, Germany.

The other two members are Archbishop Martti Simojoki, Primate of the Finnish Evangelical Lutheran Church, and Bishop Stefano R. Moshi, head of the Evangelical Lutheran Church in Tanganyika.

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"EMPHASIS SHIFT" REPORTED  
IN LWF SERVICE PROGRAM

8 September 1964

REYKJAVIK, Iceland -- Efforts of the Lutheran World Federation's Department of World Service to relieve acute human needs in different parts of the world have been undergoing "certain shifts in emphasis" lately, the LWF Executive Committee was told here on Sept. 2.

"In most instances, LWF/WS has been able to move away from mass distribution programs in material aid and is increasingly developing criteria related to the specific needs of individuals and assessed on the basis of sound social work concepts," reported the director of the department, Dr. Bruno Muetzelfeldt.

The world service department carries out a program of inter-church aid and global service to refugees and other needy people. It administers a \$2.7 million commission-planned budget plus several million more in special resources made available by outside agencies.

(MORE)

Dr. Muetzelfeldt said the possibilities provided by the availability of government-provided surplus commodities for community development "work projects" are constantly being explored.

"Our medical services also being adjusted to changing situations," the federation executive added.

"More and more," he pointed out, "LWF/WS seeks to relate its own services to government planning so that the supplementary contribution of Christian service may blend into a total pattern and strategy."

Dr. Muetzelfeldt said the long-range view that LWF/WS takes in its service programs "finds its most typical expression in our vocational training programs."

These, "more than any other phase of our activities in the welfare field, are an obvious 'investment' in the future of those whom we seek to serve," he stated.

L W F



L W B

# information

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## THEOLOGY SEEN CHALLENGED BY CHANGING HUMAN WORLD

18 August 1964

PULLACH, (West) Germany -- Christian theologians must be mindful that they are working "not only in a changing Church but also in a constantly changing world," the Lutheran World Federation's Commission on Theology was told here.

Theology needs to face the question whether the human being has changed, Prof. Mikko Juva of Finland said in his opening remarks as chairman of the commission at its annual meeting here.

If the answer is affirmative, added Dr. Juva, who is professor of church history at the University of Helsinki, theologians must find out what consequences this brings for the proclamation of the Gospel.

(MORE)

The commission's meeting at the all-German Lutheran Preachers' Seminary near Munich was its first since its new membership was named last year following the federation's Helsinki Assembly. The six-day meeting closed on Aug. 3.

Professor Juva, internationally known as assembly director of the 1963 Assembly, stressed that in the present "ecumenical era," the spiritual climate is characterized by a readiness to break out of confessional limitations in theological thought.

The theological work of the federation, he said, should therefore be regarded in the perspective of a service undertaken within the whole of Christendom. He expressed hope that the commission, under his leadership, would work to deepen its ecumenical relationships.

The Finnish church historian also emphasized the necessity of holding fast to the Church's past theological heritage, asserting that "there is no convincing theology without deep roots in tradition."

Dr. Vilmos Vajta, in his final report to the commission as director of the LWF Department of Theology, likewise stressed the ecumenical aspect of theology. The Hungarian-born Swedish theologian described three features which he considered as essential to an "ecumenical theology."

He said it must transcend geographical, linguistic and confessional boundaries, . . . take into account its relationship with the teachings of "the brothers and the fathers" in the historic Church, . . . and show concrete simplicity in the formulation of the basic, profound truths of the Christian faith.

Extending a greeting to the reconstituted commission on behalf of the leadership of the federation was Dr. Kurt Schmidt-Clausen, LWF general secretary.

Six of the eight commission members were present, along with some 20 permanent consultants, invited guests from Denmark, Germany, Checoslovakia, the United States and Canada, and LWF staff members.

Commission members in attendance, besides Dr. Juva, were Dr. Edgar M. Carlson, president of Gustavus Adolphus College in St. Peter (Minnesota), USA, Dr. Nils A. Dahl, professor of New Testament at the University of Oslo;

Also, Dr. Karoly Pröhle, dean of the Evangelical Theological Academy of Budapest, Dr. Warren A. Quanbeck, professor of systematic theology at Luther Theological Seminary in St. Paul (Minnesota), USA, and Dr. Wolfgang Trillhaas, professor of systematic theology at the University of Göttingen, Germany.

Dr. Leonhard Goppelt, professor of New Testament at the University of Hamburg, took part in the meeting as alternate for Dr. Gottfried Voigt, director of the St. Paul's Preachers' Seminary in Leipzig, who was unable to be present. Also unable to attend was Dr. Andar Lumbantobing, president of Nommensen University in Siantar (Sumatra), Indonesia.

Another participant was Dr. Gustaf Wingren, professor of systematic theology at the University of Lund, Sweden.

U.S. MISSIONARY AGAIN HEADS  
LUTHERAN CHURCH IN COLOMBIA

18 August 1964

BOGOTA, Colombia -- The Rev. Arnfeld C. Morck, a missionary in Latin America for the past 20 years, was elected here to his third three-year term as president of the Evangelical Lutheran Church--Colombia Synod.

Pastor Morck, who has consistently advocated the election of a Colombian as president of the synod organized in 1958, resigned upon re-election, but consented to continue in office when delegates to the annual meeting rejected his resignation.

Opened in 1936 by an independent, intersynodical North American group (the Celmosa Mission), the mission field was offered ten years later to the Evangelical Lutheran Church and the United Evangelical Lutheran Church, now merged in the American Lutheran Church. Pastor Morck, a member of the UELC, began work here in 1944.

Today, the ELC-CS has eight congregations and eight preaching places, with five pastors, three missionaries and about 800 members.

Other officers elected by the synod at its meeting here in July were the Rev. Juan N. Montoya as vice-president, Dr. Jorge E. Corzo secretary and the Rev. Pausanias Wilches treasurer.

The synod voted to close its "Instituto Biblico-Cultural," a Bible-secondary-normal school for male students, which has served the Church for more than 20 years. Suspension of the school was voted, it was reported, because of lack of students, with only six enrolled in the present school year, and shortage of teaching personnel.

The resolution to suspend activities was softened by a clause which indicated that the school may be reopened when "there is a possibility of continuing, or of implementing another educational plan."

This hope is partly envisioned in the synod's action to establish a program of parish education to train lay catechists and to study the possibility of a student hostel in Bogota, where residents could receive some hours of Bible training while attending secular schools in the capital.

The training school for grade-school teachers and lay evangelists was co-educational until 1962 when a secondary department for girls was added to the synod's "Colegio Celco" in Sogamoso, 150 miles northeast of Bogota.

Colegio Celco acquired government accreditation in 1963 for its co-educational grade-school department and hopes to receive accreditation soon for the secondary department, which has a present enrollment of 25 girls in first and second-year studies. The third year will be added in 1965 and the fourth in 1966, when it will provide full-fledged basic secondary courses, plus Bible study and normal school training.

FOUR CHURCHES APPLY  
FOR MEMBERSHIP IN LWF

18 August 1964

GENEVA -- Membership applications of four Lutheran Churches located on three different continents will be considered by the Executive Committee of the Lutheran World Federation when it meets in Reykjavik, Iceland, from Aug. 30 to Sept. 5.

The applicants are two Churches of Rumania and one each of Tanganyika and Mexico. In addition, a congregation in Guayaquil, Ecuador, is asking the Executive Committee to accord it recognized status.

Rumania's 184,000-member Evangelical Church of the Augsburg Confession and 32,000-member Evangelical Synodal-Presbyterian Church of the Augsburg Confession had initiated steps to join the LWF before the latter's Helsinki Assembly last year, but unexpected delays prevented completion of the process before that event.

The 375,000-member Evangelical Lutheran Church in Tanganyika is the product of the 1963 union of seven Lutheran Churches in that country. Six of these have already been admitted into the federation as separate members.

Acceptance of the new ELCT, therefore, will have the unusual result of causing a net reduction of five in the number of LWF member Churches.

Approval of all five applications would thus give the federation a new total of 71 member Churches and ten recognized congregations, located in 41 countries. The present figures are 73 member Churches and nine recognized congregations in 40 countries.

The 3,620-member German-speaking Lutheran church of Mexico consists mainly of a large congregation in Mexico City, but it has affiliated smaller congregations in other parts of the country.

Our Savior's Lutheran congregation in Guayaquil has about 400 members. It was originally part of the Lutheran congregation of Quito, Ecuador, which was accorded recognized status by the LWF in 1957. However, it has now been reorganized as an independent congregation and is seeking separate recognition.

According to the LWF Constitution, any membership applications approved by the Executive Committee are subject to a one-year waiting period. During that time, any of them would be invalidated if more than one-third of the member Churches raised objection to it.

LWF



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## JUSTIFICATION TODAY

Final Version of Document 75 of the 4th Assembly of the Lutheran World Federation

The Commission on Theology of the Lutheran World Federation, holding its first meeting since the Helsinki Assembly, from July 29 to August 3, after careful study completed its work on the often-cited Document 75 of the Assembly dealing with the question of justification. The Assembly had received this report as a summary of the discussion groups and referred it to the new Commission on Theology for "discussion, final formulation and publication".

The Commission is now releasing the document together with a preface. This preface is an attempt to take into account the discussion on the document in Helsinki and further discussions since. The Commission plans to publish in one-volume publication the preface and the revised Document 75, together with a report on the entire work done on this question within the Lutheran World Federation up to the Assembly. The texts of the preface and the final revision of Document 75 are as follows:

JUSTIFICATION TODAY

Final Version of Document 75 of the 4th Assembly of the Lutheran World Federation

Preface of the Commission on Theology

During the 4th Assembly of the Lutheran World Federation in Helsinki 1963, the message of justification was discussed in 26 discussion groups under the motto "Christ Today". Preparation for these discussions centered in a study document which had been the subject of work over some months by a number of theological study groups in the member churches of the LWF and in a series of main lectures in the plenary sessions. The discussion of the questions related to justification had been divided into sub-themes, but the work as a whole could not be brought to a unified or complete conclusion. Because of the press of Assembly business and the limitations of time, the committee summarizing the reports of the discussion groups attempted to combine the material from the discussion groups with material produced as a result of discussion preceding the Assembly. This summary was presented to the plenary session as Document 75, and at once met with various objections. First there were those who opposed issuance of any theological document on the ground that a statement from the LWF would be wrongly supposed to have quasi-confessional authority. A second group objected on procedural grounds, holding that Document 75 was not truly representative of the group discussions and therefore should not be put forward as such. A third group had theological objections to the structure, language, or tone of the document. Even after revision, the document was therefore only "received" and referred to the new Commission on Theology "for discussion, final formulation and publication".

The Commission on Theology at its meeting in Pullach, Germany, July 29 to August 3, 1964, re-edited the document in some of its formulations, but did not alter its character. Even in this present form, therefore, it should not be viewed as a systematic presentation of the common opinion of the LWF on justification. The document will have fulfilled its function if it succeeds in transmitting what crystallized from the work done on justification at the Assembly and gives impetus to further discussion of this theme. The Commission on Theology therefore points to the following questions which lie behind the six sections of Document 75.

1. The first section of the document recalls the question which was the subject of lively discussion in Helsinki: How can contact be made between the message of justification and the man of today? It was generally recognized that even in the Bible justification, while undoubtedly the key form, is not at all the most frequent form in which the gospel is proclaimed; the gospel must be addressed to the human situation in many forms. The basic question must be raised, however: Is it a necessary presupposition for the preaching of justification that man asks how he may find a gracious God? It should be remembered that Paul did not start from this question in the way Luther did (Phil. 3:4-11). Is it not true for Paul that God's offer of himself in fellowship, i.e. that his saving revelation, occurs precisely in the proclamation of justification (Rom. 1:17)? In this proclamation God discloses himself to man in that he places man in a new relation to himself. Faith means standing on the ground of this new relation to God and drawing one's life from it. Is it not true, as contemporary exegesis generally assumes, that Paul sees the true character of life in this world under the law (Rom. 1:18 to 3:20; 7:7-25) only on the basis of this faith?

2. In regard to the second section, the question was asked, both in Helsinki and afterwards, whether we may say simply that God justifies the godless without reference to faith, such as Paul makes in Romans 4:5. God certainly does not justify the "believer" for the sake of his religiosity! But then what does the constant connection between justification and "by faith" mean? Jesus' fellowship with sinners, which is referred to in paragraph 7, is to be interpreted in terms of the parable of the prodigal son (Luke 15:1 ff.). Does not this parable say that being received again into the father's house and returning home, that being forgiven and changing one's life, that justification and faith are in actuality inseparable?
3. In regard to the short statements in the third section about the church (paragraph 9) and baptism (paragraph 10), the basic Reformation question of the relation of word to sacrament should be borne in mind. Baptism is only operative for salvation through faith. The urgent question is therefore how to make those who have been baptized recognize baptism as a call to faith. In Romans 6 is not baptism proclaimed as God's saving act in order to call forth faith and to call forth life from faith?
4. The fourth section emphasizes over against a narrowly individualistic understanding that justification applies to all men and makes it possible for the church to come into being. But the question remains as to how this significance of justification for community is connected with the clear orientation of justification toward the individual. Is the proclamation of justification not the form of the gospel in which the gospel is most sharply pointed toward the individual? In Romans, the statements on justification culminate in an anthropological climax without parallel. Is the verdict before the judgment seat of God, is the verdict of acquittal in justification, ever heard in anything but final loneliness? Justification may in fact mean helping the individual in mass society to find his own being as a responsible man.
5. Sections five and six call for a witness to the gospel by means of a life lived in faith, a life determined by Christ's death and resurrection. This challenge raises the question: How can the proclamation of justification be so filled with content that it becomes a witness to Jesus' death and resurrection and brings about a life lived in faith? And what is a witness through deed to look like if the man who has been justified is and remains a sinner? For Paul, justification was not only the formal acquittal of the sinner for the sake of Christ (Rom. 3), but at the same time the power of God which gives form to a life lived in fellowship with the crucified and risen Christ (Rom. 6). A life lived in faith is always at the same time a life lived in hope directed toward the age to come in which all things will attain perfection and in which suffering and struggle will be conquered. The question remains as to how the penultimate goals and aspirations of men can be given their true place and importance in the light of this ultimate goal.

If the results of the discussion at the Assembly presented in this document are heard together with these questions, it may lead to a renewed search of the Scriptures for the meaning of justification. In this way justification, understood on the basis of the Scriptures, may come alive anew for the situation in which we find ourselves.

I

1. The Reformation witness to justification by faith alone was the answer to the existential question: "How do I find a gracious God?" Almost no one asks this question in the world in which we live today. But the question persists, "How do I find meaning for my life?" When man seeks for meaning in his life he is impelled to justify his existence in his own eyes and before his fellow men. He then proceeds to judge his fellow men by these same standards. This is why men are confident of their own accomplishments and avid for recognition and fame. It also explains why there is so much mutual accusation and condemnation. Do men not all compulsively pursue dreams of the future which they expect will give validity to their lives?

2. Thus human life is full of diverse attempts to "justify" itself. But the quest for self-justification no longer includes the quest for the justification of man before God. Today more than ever we are deeply disturbed by a new form of godlessness. But other ages have faced similar problems. The period of the early church, the supposedly religious middle ages and the age of the Reformation confronted godless environments. Nevertheless, precisely in the age of the Reformation the message of justification produced a renewal of the church and released new forces which were able to free man for a new life in fellowship with God.

3. Today, however, the church finds itself in a quandry as to how it should preach the good news, whether words such as "sin", "grace" and "justification" may still be used, or whether other concepts must be found. The difficulty which the church encounters is not only the offence which the proclamation of the gospel always causes among men. Man today no longer recognizes that it is God who addresses him in the gospel. The question of whether God exists and how man can be his creation is a disquieting one which seriously troubles even Christians. The message of justification presupposes that an encounter takes place between man and God. Can the church make this presupposition a reality? Can man be made so aware of the reality of God that the question of justification becomes the question of the justification of his existence before God?

4. The answer to this decisive question has been given by God himself. For man lives in God's world and experiences God's goodness and God's wrath whether he wants to or not. Because God has created man, he is always there confronting him. Even to the man who does not recognize or confess God's presence nor praise him. God draws near: He sends his Son Jesus Christ that the world may live.

II

5. Jesus Christ is the act of God in which God has created salvation for all men. It is God himself who justifies man through his Son who became man, Jesus of Nazareth, crucified and risen. And he justifies precisely that man who has fallen away from him, the godless man who will have nothing to do with him and does not want to recognize and praise him as his creator, but desires to go his own way and justify his own life. Here there is no difference among men. Without Christ we all stand godless before God. The message of the justification of man in Jesus Christ is not an ideology, but is rooted in the words and deeds of the earthly man, Jesus of Nazareth. This message grew out of the encounter of the apostles with the risen Lord and was carried by them into the world through the power of the Holy Spirit, and has been transmitted to us.

6. Through this message God's justifying act in Christ comes to each one of us. Only in the light of this message do we recognize our lost condition before God. Through this message we realize how much God has loved even us who were lost. This happens when in life and in death we rely on his promise and thus receive the forgiveness of our sins. This act of God opens the door to the immeasurable riches of Scripture for all who seek after God. Both the Old and the New Testament get their significance from this fact. After all that God had done for his chosen people, in the fullness of time he sent into the world of lost sinners his only Son, Jesus Christ, who was born of the Virgin Mary and suffered under Pontius Pilate. Thus he established with mankind the new covenant which will endure forever.

7. When Jesus Christ had table fellowship with sinners, it was God himself coming down into the depths of godlessness. The righteous took offence at this because they assumed that God could associate only with the just and holy. Now they learned that God justifies the sinner. That Christ is with sinners and lives as true man in the midst of the godless, this gives courage to believe in the justification of man before God.

8. Although many expressions are used in Scripture to describe God's saving acts, the image of justification stands in the center. The substance of this image, even if it appears in other concepts, forms the core of Holy Scripture. When the Reformation expounded the message of justification by faith alone as the article by which the church stands or falls, its concern was not a particular terminology but Christ's act itself and the glory of Christ who alone redeems us from our sins. Even today the church stands or falls by whether it holds fast to the biblical message of justification. We would betray God's action for the salvation of the world if we were to seek to bind ourselves only to a terminology and not to the reality of Christ to which such terminology bears witness. Gathered together in this one confession of Christ, we summon the churches to repent wherever they have abused the message of justification for purposes of self-justification and have thereby violated the glory of Christ.

### III

9. The church of God on earth is built on faith in this Lord Jesus Christ. Through the church Christ's lordship on earth becomes effectual and creates a new humanity. The lordship of Christ is actualized on earth when men believe in Jesus Christ as their Lord and obey his word. Christ never entrusts his lordship to a church or hierarchy which represents him on earth. He does not give his church the right of self-determination. The church is his body. There is life in this body only as such life is sought and received through his presence in the Holy Spirit. Thus the church is stripped of its self-assurance and led to the assurance of his mercy.

10. The justifying act of God in Christ comes to the individual primarily through holy baptism. He was once far from God; now he is near to him. The old man has now no right to live, but only the new man reborn in Christ through water and Spirit. When we put such great emphasis on the gift and grace of baptism, we must ask our churches, our pastors and all baptized members of the church whether they take baptism so seriously that it serves to build up faith and whether the baptized children are adequately instructed in his word and kept in the fellowship of the Holy Spirit.

## IV

11. New life grows among men through the preaching of the word and the administration of the sacraments. Fellowship with Christ also creates a new fellowship among men. Among those who have received the one baptism and sit at the one table of the Lord there is no distinction of race or nation. In Christ the isolation of man and the division of humanity are overcome. The peace of Christ summons mutually hostile men and nations to be reconciled with each other. The members of the new humanity maintain their peace in this world when they have fellowship in the body of Christ.

12. Justification creates fellowship. The message of the gospel is truncated if it is limited to the individual and his seeking after God. This message embraces and renews the whole creation. The place where the justifying act of God takes place is the church. This is the special task of the church in God's plan for his creation.

13. The church is not the fellowship of those who are righteous in themselves and have separated themselves from the world. It is the fellowship of pardoned sinners who allow themselves in obedience to be sent into the world. Like their Lord, the members of the church live among sinners, eat and drink with them and make men's needs their own. The members of the church cannot turn away from the world. They are called as Christ's disciples to give themselves for the world even if the world is not interested in this service.

14. Only when it is ready for such sacrifice is the church truly the church of Christ. If, however, the church were to try to set itself up as a restricted circle of the "righteous" in this world, it would deny the message of justification and become a sect. For this message is addressed to Christians and non-Christians alike. The church should be nothing other than the steward of the means by which God justifies the sinner whom he finds both inside and outside the church.

15. If the church forgets this, it becomes an institution for the cultivation of religious interests or ecclesiastical traditions. It then restricts its effectiveness to certain levels of society and leads only a ghetto existence. But the church has a promise for the future only if it is God's voice addressed to all mankind. Its task is to summon the whole world, both mankind and the church, before God and to proclaim to both the judgment of God and his justifying verdict. God loved us when we were still his enemies. Therefore we know that God loves and justifies the godless and holds his church open for them.

## V

16. The man who in baptism has received the justifying grace of God in Christ is thereby called to a new life. The power of the resurrection ought to be visible in his life. Faith should show itself in deeds of love. The early Christians lived out this faith within their pagan environment in such a way that the men of their day were impressed by it. The reality of Christ could be felt in the life and faith of the early church in spite of all the human weakness which it, too, displayed. Today our church should ask seriously why, unlike the great periods of its history, there are so few visible evidences of its faith.

17. We should not comfort ourselves by thinking that deeds of love may be done quietly and for this reason remain hidden. Where men in faith have experienced God's love, this love shines even in a darkened world and causes men to ask what produces such deeds.

18. Through baptism we are taken into the death of Christ so that in his resurrection we may lead a new life. In Lutheranism the cross has become the center of the proclamation, but in consequence the message of the resurrection has to a large extent been pushed into the background. This has also had consequences for the understanding of the Christian life. It has been forgotten that baptism embraces the whole life of the Christian and that the power of the resurrection is at work in his life and death. The baptized man who knows what has been given to him lives his life in conformity to the crucified and risen Lord. He must be ready to give his life in order to receive it again in Christ.

19. We must seriously ask ourselves whether we as baptized Christians really live according to the pattern of Christ's death and resurrection. Do not Christians deny the life they have in baptism when they commit themselves to the way of success in which the cross must of necessity appear to them as a sign of failure? Who is still ready to live out his baptism as a daily life of discipline in the presence of God?

20. Perhaps our Christian way of living in this world has become so uncertain because we no longer consider ourselves capable of living out such a witness of faith. If we no longer want to become like Christ in his death, we can no longer become like him in his life. Then it is also impossible for the power of the resurrection to be for us the basis of life of the new humanity.

21. The criticism which today is directed towards the church is often based on the fact that Christians are not what according to the will of their Lord they should be. The life of the church no longer corresponds to the pattern of the New Testament. Critics of the church are of the opinion that Christians should stop playing a role in which they themselves no longer believe.

22. A large part of the present criticism of the church would be silenced if Christians had Christ's sacrificial love as the pattern which determines their lives. Therefore we ask the Christian world whether it still believes that the mystery of the grain of wheat is the law of life for the church.

23. It is an encouragement for all of us to know that there have always been men who have lived their lives in conformity to Christ and who in the conflict with the evil powers of the world have even submitted to death in the power of the resurrection. Through the resurrection of Christ the cross has become a sign of victory for all who have given their lives as a testimony to Christ and his coming.

24. The power of the resurrection does not confer secular power over the hostile forces of our age. The church has weapons of a spiritual kind, the word, prayer, deeds of love, and suffering, for its conflict with the forces of evil. It is precisely through these weapons that God gives Christians a share in his rule over the world. Many conflicts between state and church arise because the church does not limit itself to its own task or because secular authorities seek to hinder the church in carrying out its task. Only when the church renounces all secular power, does it have the authority to protest when a political power no longer holds men in respect and prevents the growth of true community.

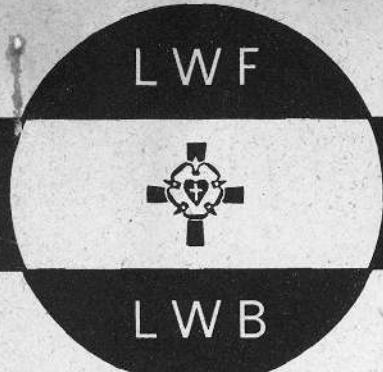
## VI

25. Faith in the crucified and risen Lord gives man the courage to live in a world of demonic powers and temptations. We encounter such powers today in exaggerated nationalism, in collectivistic ideologies, in democratic faith in progress and in the materialism of the affluent society. In the midst of these threats and temptations, justification through Jesus Christ gives man a new courage to be. Through his baptism into Christ he receives a new relationship to the world. He discovers that God can maintain his creation even through evil men. God can even show his power by having his work done by men who deny or hate him. Therefore justification gives the Christian the courage to live his life under God's rule and to do good in cooperation even with those who do not give the glory to God but take it for themselves.

26. Faith conquers the meaninglessness which continually overtakes man in his work. Even if it is not evident to him, the man of faith knows that God has always been at work in the world. Where he must risk his life, he finds the courage to do so. He knows that the new humanity, the new humanness, which has been given to the world through Christ's becoming man and rising from the dead, must attain concreteness through him.

27. A Christian does not lead his new life for his own glory. Only in continual repentance can he accept God's justifying verdict. Through this verdict the church receives the courage to live in the midst of its enemies. Justification even frees the church from the desperate effort to prove itself always right.

28. The hopes with which modern humanity set out on its way are fading. But men who know Christ may give this world a new hope today. All other attempts to restore man's joy in living must sooner or later be unmasked as illusions. Christ is with us today. He protects us in the world. He delivers us in the Judgment. He remains our hope forever.



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## LILJE JOINS IN TRIBUTES TO ANTI-HITLER PLOTTERS

24 July 1964

BERLIN -- Dr. Hanns Lilje of Hannover, Presiding Bishop of the United Evangelical Lutheran Church of Germany, joined with other West German churchmen and statesmen in honoring the memory of eight wartime resistance leaders who were executed for conspiracy against the Hitler regime.

Speaking in the Kaiser Wilhelm Memorial Church here, he said they acted because they believed that "the chain of inhumanity and guilt" of the Nazis could be broken "only if someone had the courage to take new guilt upon himself."

The memorial service he addressed was one of numerous held throughout the country to mark the 20th anniversary, on July 20, of the abortive 1944 bomb plot to assassinate Adolf Hitler.

To commemorate the event, the West German Post Office issued a series of special 20-pfennig stamps portraying the eight martyrs, one of whom was the famed Evangelical theologian of the Confessing Church, Dietrich Bonhoeffer.

MISSION LEADERS TO CONSIDER  
"CHRISTIAN APPROACH TO ISLAM"

24 July 1964

GENEVA -- "The Christian Approach to Muslims" will be a major theme of this year's annual enlarged meeting of the Lutheran World Federation's Commission on World Mission, to be held on Aug. 16-22 in Uppsala, Sweden.

Dr. Arne Sovik, director of the LWF Department of World Mission, said that "the militant resurgence of Islam and its rapidly increasing number of adherents places before all missions and churches the urgent necessity to rethink their programs and reassess their witnessing ministry in relation to the Muslim world."

"In order to bring the light of recent efforts and the challenge of this singular task to the attention of churches and mission agencies related to LWF/CWM," he said, three special lectures will be given at the Uppsala meeting. Speakers and their topics are:

Dr. W. Bijlefeld of Jos, Nigeria, director of the "Islam in Africa" Project, "Introduction to Modern Islam;"

The Rev. Manfred Lundgren of Geneva, LWF/DWM secretary for Africa, "Survey of the Christian Mission to Muslim Peoples;"

The Right Rev. Jens Christensen of Mardan, West Pakistan, Bishop of the Pakistani Lutheran Church, "Problems and Practices in the Christian Approach to Islam."

In addition, participants in the meeting will receive field reports from a number of Lutheran churches and missions in African and Asian countries where Mohammedans are strong.

Participation of about 150 representatives of Lutheran mission agencies and Asian and African churchmen is expected at the meeting. Host will be the Church of Sweden Mission.

The CWM gathering will add further international interest to Uppsala's celebration this year of the 800th anniversary of its archdiocese.

Immediately following the world mission meeting, on Aug. 24-25, will take place the annual meeting of a related agency, the Board of Directors of the LWF Broadcasting Service, operator of the powerful Lutheran radio station in Addis Ababa, Ethiopia.

For the first time since it was constituted in 1960, the board will be faced with the necessity of electing a new chairman to replace Dr. Frederik A. Schiottz of Minneapolis, president of the American Lutheran Church, who last year became president of the LWF itself.

Election of new board members also will be on the agenda of the broadcasting service, including a representative for Asia. Asia has not previously been represented on the LWFBS board.

TANGANYIKAN CHURCH ELECTS  
BISHOP MOSHI AS PRESIDENT

24 July 1964

MWIKA, Tanganyika -- Bishop Stefano R. Moshi was elected to a four-year term as president of the Evangelical Lutheran Church in Tanganyika at the Church's first general assembly here.

The bishop has been presiding officer of the 450,000-member Church since it was formed a year ago through a seven-way merger.

Elected as secretary during the five-day assembly was Richard Mutembe of the Church's Northwest Diocese. G.J.J. Maeda of the Northern Diocese was named last spring as executive secretary.

Bishop Moshi was one of three nominees for the church presidency. The others were the Rev. Elirehema Mwanga, president of the Northeast Diocese, and the Rev. Thomas Musa, president of the Central Synod.

In addition to his positions as Bishop of the Northern Diocese and head of the ELCT, Bishop Moshi is a vice president of the Lutheran World Federation and a co-president of the All Africa Conference of Churches.

The seven church bodies which merged, now synods or dioceses of the united Church, had worked together for five years prior to the union through the Federation of Lutheran Churches of Tanganyika.

At last year's constituting convention, the federation was dissolved and a resolution was passed asking that the officers continue their service on behalf of the new Church until elections at the first of biennial assemblies.

Besides Bishop Moshi, the other first officers of the new Church were Mr. Maeda as secretary, Harald Palm as treasurer, and the Rev. Carl Johansson as executive secretary.

Mr. Palm, it was reported, will continue to serve as treasurer until he begins a two-year furlough and study period in the United States this fall.

There was no election for treasurer during the general assembly here. Instead, the delegates authorized the Church's Executive Council to appoint a treasurer at a later date.

In other action, assembly efforts to draft an amendment to the ELCT constitution which would have permitted the implementation of a proposed cooperative assistance program were unproductive.

Referred to as JCT, the Joint Committee on Assistance to the Mission of the Lutheran Church in Tanganyika, the proposal was drafted last year by the 15 overseas mission agencies which assist the synods and dioceses.

Under the program, support currently designated by the mission agencies to individual synods and dioceses would be intergrated through JCT for final allocation by the central office of the ELCT.

(MORE)

A constitution committee of the ELCT had been given the task of drafting both an amendment and detailed proposals for implementing the plan in the event of its establishment.

During the sessions that followed, the assembly was unable to agree on the constitutional amendment. The disagreement apparently stemmed from two areas of concern.

Delegates expressed a wish for "more specific information as to how funds, personnel, and scholarships would be apportioned by the central office to the joint work of the ELCT."

In addition, they voiced concern that the program might result in a net decrease of the total assistance received by the synods and dioceses individually.

All seven Churches which merged had developed in separate Lutheran mission fields in this East African country as a result of work in which the 15 mission societies or boards now have a supporting role.

Most of the fields were opened by German mission societies before World War I, and the oldest dates back more than 80 years.

Interruption of the German work during two world wars resulted in care of the fields by Lutheran agencies in other countries, usually on a joint basis and often with more than one nationality represented.

The mission agencies involved include five from Germany, two each from the United States (with Canada), Norway, Sweden, and Denmark, and one each from Finland and the Netherlands.

Acting under official mandates from their respective agencies, representatives from the mission boards and societies drafted proposed "Articles Governing Cooperation" for the JCT last year.

Final action on the proposal was postponed until the first general assembly of the ELCT this year "so that the will of the ELCT may be known by those who would form the JCT."

Representatives of the mission agencies will review the proposed JCT and the ELCT general assembly action during a meeting in conjunction with the LWF Commission on World Mission sessions in Uppsala, Sweden, Aug. 16-22.

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SWEDES SURPASS \$3 MILLION  
IN LATEST FISCAL YEAR

24 July 1964

STOCKHOLM -- Lutherhjälpen, the overseas assistance agency of the Lutheran World Federation's Swedish National Committee, raised 16,270,000 crowns (\$3,153,100) in cash during its fiscal year which ended on June 30, Director Åke Kastlund announced here.

This was 2.5 million crowns more than in the 1962-63 fiscal year. It will enable the agency to fulfill the increased obligations acquired by the recent fusion of Lutherhjälpen with Svenska Kyrkohjälpen, which was the Swedish Church's agency for more broadly ecumenical aid.

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REPUBLICAN VIEW ON IMMIGRATION  
"SHOCKS" U.S. LUTHERAN AGENCY

24 July 1964

NEW YORK -- The Lutheran Immigration Service has joined more than a score of similar agencies in branding the immigration plank in the 1964 Republican Party platform as "meaningless."

The director of LIS, Donald E. Anderson, said the agencies sent a joint statement to several top party leaders saying they were "deeply shocked" by that portion of the campaign platform.

The statement, he said, was wired to the Republican presidential nominee, Senator Barry Goldwater, as well as former President Dwight D. Eisenhower, Governors William Scranton of Pennsylvania and Nelson Rockefeller of New York, and others. The telegrams were dispatched the day after the platform was adopted at the party's convention in San Francisco.

The joint statement contended that the immigration plank "completely avoids the basic issues inherent in our present immigration policy and law." It further held that "we consider this plank to be innocuous to the point of being meaningless."

The portion of the platform with which the agencies took issue pledges "immigration legislation seeking to reunite families and continuation of the 'fair-share' refugee program."

Agencies noted that earlier party platforms "consistently and constructively sought basic reform of the discriminatory aspects of our national immigration policy and law."

"President Eisenhower, both as a candidate and during his terms in office, properly characterized the McCarran-Walter Act of 1952 as discriminatory and repeatedly called on the Congress to amend the law," the statement said.

"We are appalled," it added, "at the failure of the 1964 convention at least to reaffirm the Republican Party pledge as contained in the 1960 platform."

That pledge, it said, "recognized that 'immigration has historically been a great factor in the growth of the United States, not only in numbers but in the enrichment of ideas that immigrants have brought with them."

The joint statement by the agencies concluded by calling upon the leadership of the Republican Party to issue promptly "a forthright statement" on immigration policy.

It urged a "policy that would do away with the discriminatory national origins quota system and correct other inequities in our present law that have had such a serious effect on our relationships abroad."

(MORE)

Mr. Anderson said the 35 agencies which signed the statement deal with immigration and refugee matters in behalf of Protestant, Roman Catholic, and Jewish bodies as well as labor and nationality groups.

"For the first time since 1952 a major political party in America has failed to call for revision of the discriminatory aspects of our immigration policy and law," he said.

"Prior to this time, both major political parties recognized the basic principles and moral issues involved. I cannot recall any time when agencies dealing with refugee and immigration matters have reacted so unanimously and quickly."

The LIS is a joint agency of the National Lutheran Council and the Lutheran Church--Missouri Synod. Participating bodies in the council are the Lutheran Church in America and the American Lutheran Church.

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THEOLOGICAL CONFERENCES DISCUSS  
"CHRISTIAN IN MODERN SOCIETY"

24 July 1964

HAMBURG, (West) Germany -- A summons to Christians and the Church to become responsibly involved to a greater degree in the social problems of present-day society was sounded here in mid-July by Prof. Kent S. Knutson of Luther Theological Seminary in St. Paul (Minnesota), USA.

Motivated by an unchangeable and unconditioned love, they must witness to their faith through a dynamic inter-action with a swiftly changing society, he said.

Dr. Knutson, who is a professor of systematic theology, lectured here under auspices of the Lutheran World Federation at a theological conference for Lutheran pastors from different parts of Germany, Norway, the Netherlands, France, Italy, Austria and Czechoslovakia.

It was the second of the 1964 series of such annual summer conferences organized by the LWF Department of Theology. This year's international team of lecturers spoke at Oxford, England, July 6-10, Hamburg on July 13-17, and then were scheduled to finish at a conference in Berlin, July 20-24.

The 1964 conferences constituted the first major setting for the federation's study of the theme "The Quest for True Humanity and the Lordship of Christ," which last year's Helsinki Assembly assigned to the LWF Commission on Theology for the period until the 1969 Assembly.

Theme of the 1964 conferences was "The Christian in Modern Society." Professor Knutson's topic was "Biblical Ethics in an Altered Society." The other lecturers and their topics were:

Swedish novelist Gunnar Edman, "Man in Society;" Dr. Wolfgang Trillhaas, professor of systematic theology at the University of Göttingen, Germany, "Cooperation between Christians and Non-Christians in Society;" Dr. U.S. Leupold, professor of New Testament at the Lutheran Seminary in Waterloo (Ontario), Canada, "The Christian Prayer for Society;" Prof. Dietrich von Oppen of Marburg, Germany, "The Isolation of the Pastor from Society."

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SOUTH AMERICAN CONFERENCE  
SEES LUTHERAN ROLE CHANGING

24 July 1964

SAO LEOPOLDO, Brazil -- Measures aimed at a reassessment of Lutheranism's role in Latin America in the light of changing social conditions and ecumenical relations were advocated here in July by a conference of Lutheran church representatives from six countries.

Attended by nearly 100 pastors and laymen from the southern part of South America, the conference addressed these proposals to its sponsor, the Committee on Latin America of the Lutheran World Federation:

--That all possible means be used to foster greater understanding of the new ecumenical situation and an intensification of unity discussions among Lutherans in Latin America, including those not affiliated with the LWF;

--That closer ties be established with the study program of Latin America's ecumenical Board on Church and Society, and that the Lutheran Churches in the several countries consider further how they might help their congregations to develop a social service ministry;

--That basic studies on the witness and service of Latin American Lutheranism in the light of the Bible and Lutheran confessions be undertaken as preparatory work for the fourth Latin American Lutheran Conference, which is to be held in Lima on July 5-10, 1965.

Such studies, it was proposed, should be made with the assistance of the Lutheran theological seminaries in Mexico, Argentina and Brazil. Coordination of the results would be done at a theological professors' conference immediately before the Lima meeting.

Participants from Bolivia, Chile, Argentina, Paraguay, Uruguay and Brazil joined here in discussing the theme "The Lutheran Church Faces the Changes of our Time."

Main sub-topics dealt with in lectures and discussions were "The Lutheran Church Faces the New Ecumenical Situation in Latin America," "The Lutheran Church Faces the Social Revolution," and "The Lutheran Church between Tradition and Modernization."

Host to the conference was the Evangelical Church of the Lutheran Confession in Brazil and its theological faculty here. Among the participants were the directors and professors of the Lutheran theological faculties in José C. Paz and Villa Ballester, Argentina, and Porto Alegre, Brazil.

Besides the Lutheran church bodies serving the native-born population in the six represented countries, there were pastors present also from Danish, Swedish, Norwegian, Hungarian, Latvian and German Lutheran diaspora congregations in those countries.

Observing the deliberations were 15 American college students who were on a study tour in Latin America.

UNITED THEOLOGICAL COLLEGE  
INAUGURATED IN SOUTH INDIA

24 July 1964

RAJAHMUNDRY, South India -- Andhra Christian Theological College, a new united institution which will train pastors for nearly all the Protestant Churches of the state of Andhra, was inaugurated here in July.

It functions on the campus of the former Luthergiri Lutheran Theological College, which was united with the Andhra Union Theological College of Dornakal and the Baptist Theological College of Kakinada to form the ACTC.

Principal of the new college is the Rev. W.D. Coleman, a missionary of the Lutheran Church in America who headed Luthergiri before the merger. He and the other members of the teaching staff were installed during the inauguration ceremony.

Taking part in the procession at the ceremony were leaders and representatives of the six Churches that supported the three former theological colleges and that will now sponsor the united institution.

They included Dr. G. Devasahayam, president of the Andhra Evangelical Lutheran Church, the Rev. J. Doraswamy, vice-president of the South Andhra Lutheran Church, and churchmen from the Northern Circars Baptist Convention, Church of South India, Methodist Church in Southern Asia and (Anglican) Church of India, Pakistan, Burma and Ceylon.

The inauguration marked successful completion of seven years of negotiations. The new college will function on the "hall" system and its students will be candidates for the degree of Licentiate in Theology from Serampore College in West Bengal.

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JAPANESE LUTHERANS TO SEND  
MORE MISSIONARIES TO BRAZIL

24 July 1964

TOKYO -- Now that the first overseas missionary of the Japan Evangelical Lutheran Church, the Rev. Hiroshi Fujii, has left with his wife and two children for Brazil, the Church is making plans to send at least three more within a decade.

Sending of additional missionary families to Brazil is part of a ten-year plan drawn up by the new Commission on World Missions of the 12,000-member JELC. Brazil has many Japanese immigrants.

Regular living costs of the Fujii family are being met by the Japanese Church, while other essential expenses are covered by the Board of World Missions of the Lutheran Church in America, with which the JELC is associated.

Pastor Fujii will work in relationship with the Evangelical Church of Lutheran Confession in Brazil, which already has American and German missionaries similarly serving in its midst. The three Churches involved in Pastor Fujii's service are all members of the Lutheran World Federation.

His commissioning service was held in Kumamoto in May, and the Fujii's left in June, with plans to stop in the United States en route. On reaching Brazil, they intend to establish themselves in Sao Paulo.

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ALC MISSION IN BERMUDA  
TO BEGIN WORK IN AUGUST

24 July 1964

HAMILTON, Bermuda -- A mission congregation of the American Lutheran Church is being organized here. Its pastor, the Rev. Dedric C. Every, will begin conducting regular services on Aug. 9.

To be known as Peace Lutheran church, the new Lutheran congregation will be the first in Bermuda. A special act of the Bermuda parliament was necessary to make possible the acquisition of property near Hamilton, the capital. A parsonage was bought and a house of worship will be erected.

Organization of the mission follows a two-year study of the problems and potentialities of the field conducted by the ALC's Board of American Missions.

There have been numerous requests for the establishment of a Lutheran church, a board official said, by military personnel and tourists. The detailed study included consultation with leaders of other Lutheran bodies, both in the United States and Europe, as well as talks with officials of other denominations active in Bermuda.

Bermuda is a group of British islands about 650 miles southeast of New York. They were colonized by victims of an Atlantic shipwreck in 1609.

There have been other shipwrecks in that part of the sea because of the coral reefs, and often victims who took refuge in the islands decided to remain there.

Population of Bermuda is estimated at 50,000. About two-thirds are non-white.

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MISSOURI SYNOD TV PROGRAMS  
TO BE SHOWN IN FRANCE

24 July 1964

ST. LOUIS (Missouri), USA -- American Lutheran religious television programs will be seen in France as the result of recent negotiations, it has been disclosed here. Thirteen episodes of "This Is The Life," dramatic series produced by the Lutheran Church--Missouri Synod, will be prepared for use over the 35 outlets of Radio-Diffusion Télévision Française in Metropolitan France.

Dr. Herman W. Gockel, religious adviser for the series, said the program will be shown during the week in periods considered prime time. The program was requested by the network, which has agreed to handle the material through a commercial contact.

Under the agreement, the religious message will remain intact and letters that respond to the series will be forwarded to Lutheran church leaders in France.

Little religious programming is currently used on television in France, Dr. Gockel said, and it appears primarily on Sunday mornings. The present experimental project is sponsored jointly by the Missouri Synod's Board for European Affairs and Lutheran Television Productions Board.

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50-BED MISSION HOSPITAL  
NEARS COMPLETION IN IRAN

24 July 1964

GHORVEH, Iran -- A 50-bed Lutheran hospital is nearing completion here in the heart of the Arab Middle East. It is an undertaking of the Lutheran Orient Mission of the United States, which calls itself "an inter-Lutheran mission to the Moslem world."

On hand ready to take charge is an experienced American medical missionary, Dr. Richard Gardiner. With him are his wife, their three-month-old daughter Louise, and the Rev. Paul E. Bungum, an evangelist who is superintendent of the tiny mission.

They hope to be able to open the hospital for occupancy this summer with "at least a minimum of service." But a great deal of medical and surgical equipment and supplies remains to be acquired as the parent mission agency obtains the necessary funds.

Ground was broken for the hospital in June 1963 but had to be suspended during an exceptionally severe winter. With its 50 beds and out-patient department, the institution will serve over 300 communities in the Kurdistan province of northwestern Iran.

The Kurds are served by the Lutheran Orient Mission not only here but in neighboring Iraq, where evangelistic work is conducted out of Arbil by two indigenous converts, Mr. and Mrs. Sadiq Shammi.

Four American families formerly served under the LOM in Iraqi Kurdistan, but in 1958 all foreign missionaries were ordered to leave the country.

Under Mr. Shammi's leadership, a Sunday school is attended by about 30 and worship services by nearly 100. There are also Bible study classes, personal counselling, home visitation and fellowship meetings.

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DR. RADHAKRISHNAN MAKES GIFT  
TO LUTHERAN HIGH SCHOOL

24 July 1964

RENIGUNTA, South India -- Dr. S. Radhakrishnan, President of India, has sent a check for 500 rupees (\$105) to the Lutheran high school here, in which he received his secondary education.

The school, at that time located in Tirupati, was started by Hermannsburg German missionaries and is now part of the South Andhra Lutheran Church, which is associated with the American Lutheran Church.

Dr. Radhakrishnan's gift has been put in a savings account. The interest it yields will be used to present a prize each year to the graduate receiving the highest marks in the public examination for high school graduates, among those intending to go on to college.

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GJELSTEN LEAVES LWF RADIO,  
TAKES POSITION WITH NMS

24 July 1964

GENEVA -- The Rev. Gudmund Gjelsten, for the past two years broadcast editor of the Lutheran World Federation's Radio Voice of the Gospel, has resigned his position to accept a call as literature secretary of the Norwegian Missionary Society.

This was announced simultaneously at the office of the LWF Broadcasting Service in Addis Ababa, Ethiopia, and at NMS headquarters in Stavanger, Norway. Pastor Gjelsten and his family are presently on leave in Norway.

The 35-year-old mass communications specialist formerly served in the society's literature department with editorial responsibility for the periodical Ny Horisont and the NMS information service.

In announcing that he was leaving the staff of the powerful shortwave station which beams programs to many parts of Africa and Asia, Pastor Gjelsten stressed that radio has the potential of being "the greatest pulpit in the world" if the Church exerts itself to use it in an effective manner.

"We must not overrate the possibilities of radio," he said. "But it is an excellent instrument for evangelism and Christian education when it is used in the right way."

Pastor Gjelsten was one of the first staff members appointed by the LWF Broadcasting Service. He began work as secretary for audience relations in January 1961, more than two years before the station went on the air.

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TWO MISSOURI SYNOD CLERGY  
TO ATTEND VATICAN COUNCIL

24 July 1964

ST. LOUIS (Missouri), USA -- Two clergymen of the Lutheran Church--Missouri Synod will attend the third session of the Second Vatican Council in Rome this fall, President Oliver R. Harms has announced.

They are Dr. Oswald Hoffmann, speaker on the International Lutheran Hour, and the Rev. Norman Temme, director of public relations for the synod.

Neither will serve as an official representative. Dr. Hoffmann was invited by Augustin Cardinal Bea, president of the Secretariat for Promoting Christian Unity, to be a "guest of the secretariat." In this capacity he will be granted the same privileges as those accorded delegate observers.

Pastor Temme will attend as an accredited press representative at the request of the synod's Board for Public Relations. He will represent several Lutheran publications. Both men will attend a portion of the session, from Sept. 14 to Nov. 20.

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LCA URGES U.S. CITIZENS  
TO OBEY CIVIL RIGHTS ACT

24 July 1964

PITTSBURGH (Pennsylvania), USA -- The Lutheran Church in America closed its second biennial convention here in July with a strong endorsement of the country's new civil rights law.

The LCA urged "all citizens to join in compliance with the Civil Rights Act in letter and in spirit" and called upon its 3.2 million members to "take the lead in their communities to encourage obedience to this legislation."

The act, signed into law by President Johnson the day the LCA opened its eight-day meeting, was hailed as "a historic advance in the long struggle to secure rights to which we, as Christians, believe all citizens are entitled."

Minutes before passage of the civil rights resolution, the 700 delegates adopted a statement on race relations that had been considered for nearly eight hours over four business sessions of the convention.

Subject of most debate was the controversial issue of civil disobedience as a justifiable means of combatting racial injustice when all other alternatives have failed.

As finally approved, the statement stressed that "if and when the means of legal recourse have been exhausted or are demonstrably inadequate, Christians may then choose to serve the cause of racial justice by disobeying a law that clearly involves the violation of their obligations as Christians."

In so doing, however, church members were cautioned that they must be willing to accept the penalty for their actions, to limit and direct their protest against a specific grievance or injustice, and to carry out their protest in a non-violent, responsible manner.

The statement said "it must be recognized that laws have been, and may in the future be enacted, or social customs may exist, which are believed to be in basic conflict with the constitutional law of the land or the moral law of God."

In such circumstances, it added, the Church and its members are "recognized as free by all lawful means, including participation in peaceful demonstrations, to urge repeal of such laws or to effect change of such customs."

The original version of the statement included direct reference to "civil disobedience" but this phrase was replaced by "peaceful public demonstrations" after the section in dispute was referred to a special committee for redrafting.

Early in the prolonged debate on the race relations statement, delegates became embroiled in controversy over the meaning of blasphemy.

The introductory section of the statement recommended by the LCA's Board of Social Ministry quoted from the Prayer of the Church, normally a part of the liturgy at Sunday services in local congregations, to point up the evils of racism.

(MORE)

The disputed sentence, quoting a petition in the prayer, declared that "to stand before God and pray that he will 'take from us all hatred and prejudice,' and then as a praying Church to discriminate among men on any such sinful basis, is an act of blasphemy."

Dr. Raymond D. Wood of Atlanta (Georgia), president of the LCA's South-eastern Synod, moved to strike the phrase "an act of blasphemy" and insert in its place the words "a contradiction of this prayer."

Discrimination is "sinful" but describing it as "blasphemy" gives the impression it is an unpardonable sin, Dr. Wood said. "Let us be loving and kind and patient with one another and not condemn," he pleaded.

He told the convention that many of the Lutheran churches in Georgia, Alabama, Mississippi and Tennessee, the territory of his synod, have opened their doors to all Christians and that "for many of our people God has taken their prejudice away." However, he added, "segregation no doubt will continue in many of our congregations."

Dr. George W. Forell, professor of Protestant theology at the State University of Iowa, defended the use of "blasphemy" in the statement as correct.

"Blasphemy," he said, "is using the name of God in vain. If I pray that I should be freed from prejudice and do not really want to freed from prejudice, I am using God's name in vain and committing an act of blasphemy."

Further debate on the issue was marked by an attempt to amend Dr. Wood's amendment by adding the phrase "and an affront to God," but this was defeated. As finally adopted, the statement included the change advocated by Dr. Wood.

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#### CORRECTION

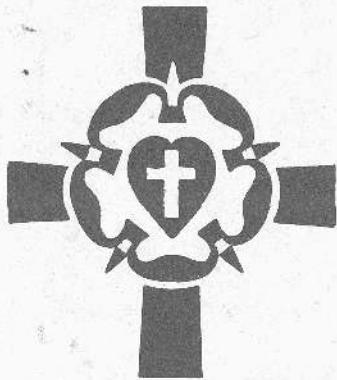
Please note that the foregoing story in part constitutes a correction of certain phrases in the first part of the story "American Lutherans Adopt Statement on Race Relations" which we issued in our Release No. 24/64 of July 10. In the previous story, delete the references to "blasphemy" and "civil disobedience" since these expressions were changed by convention action. Likewise, in the story that follows in the same release, titled "LCA Convention Formulates Uniform Communion Practices," please delete the last part of paragraph 14, which reads: ". . . and our people should be increasingly encouraged to avail themselves of it."

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HELANDER, DEPOSED BISHOP,  
LOSES APPEAL IN SWEDEN

10 July 1964

STOCKHOLM -- Lutheran Bishop Dick Helander has lost his appeal for acquittal from a 1953 conviction of having circulated defamatory anonymous letters about rival candidates in his episcopal election a year earlier.

However, the Superior Court here, in a verdict rendered at the beginning of July, found unreasonable his original sentence of dismissal from office. It changed the sentence handed down by the lower court in Uppsala to a fine of 50 days' salary.

The deposed churchman, now 68, is too old to resume active episcopal service. But the revised sentence will entitle him to claim 600,000 crowns (over \$116,000) in wages and pension for the 11 years since he was removed from the bishopric of Strängnäs.

Bishop Helander declared that he was shocked by the court's "incredible" failure to clear his name. Interviewed at a cottage where he is now living in southern Sweden, he said:

"After 11 years of sufferings and efforts, I had hoped to be able to pass the rest of my life in peace. Before God and man I insist that I did not write those anonymous letters."

He stated that he would never give up his fight for acquittal. Both his lawyer and the Swedish Attorney General, the prosecutor in the case, said they would consider whether to invoke their right of appeal to the Supreme Court.

To be able to have his case reviewed by the Supreme Court, Bishop Helander will have to prove that the Superior Court mishandled his case or offer fresh evidence that might strengthen his plea of innocence.

Four judges took part in the Superior Court's decision. A fifth, the original presiding judge, had to drop out during the seven-month retrial that began last September after suffering a heart attack.

None of the remaining four voted for acquittal. They were split 2-2, however, on the revision of the sentence. When such a tie occurs, the verdict which favors the defendant prevails.

The court said it was convinced by the available presumptive evidence that Dr. Helander was the author of the letters which attacked the qualifications of other candidates in the 1952 Strängnäs diocesan election.

Following the election, the crown appointed him to the vacant see, but early in 1954 he was ousted because of the libel conviction.

In the 76-page Superior Court verdict, heavy stress is laid on the presumptive grounds which included such matters as Dr. Helander's manipulation of several typewriters, identification of type letters, the diction used in the missives and their contents.

FINNISH SHARE IN ECUMENICAL  
AFFAIRS PLEDGED BY SIMOJOKI

10 July 1964

HELSINKI -- In his first press interview following his appointment as Archbishop of Finland's national Lutheran Church, Bishop Martti Simojoki pledged here the continuing participation of his Church in ecumenical affairs.

He said a special source of happiness for him was his many friendships with leaders of other Churches--"not only in the Scandinavian Lutheran Churches but also elsewhere, including those outside the Lutheran church family."

The 55-year-old Archbishop-elect, who is first vice-president of the Lutheran World Federation, called the ecumenical movement "a remarkable fact of church history which the present generation receives from God as a gift and a task."

Noting that the Finnish Church "has its own place" in the ecumenical movement and that the previous primates "have done basic work for it," Bishop Simojoki declared: "For my part, I shall try to continue on the same basis."

On the national level, he stated his intention to lead the Church toward a fulfilment of its proper role in the whole of Finnish life, so that it may "more than ever become a national Church, a Church for the nation, a Church for the people of today."

Dr. Simojoki, who has been Bishop of the strategic Diocese of Helsinki since it was constituted in 1959, was named Archbishop of Turku by President Urho Kekkonen on June 18 after a diocesan election had given him an absolute majority for the post.

The Helsinki churchman is also chairman of the Finnish National Committee of the LWF. In succeeding Archbishop Ilmari Salomies as Primate of the national Lutheran Church, he will become the 51st occupant of the see of Turku.

Upon the announcement of his appointment, one of the first messages of felicitation received by Bishop Simojoki was from Dr. Kurt Schmidt-Clausen, executive secretary of the LWF. In the name of the federation's Executive Committee and staff, Dr. Schmidt-Clausen expressed wishes for God's rich blessing on the new Archbishop.

In fulfilment of an engagement made earlier, Bishop Simojoki left here that same evening for East Germany, where he was scheduled to take part in a provincial Kirchentag of the Evangelical Church of Pomerania at Greifswald.

He went to participate in the four-day church rally on invitation of the head of that Church, Bishop Friedrich-Wilhelm Krummacher, who is a fellow member of the LWF Executive Committee.

Bishop Simojoki's predecessor, Archbishop Salomies, plans to retire on Sept. 1 at the age of 71. He has headed the Archdiocese of Turku since 1951.

(EDITORS: For biographical material on Bishop Simojoki, see our Release No. 21/64 of June 4, page 5.)

NORWEGIAN SEAMEN'S MISSION  
BEGINS CENTENARY CELEBRATIONS

10 July 1964

OSLO -- Throughout Norway, the 282 local societies of the Norwegian Seamen's Mission are currently observing the agency's 100th birthday at their annual meetings and special events.

The local celebrations will lead up to a national one to be held in Bergen, headquarters city of the seamen's mission, on Aug. 28-31. King Olav V, the agency's chief patron, is expected to attend the Bergen events on Aug. 30.

With 32 port stations around the world, 150 employees, and an annual budget of seven million crowns (\$981,000), the Norwegian Seamen's Mission is the largest Lutheran agency of its kind in any country.

Members of the Storting (parliament) this spring expressed high appreciation for the mission's work and discussed how the government might lend its assistance.

About 1,000 society delegates and special guests are expected at the Bergen centennial celebration.

Among the latter are Archbishop Gunnar Hultgren of Sweden, bishops from the Finnish and Danish Lutheran Churches and the Church of England, and Bishop Hans-Otto Wölber of the Lutheran Church in the State of Hamburg, Germany.

The president of the Lutheran World Federation, Dr. Fredrik A. Schioltz, has sent from the United States a message expressing regret that the meeting of the LWF Executive Committee in Iceland will prevent his attendance at the Bergen festivities.

Noting that the agency's service involves "both the cup of cold water extended to the stranger in Jesus' name and the provision of opportunity for believers to come together in a fellowship of prayer and Bible study," Dr. Schioltz said:

"For the faithfulness of the Norwegian Seamen's Mission in this very important service to the seafarers of the world, the Lutheran World Federation salutes you and thanks God for you.

"As you look to crossing the threshold into the second century of possible service, be assured that He who has called you will continue to establish the work of your hands."

The society in Oslo will hold its local celebration on Sept. 6 in the Town Hall, with Crown Prince Harald representing the royal family.

NEW SPANISH SERVICE BOOK  
AND HYMNAL OFF THE PRESS

10 July 1964

NEW YORK -- A new book of worship for Spanish-speaking Lutheran congregations in the Western Hemisphere has come off the press.

First copies of the combined service book and hymnal, "Culto Cristiano," appeared in June, according to Dr. William G. Arbaugh, editor and chairman of the inter-Lutheran Spanish Hymnal Committee.

Represented on the committee are the three major Lutheran church bodies in North America: Lutheran Church in America, American Lutheran Church, and Lutheran Church--Missouri Synod.

Some 25,000 copies of the 760-page, hard-cover book have been printed. Published simultaneously was "Ritual Cristiano," a 160-page occasional-service and altar book for pastors.

The two volumes have matching bindings and styling and the same page size as the Service Book and Hymnal used by North American Lutherans in their English-language worship.

Both have covers of brick-red cloth with titles and a Latin cross stamped in gold. The Spanish titles, respectively, mean "Christian Worship" and "Christian Ritual."

Included in "Culto Cristiano" are 412 hymns, liturgical music specially prepared for the book, an order of worship for Sunday school use, and a Spanish version of Martin Luther's Small Catechism.

"Culto Cristiano" is described as "the answer to a long-felt need" and "the most comprehensive liturgical service book ever published in Spanish."

The Spanish Hymnal Committee was formed in September 1955. Work on the two volumes began formally in February 1956.

Committee members included musical and liturgical scholars as well as Spanish American writers and editors of Spanish periodicals. Five Spanish American countries were represented among the membership.

Early drafts of the work were reviewed by official correspondents in almost all the Spanish American countries.

Publisher of the two volumes is "Publicaciones El Escudo," a corporation representing the LCA, ALC, LC-MS, and the National Lutheran Council for joint sponsorship of major publications in Spanish.

Distribution and sale of the books will be undertaken by boards of the three cooperating bodies and the Committee on Latin America of the Lutheran World Federation.

Advance orders, Dr. Arbaugh said, will absorb nearly all the 25,000 copies of "Culto Cristiano" and the 2,000 copies of "Ritual Cristiano" which were printed.

ALC DROPS STAFF EVANGELIST\*  
WHO "SPEAKS IN TONGUES"

10 July 1964

MINNEAPOLIS -- The American Lutheran Church has acted to discontinue the engagement of a staff evangelist who says he has received the "gift of the fullness of the Holy Spirit" which enables him to "speak in tongues."

At an annual meeting here in July, the ALC Church Council voted not to renew a call to the Rev. A. Herbert Mjorud which expires at the end of the year. It acted on recommendation of the ALC Commission on Evangelism.

Technically known as glossalalia, the phenomenon of "speaking in tongues" is mentioned a few times in the New Testament as a divine gift enjoyed by some in the apostolic Church.

Reported cases of it in American churches led the Church Council to issue recently a policy statement cautioning that while the ALC "does not forbid speaking in tongues, (it) believes that this gift receives a muted emphasis in Scriptures where it is described as one of the lesser gifts of the Spirit."

It asked ALC congregations not to promote or practice the speaking in tongues at congregational worship services nor to provide instruction in the techniques or practice of tongues-speaking in parish meetings. It also asked those who professed to have the gift to reserve its use for their devotional life.

In introducing the evangelism commission's report, Dr. Fredrik A. Schiottz, ALC president, said the practice of glossalalia has caused confusion and divisiveness within several ALC congregations.

Termination of Pastor Mjorud's services as a staff evangelist does not alter his status as an ALC clergyman. Dr. Schiottz explained that he will still be eligible to be called to an ALC congregation.

Pastor Mjorud, who appeared personally before the Church Council, said that 2½ years ago he received the "gift of the fullness of the Holy Spirit," by which he was able to engage in "speaking in tongues."

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LWF TOP OFFICIALS EXPECTED  
AT LATIN AMERICAN CONFERENCE

10 July 1964

BOGOTA, Colombia -- Both the president of the Lutheran World Federation, Dr. Fredrik A. Schiottz, and the executive secretary, Dr. Kurt Schmidt-Clausen, plan to be present at the fourth Latin American Lutheran Conference in 1965, it was announced here by the Rev. Guido Torngquist, acting director of the LWF Committee on Latin America.

The federation-sponsored conference is to take place in Huampaní, Peru, near Lima, on July 5-10, 1965.

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HUEBNER TO SUCCEED HALFMANN ✓  
AS BISHOP OF HOLSTEIN

10 July 1964

KIEL, (West) Germany -- Dr. Friedrich Hübner of Hamburg, dean of the Stomarn district in the Lutheran Church of Schleswig-Holstein, has been elected Bishop of Holstein by the Synod of the Church.

The 53-year-old chairman of the Lutheran World Federation's Committee on Latin America will be consecrated to the bishopric here on Aug. 11, succeeding the late Dr. Wilhelm Halfmann, who died in January.

Officiating at the service will be Bishop Hanns Lilje of Hannover, Presiding Bishop of the United Evangelical Lutheran Church of Germany (VELKD). He will be assisted by other North German bishops, and some churchmen from neighboring Scandinavia also are expected to be present.

Dr. Hübner has been provost of Stomarn since the spring of 1962. Before that, he was for 12 years a senior executive (Oberkirchenrat) at the Hannover central office of the VELKD.

He was chairman of the general Committee on Arrangements for the federation's 1952 Assembly at Hannover. When the Latin America committee was constituted at that time, he was designated to serve on it in representation of the German National Committee of the LWF.

He then became secretary of the Latin America committee, and when his mandate as German representative was renewed after the Minneapolis Assembly of 1957, he was elected chairman.

Following the 1963 Assembly in Helsinki, he was named chairman pro-tem of the committee, whose future is to be decided by the LWF Executive Committee this summer.

Born on June 25, 1911, in Bangalore, India, of Schleswig-Holstein missionaries, Friedrich Hübner was a lecturer at the theological school in Bethel, Germany, in 1935-36, and missionary to India from 1937 to 1947. The following three years he served a pastorate in Schleswig-Holstein.

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CARIBBEAN LUTHERANS TO OPEN  
THEOLOGICAL CENTER IN FEBRUARY

10 July 1964

MEXICO CITY -- The new Augsburg Center of Theological Studies, a joint undertaking of Lutherans in the Caribbean region, will open its first academic year next February, its Coordinating Committee decided at a meeting here.

Provisionally the institution is to be located in Mexico City. During the initial year its organizers hope to be able to occupy the premises of the Mexican Lutheran Church's theological school, which will be incorporated into the new center.

Making up its first class will be at least five students from Lutheran churches in Colombia, Central America and Mexico.

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LUTHERANS IN NORTH AMERICA  
TOTAL 8,870,721; GAIN 1.6%

10 July 1964

NEW YORK -- Membership of the Lutheran Churches in North America totaled 8,870,721 adults and children at the end of 1963.

The Lutheran bodies reported 8,580,271 baptized members in the United States and 290,450 members for their affiliated groups in Canada, according to the annual statistical summary issued here by the National Lutheran Council.

The total represents a net gain of 135,987 members or 1.6 per cent during 1963. Of this gain, 131,302 was in the U.S. and 4,685 in Canada. The percentage of increase was the same as in 1962. The percentage was 1.8 per cent in 1961 and 1.7 per cent in 1960. In the 50's, the average gain was 3.1 per cent.

Comprising the third largest Protestant confessional grouping in America, the Lutheran Churches are exceeded in numbers only by the Baptists and Methodists.

The NLC's summary is based on statistics supplied by ten Lutheran church bodies, six of which recorded net gains in membership while three reported no change and one suffered a loss.

In the past four years, the number of Churches reporting has been sharply reduced as nine bodies ended their separate existence through mergers. Two of these took place in 1963.

The American Lutheran Church, formed in 1960 by union of the ALC, Evangelical Lutheran Church and United Evangelical Lutheran Church, was joined last year by the Lutheran Free Church. The National Evangelical Lutheran Church united with the Lutheran Church--Missouri Synod.

Also in 1963, the Lutheran Church in America completed its first full year of operation. The LCA was organized in 1962 by merger of the United, Augustana, Finnish Evangelical and American Evangelical Lutheran Churches.

The gain in Lutheran baptized membership of 135,987 in 1963, distributed among the 18,427 congregations, marks an average net increase of 7.3 new members per local church.

Confirmed or adult membership rose by 107,718 to a grand total of 5,893,002, a gain of 1.9 per cent. This would indicate an average net accession of 5.8 adult members per congregation in 1963.

Largest of the Lutheran bodies is the Lutheran Church in America with 3,227,157 members. It reported a net increase of 26,843 or 0.8 per cent.

For the 19th consecutive year, the highest numerical increase was made by the Lutheran Church--Missouri Synod, second largest Lutheran body, as it accounted for 43.8 per cent of all the new members reported. Among the major bodies, it also showed, for the sixth year in a row, the greatest gain on a percentage basis.

(MORE)

The Missouri Synod had a gross increase of 72,181 baptized members, or 2.8 per cent, to boost its total membership to 2,683,876, including the 12,560 members of the National Evangelical Lutheran Church, which became a part of the synod in June of last year. The net increase, however, was 59,621, or 2.3 per cent over the combined 1962 memberships of the two bodies.

Third largest of the bodies, the American Lutheran Church, had a gross upswing of 133,640 members, or 5.5 per cent, to a total of 2,544,617. Included were 88,523 members of the Lutheran Free Church, which joined the ALC in February of 1963. The net increase was 45,117, or 1.8 per cent over the combined 1962 memberships of the two bodies.

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EVANGELICAL AWAKENING REPORTED  
IN ETHIOPIAN RURAL AREAS

10 July 1964

ADDIS ABABA -- Ethiopia, especially in its outlying areas, is experiencing an Evangelical Christian awakening that borders on the miraculous. Gospel activity by missionaries and national workers is drawing an eager response from thousands of villagers.

Workers of the Norwegian Lutheran Mission reported that more than 5,000 Ethiopians have been converted in the past three or four months. Earlier the rate was about 800 a month.

A travelling Ethiopian worker who on a previous visit to a mission station reported 39 converts, reported 201 the next time. On his latest trip he said: "Now there are so many that I have to count them by villages--there are 33 villages ready to receive the Gospel."

A record total of 1,500 complete Bibles was sold last year by the Joint Agency of the Bible Societies.

In the first four months of 1964, more than 400 illiterate adults were taught to read and write under the literacy program of this country's Mekane Yesus Evangelical (Lutheran) Church.

This brought to 57,502 the number of persons who have become literate since the launching of the program, which now has nearly 500 paid teachers in 530 schools. The program is now beginning its third year.

The literacy program is supported by the German Protestants' overseas aid agency "Bread for the World" and the Swedish Lutherans' "Lutherhjälpen" as a Community Development Service project of the Lutheran World Federation.

Its achievement in bringing the latest 400 adults to literacy through an hour's daily teaching for three months earned for the Lutheran literacy campaign office a Social Service Certificate from the Minister of Community Development of the Ethiopian government.

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HISTORY OF ROMAN MASS  
IN NEW ERA, VAJTA SAYS

10 July 1964

BERLIN -- The Second Vatican Council marks the dividing line between two epochs in the history of Roman Catholic public worship and the mass, the director of the Lutheran World Federation's Department of Theology declared here.

Dr. Vilmos Vajta, one of the observers of the LWF at the council sessions, said that "just as the Council of Trent (1545-63) occasioned a new liturgical epoch within the Roman rite, so the Second Vatican Council will doubtless have a comparable effect."

In a lecture at the Kirchliche Hochschule here, he stressed that the basic principles of the new liturgical Constitution produced by the latter "bring the Tridentine (Trent) period to a conclusion."

The Council of Trent fixed the Roman Catholic position over against the distinctive emphases of the Protestant Reformation.

Dr. Vajta said that "every heir of the Reformation . . . must rejoice" that the aspects of the liturgy now being underscored by the Roman Catholic Church "are precisely the elements which are fundamental for evangelical liturgical life."

Such aspects which he cited are "the renewal of the use of Scripture in the liturgy, the proclamation of the mighty acts of God, the active participation of the faithful in worship on the basis of their baptism and, especially, the restoration of communion in the eucharistic celebration."

He acknowledged that, whereas "Trent focused on dogmatic considerations regarding the mass," the current council seeks to maintain dogmatic continuity and places its "renovations" on a pastoral plane.

Nevertheless, he voiced confidence that "the old principle, 'the rule of prayer determines the rule of faith,' will surely once again prove to be valid."

The Hungarian-born theologian, now a Swedish citizen, expressed conviction that the kind of liturgical practice advocated by the Second Vatican Council "poses problems for Catholic dogmatics which have not yet been solved."

After citing some examples, he said: "The Gospel requires us to continue to raise these questions; but now they have become questions which are directed at Catholic dogmatics by liturgical practice itself as this has been legislated by (the new) Constitution."

"This provides a new basis for discussion between the Churches."

The 46-year-old theologian's lecture here was one of his last before he leaves his LWF post in Geneva on Sept. 1 to become research professor of the Lutheran Foundation for Inter-Confessional Research at Strasbourg, France.

(MORE)

An alternate at the first session of the Vatican Council in 1962, he was one of the federation's regular delegate observers at the second session last year and will be again at the third session this autumn.

With respect to the necessity of having a congregation present to give meaning to a churchly act of worship, Dr. Vajta said the Vatican Council seems to have taken a theological position "according to which privately celebrated masses are still possible, but communal ones appear as most appropriate to the nature of the mass."

"This," he commented, "represents a considerable difference, not only from Trent, but from more recent magisterial pronouncements. An approach is made to the congregational worship for which the Reformation strove. . . . It is possible to ask whether an epoch in the history of the mass has come to an end."

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ENCYCLOPEDIA EDITOR RETIRES  
FROM SEMINARY PROFESSORSHIP

10 July 1964

DUBUQUE (Iowa), USA -- Dr. Julius Bodensieck, editor of the Lutheran Encyclopedia, has retired from his professorship of New Testament at Wartburg Theological Seminary here. He was 70 in May.

Dr. Bodensieck has headed the Lutheran World Federation's encyclopedia project since its initiation ten years ago. Except for two years, he was simultaneously engaged in full-time teaching duties at Wartburg. The encyclopedia is expected to come out in 1965 or 1966.

At a ceremony this spring in his honor, Dr. Bodensieck was presented the Wichern Plaque, highest recognition of the Diaconal Council of the Evangelical Church in Germany. It was presented by Dean Heinrich Grüber of Berlin, who also brought to Dr. Bodensieck a Brandenburg Gate plate from the Mayor of Berlin.

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LUTHERANISM FASTEST GROWING  
CONFESION IN AUSTRALIA

10 July 1964

CANBERRA, Australia -- Judging by its rate of growth, Lutheranism is on its way to becoming one of the major Protestant Churches in Australia.

Census figures show that in the past ten years it has experienced an increase of 37.9 per cent, as compared with a 12 per cent average increase for the other Protestant bodies.

But Lutherans still have a long way to go: They number less than 200,000 out of a population of 11 million. Largest denominations are Anglican, Roman Catholic, Methodist and Presbyterian.

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MISSIONOLOGIST SEES NEW DOORS  
OPENING IN ASIA, AFRICA

10 July 1964

GENEVA -- "New doors for the positive presentation of the Gospel" are opening in Asia and Africa as rapid social changes in those continents shake many people loose from their old beliefs and value systems.

This observation was expressed here in early July by the Rev. Donald C. Flatt, a professor in the School of Missions at the Chicago Lutheran School of Theology.

He conferred with officials at Lutheran World Federation headquarters here en route back to the United States after a four-month study tour of Lutheran work in Japan, southeast Asia, and five African countries.

Professor Flatt, British by birth, formerly served under an American Lutheran mission board in East Africa. Before he was called to his Chicago teaching position, he was president of the Lutheran Church of Northern Tanganyika.

He voiced belief that his general observation applied even to Japan and the Chinese diaspora communities, although it was most clearly true of certain tribal peoples. Among the latter he named the Dusuns of Malaysia, the Arushas of Tanganyika, and the Lomas of Liberia as examples.

"Here and there," he said, "excellent missionary work is making full use of the opportunity. Elsewhere, however, the dynamic is lacking."

"Professionalism, institutionalism or other factors erect a barrier which prevents effective contact between the bearers of the Gospel and those who seek."

Professor Flatt asserted that "the great need is for new vision and a new commitment to the Gospel on the part of all churchmen if the harvest is to be reaped."

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JERALD BRAUER NAMED WCC  
OBSERVER AT VATICAN COUNCIL

10 July 1964

GENEVA -- Dr. Jerald Brauer, dean of the Divinity School of the University of Chicago and a clergyman of the Lutheran Church in America, will be a World Council of Churches observer at the coming session of the Second Vatican Council, it was announced at WCC headquarters here.

He will occupy one of the three observers' places of the World Council in turn with Dr. Z.K. Matthews, Africa secretary of the WCC Division of Inter-Church Aid, Refugee and World Service.

The other two places will be filled throughout the session by Dr. Lukas Vischer, research secretary of the World Council's Department of Faith and Order, and Dr. Nikos Nissiotis, associate director of the Ecumenical Institute at Bossey, near here.

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BAPTISMS OF CHILDREN  
WANE IN EAST GERMANY

10 July 1964

BERLIN -- Upward of 75 per cent of children born to Protestant parents in some areas of East Germany have not been baptized, according to reports reaching the city's western sector.

Promotion of atheism by the state, fear of government reprisal, and a lack of "qualified godparents" are cited as the principal reasons for the drastic reduction in the number of baptisms reported by Evangelical Churches in the Soviet Zone.

Godparents are hard to find in East Germany. Because of the state's hostility toward religion, friends--even relatives--have been hesitant to act as godparents. Atheistic indoctrination has removed thousands of others and many young adults who were baptized have never taken part in Christian confirmation, a prerequisite for acting as godparents.

Soviet Zone Protestant sources said the Churches may well be forced to reconsider their requirement calling for two godparents and reduce it to one. Such action was proposed several years ago.

Meanwhile, official recognition of state-sponsored youth dedication ceremonies, which the Churches have denounced as atheistic counterparts to Christian confirmation, has been given in a new Youth Law passed by the East German People's Chamber (Parliament).

The new law, about which both Roman Catholic and Protestant churches have voiced apprehension, calls for support of the dedication ceremonies because they are "a component part of the preparation of young people for life and work in the socialist society."

It also stipulates that youth should be "protected from, and educated towards an active fight against, the effects of . . . antiquated traditions."

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EVANGELICAL LUTHERAN SYNOD  
OF U.S. NAMES NEW PRESIDENT

10 July 1964

MANKATO (Minnesota), USA -- The Evangelical Lutheran Synod, a 14,600-member Church of Norwegian origin, elected the Rev. Joseph N. Petersen of St. Peter (Minnesota) as its president at its 47th synodical convention here. His term is for two years.

Pastor Petersen, a former vice-president, became acting president of the synod last autumn when President Theodore A. Aaberg of Scarville (Iowa) resigned because of ill health.

Constituted in 1918, the body was originally called the Norwegian Synod of the American Evangelical Lutheran Church. It assumed its present name in 1958. From 1920 till June 1963, it formed part of the Lutheran Synodical Conference of North America.

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GREATER COLLABORATION URGED  
BETWEEN CHURCH AND THE ARTS

10 July 1964

ST. LOUIS (Missouri), USA -- Greater collaboration between the Church and the arts was urged here at the seventh annual conference of the Lutheran Society for Worship, Music and the Arts.

Dr. A. R. Kretzmann, pastor of St. Luke's Lutheran church in Chicago, contended that the two "spend entirely too much time sniping at each other" when they should be collaborating for the growth of Christianity.

Christianity's "primary vocation is growth toward the fullness which is in Christ alone, but in this growth we need the collaboration of the artist in all his fields of endeavor," he said.

"I think we would all have to agree that, at the moment, art and theology are making an insignificant, almost hopeless, contribution to the imaginative life of our people," the Missouri Synod clergyman asserted.

Another speaker before the three-day assembly of clergymen, artists, musicians and laymen, was a Jesuit priest, the Rev. Walter Ong, professor of English at St. Louis University.

Father Ong told the gathering of some 200 persons that in today's age "man's global consciousness is growing so that other civilizations themselves are all in a sense our own." He added: "No matter what or where we are, we are all involved with one another everywhere in the world."

Contending that "all civilizations must look outside themselves more than ever now to other cultures," he observed that this awareness of others points up the "serious thinking of modern man." Such awareness, he said, means an awareness of the "limitations of our own achievements."

Dr. Ronald Johnstone, director of Concordia Seminary's Research Center here, held that the Christian artist is "a product of society and cannot help but reflect his social environment and training."

"The fact that he is a member of Christ's Church and speaks for the Church does not change this, for the Church, too, to varying degrees reflects the society in which it exists and works," he said.

Dr. Johnstone, stating that this presents a "paradox and a seemingly impossible task," added: "On one hand we have a product of social forces outside the individual. This is the artist as it is any other man.

"On the other hand, we have the call to the artist consciously to extricate himself from the influences around him and to bring to bear the core of the Church's heritage in Christ upon the problems and needs of today."

The Lutheran Society for Worship, Music and the Arts was founded in 1957 and seeks to promote a wider understanding of Christian worship. At a business session of its conference here, the society elected the Rev. J. Stephen Bremer as president.

(MORE)

A clergyman of the Lutheran Church in America, Pastor Bremer is dean of students at the Maywood (Illinois) campus of the Lutheran School of Theology. He succeeds Prof. William R. Walters of Wittenberg University at Springfield (Ohio) as president of the society.

With a membership of 2,150, the society is composed of pastors, teachers, theologians, church musicians, architects, artists, and others interested in the arts and their relationship to Christian worship.

According to its statement of purpose, it "is dedicated to the promotion of the highest expression of the worship of God."

Its program is designed "to serve the needs of the parish, school, and home by encouraging practical, creative, and scholarly endeavors in all areas related to worship," and "to stimulate the attainment of high standards of performance in all the arts and to undergird all with a sound theological foundation."

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SLOVAK FACULTY CONFERS  
HONORARY D.D. ON KALDY

10 July 1964

BRATISLAVA, Czechoslovakia -- Lutheran Bishop Zoltán Káldy of Budapest received an honorary degree of doctor of theology from the Slovak Evangelical Theological Faculty here.

The accompanying citation said the recognition was for his work in cultivating theology, strengthening inter-church relations, and supporting efforts for peace.

Bishop Káldy has been the spiritual leader of the Southern Diocese of the Hungarian Evangelical Church since 1958. The theological school which honored him is related to this country's Slovak Evangelical Church of the Augsburg Confession.

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LUTHERAN CHURCH IN AMERICA  
RE-ELECTS LUNDEEN SECRETARY

10 July 1964

PITTSBURGH (Pennsylvania), USA -- Dr. Malvin H. Lundein was re-elected secretary of the Lutheran Church in America at the Church's second biennial convention here, July 2-9. The 63-year-old churchman was named to a four-year term.

Dr. Lundein was elected the first secretary of the LCA for two years at its constituting convention in Detroit in 1962. During the three previous years he was president of the Augustana Lutheran Church, one of the four Lutheran church bodies that united to form the LCA.

President of the LCA is Dr. Franklin Clark Fry, who is currently serving a four-year term expiring in 1966.

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AMERICAN LUTHERANS ADOPT  
STATEMENT ON RACE RELATIONS

10 July 1964

PITTSBURGH (Pennsylvania), USA -- Delegates to the Lutheran Church in America's second biennial convention adopted a statement on race relations that ties racism to blasphemy. The eight-day convention closed here on July 9.

The statement says that any member of the Church who uses the liturgical Prayer of the Church and then practices racial discrimination commits "an act of blasphemy."

The LCA's Board of Social Ministry prepared the statement which also calls on the Church to "oppose any law or governmental practice which under the guise of rightful authority perverts justice."

The 700 delegates endorsed the participation of the Church's leaders "in public 'demonstrations' or similar measures of civil disobedience designed to focus attention on unjust laws or social customs" when other methods to redress wrongs have failed and when the demonstrations are conducted peaceably.

"Injurious discrimination based on race is a violation of God's created order, of the meaning of redemption in Christ, and of the nature of the Church," the statement points out. Moreover, such discrimination implies "unbiblical views of God and of man."

"The Church," it asserts, "must oppose such false views with all the power of the truth of God: in its prayer and worship, in its theological thought, in its nurture of the personal life, in its institutional forms, and in individual and corporate action in society."

In the Prayer of the Church, God is asked "to take away from us hatred and prejudice." "Unless we mean what we say, and live as men who intend to do what we mean, the holy gravity of our prayer itself condemns us," the statement says.

"Our days cannot be lived in God's peace unless hatred and prejudice are removed from us. The prayer is realistic; it recognizes that we are guilty in harboring hatreds and prejudices which we are inclined to hold dear. Therefore, nothing less than a mighty, holy act that can 'take away' will do.

"We believe and confess there has been such an act in Christ! In blood and agony, God's decision has been made and sealed.

"The problem of race," the statement continues, "particularly the problem of the relation of white and Negro persons, is here exposed. To stand before God and pray that he will 'take away from us all hatred and prejudice,' and then as a praying Church to discriminate among men on any such sinful basis, is an act of blasphemy."

The convention also endorsed a statement defining the Church's position on marriage, divorce, remarriage and birth control, likewise submitted by the Board of Social Ministry.

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The document will be in effect until the board can prepare a new statement, hopefully in time for the LCA's 1966 convention in Kansas City.

"Marriage," the statement asserts, "is that order of creation given by God in love and which binds one man and one woman in a life-long union of the most intimate fellowship of body and life."

"Marriage should only be consummated in love with the intention of maintaining a permanent and responsible relation. Continence outside of marriage and fidelity within marriage are binding on all."

Concerning remarriage of divorced persons, it declares: "The divorced person seeking remarriage must recognize his responsibility for the breakup of the former marriage.

"He must give evidence of his repentance and have made an effort to overcome his limitations and failures. He must have forgiven his partner in the former marriage, and must fulfill his obligations to those involved in his former marriage."

It says that the divorced person "must give evidence of his Christian faith by his witness in the Church and must have received adequate counsel and training in preparation for marriage. He must be prepared to undertake the full responsibilities of marriage in dependence upon God."

The statement also calls for establishment of family courts and enactment of "uniform and constructive" marriage and divorce laws, noting that such laws "should encourage the procedures of adjustment and reconciliation rather than adversary litigation."

Furthermore, it asks the 6,900 pastors of the LCA to require regular counseling periods with couples before marriage.

Regarding planned parenthood, the statement says that "irresponsible conception of children up to the limit of biological capacity and selfish limitation of the number of children are equally detrimental."

But, the statement urges that Lutheran couples should plan their parenthood "in accordance with their ability to provide for their children and carefully nurture them in fullness of Christian faith and life.

"The health and welfare of the mother-wife should be a major concern in such decisions. Choice as to means of conception control should be made upon professional medical advice."

At another session, the Board of Parish Education urged delegates to support the public schools of this country and discourage congregations from starting parochial schools.

The board disclosed the findings of a year-long study on parochial schools as part of its regular convention report.

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"We believe that, normally, effective preparation of a Christian for life and witness in (contemporary) society can best be attained when Christian education is provided by the home and parish, and education in general is provided by the public school," the 10,500-word document declares.

Although the statement urges the LCA's 6,200 congregations to support the public schools, it concedes that the Church has the right by law and choice to establish parochial schools when public schools have failed in the responsibility.

However, it emphasizes the desirability of secular elementary schools and contends that parochial schools divert the Church from its primary function.

"In a pluralistic society, the state is the best-equipped of all social institutions to insure that an opportunity for an adequate education is provided for all its citizens. . . To ask the Church to set up a system of education, even for its own members, in order to transmit culture and to guide the growth of pupils in the totality of their educational needs is to divert it from its primary task.

"It is normally preferable," according to the statement, "for the state or community to provide for the general education of its citizens.

It continues: "The Church has a duty to support that which it considers to be good in the public schools, for it recognizes the authority of civil government in this area. It also has a duty to work for the correction of that which it considers to be undesirable.

"When the state fails to heed the voice of the Church and its members, and when the public schools in a given area fail to assume their responsibility for maintaining high educational standards and providing adequate and equal opportunities for all pupils, it may be desirable for a congregation or group of congregations to establish schools."

Establishment of parochial schools should be undertaken, the report says, only after the local congregation has:

"(1) Established the need for such action by a conscientious study of local conditions;

"(2) Made every effort to correct undesirable conditions;

"(3) Carefully considered its ability and willingness to provide facilities, leadership, and financial resources required for the attainment of high educational standards."

Furthermore, the statement warns that "under no circumstances should a congregation establish or maintain an elementary or secondary school in order to provide racially or socially segregated educational facilities."

There are 16 parochial schools associated with LCA congregations. Total enrollment in the spring of 1963 was 1,319 pupils, with 65 teachers.

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A statement concerning the U.S. Supreme Court decisions against Bible reading and recitation of the Lord's Prayer in public schools also was laid before the convention.

Adopted by the Church's Executive Council, the statement said the court rulings had opened a new era for Christianity in which the Church must "stand alone in American society."

It declared that the council did not believe "that much has been lost in terms of specific points" covered by the court's decisions. But "these decisions must be seen as a watershed."

"They open an era in which Christianity is kept separate from the state in a way that was foreign and would have been repugnant to the minds of our ancestors at the time when the Constitution was written and ever since."

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LCA CONVENTION FORMULATES  
UNIFORM COMMUNION PRACTICES

10 July 1964

PITTSBURGH (Pennsylvania), USA -- The Lutheran Church in America, at its second biennial convention here on July 2-9, adopted uniform communion practices for observance throughout the Church.

Among the principal points covered are an increase in the number of celebrations of the Lord's Supper, the right to administer the sacraments in a non-parochial setting, and the encouragement of private confession and absolution before Holy Communion.

The 13-page statement was prepared by a study group appointed last year by Dr. Franklin Clark Fry, LCA president, in consultation with the Church's Commission on Worship.

A policy of uniform communion practices is desirable, the statement says, because of the increase in population mobility.

"The Church is no longer related to a relatively stable society," it points out. "Because the Church is the people of God, it must reexamine the relationship of its traditional forms and practices to the constantly changing social patterns in which the people live and move."

Although acknowledging that there is already a trend in LCA congregations to have more frequent celebrations of the Lord's Supper, the statement noted:

"The addition of an early Sunday communion, or the incorporation of the Sacrament in an already-existing Sunday service, or communion at the (chief) Service every Sunday for seasons of the Church's year (such as Lent, Easter, Advent) have all proved useful.

"Our parishes should also make provision occasionally or regularly for

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weekday celebrations, for the increasing number of Christians whose work schedules make Sunday communion difficult."

Delegates were also asked to approve provisions that will make possible administration of the sacraments outside the "congregation" in the traditional sense. Primarily this means in institutions such as hospitals, mental institutions, homes for the aged and children, colleges, universities and seminaries.

"The right to authorize a non-parochial celebration of the Lord's Supper inhere in the office of the president, whether of the synod or of the Church, and such services, whether conducted by the president or by a chaplain appointed by him, shall be recognized as an extension of the ministry of the Church," according to the statement.

It also approves "the time-honored practice of intercommunion within Lutheranism" when the host Church allows it, permits an LCA communicant to partake of communion in non-Lutheran churches, and gives LCA clergymen the right to celebrate the Lord's Supper in an ecumenical setting "with the understanding that the pastor will normally celebrate according to the rite and order of the LCA."

Congregations are encouraged to provide their members with an "opportunity for private confession and absolution" preparatory to receiving Holy Communion.

Although noting that the "Lutheran Reformers abolished compulsory private confession and absolution," the statement observed that the practice was retained and "commended . . . highly as a voluntary discipline" by Reformation leaders.

"Opportunity for private confession and absolution," it said, "should be afforded in every parish, and our people should be increasingly encouraged to avail themselves of it."

"A service of public confession may be held on a suitable weekday or as a separate service of public confession on Sunday, or it may be incorporated in the liturgy of the day," the statement adds.

It also expresses preference for use of unleavened bread (wafers) and wine and a chalice (common cup) in administering the Sacrament.

"There is little question that wine (fermented grape juice) was used at the Last Supper," it says. "The use of unfermented grape juice, less and less customary in our Church, does not invalidate the Sacrament, but its use is not in the historic tradition of the Church and should be discouraged."

"In the case of the communion of alcoholics any of the following is acceptable: intinction, the use of grape juice or administration of the bread alone."

A layman "may assist in the distribution of the elements by administering the cup, but this privilege must be carefully guarded," the statement says, and sets forth safeguards in this practice.

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The convention also ratified proposed standards of acceptance and continuance in the ministry of the Church. The standards were provisionally adopted by the LCA's Executive Council last year.

One of the requirements laid down is that a candidate for the ministry "shall normally secure in a seminary of this Church his full theological education required for ordination," and that, with few exceptions, he "shall have been a student in residence at an LCA seminary for at least one academic year."

According to the recommended standards, three years of parish experience shall usually be required of an LCA minister before he enters into general church work on the staff of the Church, on the teaching staff of a seminary, or service with inter-Lutheran or interdenominational agencies of the Church. Some exceptions are permitted.

The principles ratified by the convention implement constitutional provisions against membership of LCA clergy in "secret societies."

"No minister of this Church," it is stated, subject to the limitations specified in the LCA constitution, "shall be or become a member of a group which because of its oath of secrecy makes it impossible for the Church to determine if its 'teachings and ceremonies are consistent with what the Lord has given solely to His Church.'"

A "master plan" for the theological seminaries of the LCA, submitted by the Board of Theological Education, was received by the delegates at another session.

The plan, which affects ten theological schools in the United States and Canada, recommends "the temporary continuance of the present number and location" of the seminaries with certain modifications.

Most of the changes concern the merger and/or relocation of five of the schools. In the majority of the cases of proposed merger, it is with similar institutions of the American Lutheran Church.

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DR. FRY URGES LCA TO HELP  
EVANGELIZE "WHOLE SOCIETY"

10 July 1964

PITTSBURGH (Pennsylvania), USA -- The president of the Lutheran Church in America looked back on the first 24 months of its life and found that what has happened "far exceeded all expectations."

But Dr. Franklin Clark Fry told the LCA's second biennial convention here in his first report as its president that a Church "must reach certain dimensions before it is big enough to fill a sense of responsibility toward the whole of American society and can even dare to think of assuming it."

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"Protestant influence," he warned, "and the evangelical spirit have been in a steep decline in the American megalopolis for 50 years and more. That trend needs to be halted.

"We in the Lutheran Church in America are conscience-bound to assist in doing so and, for the first time in our lives, to assume our full share in the evangelization of our whole society."

Dr. Fry, in his call for renewal, said the 3,227,000-member LCA is among the most urban Churches, particularly in the United States, "conspicuously more so, for example, than our fellow American Lutherans."

"Hundreds and hundreds of LCA congregations have been rocked by socio-logical earthquakes, with the once-stable communities of German and Scandinavian origin in which they had been built crumbling and collapsing around them.

"In not a few city neighborhoods, the old residents have vanished altogether; only the church building and, often heroically, the ministry of the Gospel remain. Here, as clearly as can be, the summons is: Renew or die."

Dr. Fry said that in the LCA the old "every-parish-for-itself attitude, which had seen scores of congregations scurry off to the suburbs as tides of people 'not of our kind' moved in, was beginning to give way to a sober acknowledgement that Christ's Church has an obligation to all men."

He said the characteristic eye disease of American Lutherans, "which at one moment takes the form of myopia, seeing only people of a particular European background as if everybody else did not exist, and at the next becomes so far-sighted that it is able to look miles away to spot scattered 'old members' but is blind to the thousands of newcomers in the blocks nearby, is more and more yielding to the medicine of the Gospel."

At a later session, delegates gave the LCA Board of American Missions permission to borrow \$7 million to finance an expanding church extension program.

The funds will help the board to enter 215 new fields, organize nearly 200 new congregations and erect 320 new church buildings in the next two years, Dr. Donald L. Houser, the board's executive secretary, told the convention.

Specifically, he explained, the money is needed to consolidate existing indebtedness, to purchase parsonages and to buy sites for churches and parsonages, and to further the board's programs in the inner city.

During the last two years, the board has spent \$16.7 million to help hundreds of LCA congregations in the United States and Canada buy church and parsonage sites and to erect buildings.

The board reported that during the biennium 224 churches were built, 170 church sites purchased and 159 parsonages erected. There were 138 congregations organized and work begun in 140 new areas.

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This reflects the work done only among the so-called home mission congregations. A little more than one-sixth of the 6,200 LCA congregations are listed as mission congregations.

Delegates were informed that the board "has a mission to people from Alaska to Puerto Rico, from Newfoundland to Hawaii; people located in the heart of the city, in the suburb, in town and country; people located on reservations, in retirement villages, in college and university centers, on military bases, in migrant camps; people located in high rise apartments, in tenement houses, in trailer camps . . . people of different color, background, culture and condition."

The work carried out by the board's 29-member staff concerns the planning and beginning of new missions in the LCA's home territory, aid through loans to build churches, and conserving and strengthening urban and rural congregations.

The Board of American Missions announced that it will spend \$45 million in the next two years to expand its mission program.

A combined budget amounting to nearly \$59 million for the 1965-66 bimini was adopted by the convention for the whole LCA.

The budget, submitted by the Church's Executive Council, calls for about \$29 million in 1965 and \$30 million in 1966.

It provides for church subsidies to boards, commissions and agencies of \$26 million during 1965, and \$27 million for 1966. These are increases of 1.4 and 3.3 per cent, respectively, over the 1964 budget.

Earlier, delegates were informed that the LCA gave \$2,546,568 to help support its 25 colleges in the United States and Canada last year.

The money was contributed by the Church's 31 synods and its Board of College Education and Church Vocations. It represented more than seven per cent of the institutions' 1963 operating expenses.

Approaching money matters from a different side, the convention received a statement which said that church-sponsored bazaars, card parties and dinners create "a false image of the Church" and contaminate the relationship between Christian giving and the Church's mission.

The objection to church commercialism was voiced in a strongly-worded statement presented by the Commission on Stewardship.

"Commercialism, the selling of goods or services in the name of the Church, with the purpose of securing funds for the operation and mission of the Church, its auxiliaries, and church-related institutions, vitiates the clear relationship between the giving of the Christian and the mission of the Church.

"It fails to bear testimony to the mission of the Church and creates a false image of the Church," the document declares.

Furthermore, the congregational practice of sponsoring bazaars, card parties, dinners and the like to raise money for the church, "weakens the life of the church and a true sense of stewardship," the statement contends.

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### Theological Education:

#### A CHURCH RETHINKS ITS TRAINING FOR THE MINISTRY

When two or more Churches organically unite, the thoughts and energies of the new Church are sometimes absorbed for a few years in simply adjusting to the new organizational situation. But there are some striking exceptions, and one of them is what is currently evolving in the realm of theological education in the Lutheran Church in America. The union that brought the LCA into being in the middle of 1962 was a large one. It gathered into one church body some 3.2 million baptized members that had belonged to the United Lutheran Church in America, Augustana Lutheran Church, American Evangelical Lutheran Church, and Finnish Evangelical Lutheran Church. This involved some fairly large and complex organizational adjustments. But what the LCA is now undertaking with respect to theological education is much more than an organizational adjustment.

When delegates assemble at Pittsburgh (Pennsylvania) on July 2-9 for the Church's second biennial convention, they will have before them these words from President Franklin Clark Fry: "It is only a coincidence--but a happy one--that the formation of the Lutheran Church in America came simultaneously with stirrings in theological education. . . . Without question a new day has dawned for us here too." In his president's report Dr. Fry will tell the convention: "The conviction is rising in almost every quarter of our Church that the standards of ministerial training need to be lifted sharply--in their relevance to the dazzling explosion of knowledge in the 20th century, in methods of instruction, in buildings and grounds, in faculties, libraries, internships and everything else--to match the constantly soaring levels of what is expected of the ministry itself. The Church's own good imperatively calls for it, if it is to be able to breathe intellectually, to cope with inquiring brains, to lead."

The delegates will be asked to act upon a "master plan" calling for wide-ranging changes in the LCA's theological education. The plan will come from the Board of Theological Education of the Church. It is largely based on the findings of a thorough study completed last autumn by Dr. Conrad Bergendoff, the eminent U.S. Lutheran theologian and educator who retires on July 31 as the board's first executive secretary.

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Some of Dr. Bergendoff's proposals were intended to be put into effect in the near future; others were in the form of long-range objectives. Their ultimate result might be the joining together of America's three major Lutheran bodies in a common theological education program.

As adopted by the board, the "master plan" centers on the number and location of the LCA's theological seminaries in the United States and Canada--which presently total ten. Dr. Bergendoff had proposed that the nine U.S. ones be eventually reduced to four. The board's report advocates "the temporary continuance of the present number and location" of the seminaries. But it urges certain modifications, mostly relating to merger or relocation of the institutions or both. In the majority of the cases where the board recommends merging divinity schools, it is with similar institutions of the American Lutheran Church. Delegates to the LCA convention will be asked to "encourage, and authorize, the Board of Theological Education to approve arrangements for . . . cooperation between the seminaries of the Lutheran Church in America and the seminaries of the American Lutheran Church, preferably in a university environment."

#### Consider Merger, Four Seminaries Advised

The LCA seminaries are now located on 11 campuses. The plan urges that four of the divinity schools seriously consider merging with other seminaries. In effect, the plan endorses the present location of seminaries in Philadelphia, Chicago, Berkeley (California), Columbia (South Carolina), and Waterloo (Ontario), Canada. The long-range future of LCA seminaries in Gettysburg (Pennsylvania), Springfield (Ohio), Minneapolis, Fremont (Nebraska), and Saskatoon (Saskatchewan), Canada, is uncertain.

The seminaries in Minneapolis and Saskatoon already have begun negotiations with divinity schools of the ALC, planning relocation or merger. The Philadelphia seminary has recently voted to relocate near the University of Pennsylvania, and another school, Pacific Lutheran Seminary in Berkeley, is continuing its close relationship with the American Lutheran Church looking to a time when the two Churches will jointly support and control the school.

The report calls for the LCA's 1970 convention to review the plan of location of seminaries. In the interim, the Board of Theological Education will be asked to report to biennial conventions on what progress is being made to carry out the program. In a preamble to its recommendations, the board declared the following three principles should govern the location of seminaries: (1) "The presence of a vigorous Lutheran constituency adequate to support financially and intellectually a professional-graduate school which can realize the outlined principles; (2) A close relationship with a lively community of learning--preferably a university; (3) The availability of ministerial and professional leadership in the community for stimulating new approaches in teaching in varied human situations."

Referring to the year-long study by Dr. Bergendoff from which the "master plan" evolved, the board's report asserts: "Our survey of theological education in the LCA today does not permit us to be complacent. We are not getting as many of the best men for the ministry as we need; the best students are often discouraged by the lack of challenging work; in short, the goals which we have described are beyond us unless we concentrate rather than scatter our limited resources."

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Dr. Bergendoff's report had much to say about the academic qualifications of the LCA's theological students, teachers, and the high cost of training students for the ministry. "One of the most surprising results of the survey was the academic standing of the students revealed by the records," he reported. "We have long lived under the impression that the ministry has attracted the best of our college graduates. It comes as a shock, therefore, to find that in all our seminaries there were in 1962-63 only 117 students (out of 1,027) with an average of A from their college." On the other hand, "almost 60 per cent were in a C classification, which means that this number (610) would have difficulty in gaining admission to graduate schools in other fields."

"Must We Not Raise Admission Standards?"

"It may be argued that C students can and do make good pastors," the report continued. "But even though this be granted, are we to assume that A and B students will not make good, or even better, pastors? Surely the Lord can use men with limited intellectual endowments. But this does not excuse a Church which cannot attract its most gifted men into this high calling. It may well be that science and engineering are capturing the best minds of our generation because of the prestige and emoluments of these professions. But in the same degree the Church has lost its leadership in current thinking."

Pursuing the lack of superior academic talent possessed by the majority of U.S. Lutheran divinity students, Dr. Bergendoff continued: "If 60 per cent of our seminary students are C students from college, it can easily be imagined what the result is on the academic level of the average class. And we are constrained to ask if this fact does not in itself have a bearing on the kind of men who do, and do not, choose the seminary. Must we not raise standards of admission into the seminary? We are not serving the best interests of the Church by encouraging every young man of respectable character to choose the ministry. We have the right and the obligation to ask that he prove himself a good student in college. We cannot hope that seminaries will require a B average from college of its applicants, but it might be the single most effective way of raising the academic standard of these seminaries."

The teachers at the seminaries came off better than their students, "The figures on academic qualifications show that 58 per cent of the teaching force have earned doctor's degrees. Forty-four per cent have a master's as their highest degree (either M.A. or S.T.M.), while 16 per cent have only the B.D. degree," Dr. Bergendoff said. "These statistics do not tell the whole story, for many of the masters and bachelors have done considerable graduate work and not a few are candidates for the doctorate. It is noteworthy that no faculty is without a doctor, and that eight of the 11 seminaries have five or more members with this degree."

On the question of salaries, however, the report stated that as teachers in post-graduate schools, U.S. Lutheran theological professors are underpaid. "While these salaries compare well with salaries to parish pastors, they are low in comparison with graduate school salaries of the land. Indeed to be in line with such, the salary schedule would in some cases have to be doubled. A full-time professor who has spent much of his life in preparation for his task, has a doctor's degree, and six or seven years' teaching experience as a graduate professor should be paid not less than \$15,000, a figure none of the seminaries has attained."

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Directing his attention to the nature of the ministry in contemporary society, Dr. Bergendoff commented: "There is everywhere a feeling that changes in society are taking place which vitally affect the nature of the ministry." But because much of the literature of theology available today was produced in another era, "an atmosphere of unreality rests on much of theological education today, sensed by the student probably more than by the faculty member, but inspiring in both an apprehensiveness that robs the seminary of an authority it once possessed."

#### Textbook-Lecture Teaching Method Criticized

Referring to statements made by seminarians concerning the changes taking place in today's ministry, Dr. Bergendoff asks: "Are the seminaries adapting the curriculum to the kind of culture in which the minister will have to do his work? . . . Seminary catalogues are monotonously alike and departments are jealous of the time allotted them. But if there is this veritable revolution in modern thought and social life, where in the seminary does the student meet it? Some of our best college graduates say that they prefer certain university schools of theology, for here they are confronted with Marxism and positivistic philosophy, with interpretations of current life in literature and the arts, with vital discussions of the forces shaping our generation."

The report urged some progressive changes in the method of instruction in the LCA seminaries. "For one who has long been accustomed in the college world to experimentation, self-criticism, innovations in curriculum, it is hard to suppress the question: Why is there so little of this **in** theological schools? Long after the textbook-lecture method has lost its hold on our colleges, it lives on as the standard program of the seminary. Independent study, honors courses, inter-departmental seminars are marks of a good college; little of this is found in theological schools.

"I do not say," Dr. Bergendoff went on, "that there is not good teaching in our seminaries--there is. But many of our teachers would be among those who question if our seminaries are in a real sense graduate schools." The big failing of the textbook-lecture teaching system, he stated, is that it gives the student the mistaken idea that he is master of his field. "The lecturer is intent on 'covering' the subject. When it is covered, the student has it in his notebook. He needs know no more--either in school, or after graduation, in his work. He 'had' the subject in seminary, much as he 'had' measles in childhood."

Dr. Bergendoff questioned the wisdom of maintaining nine theological seminaries in the United States, at an average cost of \$2,200 per student. He proposed that the LCA eventually have only **four**: one each in the East, Midwest, South and Far West.

He reviewed theological education in the two other major North American Lutheran church bodies--the Lutheran Church--Missouri Synod and the American Lutheran Church. He reported no significant difference in the proportion of students to membership, congregations, or to clergymen in the three main streams of American Lutheranism. But while the Missouri Synod has two seminaries and the American Lutheran Church three, the Lutheran Church in America has ten. "What this means to the Church financially may be seen when we compare the cost per theological student in the three bodies. . . . The Missouri Synod, with two seminaries--\$1500 per student. The ALC, with three seminaries--\$1000-1200 per student. The LCA with nine (U.S.) seminaries--\$2000 per student." From this Dr. Bergendoff declared: "It can hardly be denied that the luxury of perpetuating past divisions is a costly one."

Four Schools Would Teach Better, Cost Less

Many of the Lutheran seminaries in North America, he said, were originally established by a denomination "to guard the boundaries which separate it from other Christians." But "part of the predicament in which we find ourselves today is due to the erasure of the boundary lines. The result: Some of our seminaries stand as fortresses of the past, guarding territories that no longer exist or exist in confusingly new terms. It is the conclusion of this observer that theological education in the Lutheran Church in North America at this juncture should transcend present divisions and not be allowed to aim at perpetuation of these divisions."

Continuing his comparison of theological education in the LCA with that of other Lutheran church bodies, Dr. Bergendoff pointed out: "The disparity between the LCA and the other major Lutheran bodies in the number of seminaries raises serious questions. How can similar bodies operate successfully with two or three seminaries while the LCA has to support 10 institutions? Does the LCA need all these schools? Can it support all of these as first-rate schools?" If the Church were to have only four seminaries, Dr. Bergendoff contended, it would not only be able to provide a better education for its prospective ministers but would be able to cut its per-student cost of doing so. "On the present basis this would mean an average enrollment of 250 students, and would allow for a doubling of faculty members at each school. Few would doubt that such a number of schools would result in a wiser stewardship of the \$2,000,000 or more spent each year for theological education."

Such planning should, the report contended, take into account the need of all the major Lutheran church bodies in the country. "We should plan our program on the supposition that there will be no great difference between the seminaries of the LCA and those of the ALC and the Missouri Synod. It would indeed be difficult to prove that great differences exist today. . . . Indeed we are already in the stage of cooperation where some students of one Church are getting their education in a seminary of another Church. Fundamentally, the theology of all Lutheran seminaries in this country is the same and there are no theological differences that justify the multiplicity of theological schools."

Dr. Bergendoff proposed a long-range program for the major Lutheran bodies that would include the following possibilities: (1) Consider the LCA seminaries in Philadelphia and Gettysburg as one institution. (2) Seek a way to combine Hamma Divinity School (LCA) at Springfield, and Capital (ALC) at Columbus, both in the state of Ohio. "Two Lutheran schools of theology in one state is impossible to justify, especially when the combined enrollment of the two schools is only around 300." (3) Think of the LCA seminary in Columbia (South Carolina) and the proposed new theological school at Chicago as Lutheran centers of theological education for the South and the Middle West. (4) Establish cooperation between the LCA's Northwestern Seminary in Minneapolis, and the ALC's Luther Seminary in St. Paul. The two are "twin cities" in Minnesota. "If it is hard to defend two seminaries in Ohio, or the continuance of independent institutions in Pennsylvania, how can one promote two seminaries in one community?" (5) Relocate the LCA's Central Seminary, now in Fremont (Nebraska). This proposal is currently under study. "Either the synods concerned could be served by (the new seminary) in Chicago, or future needs might dictate cooperation with other Lutheran bodies in establishing a seminary in the Southwest."

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Six-Point Program Offered for Board

A bright spot of cooperation is found at the LCA's Pacific Seminary in Berkeley (California), Dr. Bergendoff said. The number of ALC students at this seminary has risen to a point where that Church has voted a subsidy. "Conversations are under way to have the ALC participate in the operation and ownership of the Pacific Seminary," he noted.

The Bergendoff report offered a six-point program for the LCA's Board of Theological Education to follow in its relationship to its seminaries: "(1) Aid in establishing the Chicago School of Theology in its new location and encouraging its graduate program. (2) Aid in working out joint programs between Philadelphia and Gettysburg (seminaries). (3) Aid in building a strong B.D. program at Southern Seminary. (4) Aid in developing a unified effort of ALC and LCA at Pacific Seminary. (5) Aid in working with ALC in solving problems of the future plans of Hanma, Northwestern and Capital. (6) Consult with Missouri (Synod) in regard to cooperation, especially in graduate work, possibly at Philadelphia, Chicago, and St. Louis, eventually at Berkeley."

Many of the points in Dr. Bergendoff's program are already in different stages of fulfillment. The two Pennsylvania seminaries--Philadelphia and Gettysburg--have not been able to settle on a formula for becoming "one institution," but they have agreed to establish a joint administration. In a dramatic action late in May, Dr. Donald L. Heiges, who has headed Gettysburg Seminary since 1962, was elected to be also the president of the Philadelphia theological faculty. His selection to head both institutions was endorsed by their governing boards and teaching staffs. Although it was explained that the action did not commit the seminaries to immediate or early union, the Philadelphia Board of Directors voted at the same time to express to Gettysburg its "eagerness to consider any possible move toward closer cooperation."

Furthermore, the possibility that the LCA seminary in Minneapolis will relocate on the campus of the ALC one in St. Paul, just across the Mississippi river, was increased in February when the ALC's Board of Theological Education acted favorably on the proposal. The board voted to recommend to the next ALC biennial convention the leasing of land to the LCA's Northwestern Seminary, and the working out of a plan to integrate certain teaching and non-academic activities. If the ALC convention next October gives its approval, Northwestern plans to erect a building that will provide classrooms, administrative offices, and space for its library. Although the independence of the two faculties is to be maintained under the present plan, some courses may be offered on an integrated basis.

Speaking of the two LCA seminaries in Canada (Waterloo and Saskatoon), Dr. Bergendoff reported: "The seminaries in Canada present specific problems of their own. Foremost among them is the lack of students. The situation is serious enough to demand the attention of the Church as a whole. The wide expanse of Canada obviously requires one seminary in the East, and one in the West. The time should not be far off when Canadian Lutherans take over the administration of their own seminaries, with the USA bodies giving such help as they can."

(MORE)

Sets 75 As Minimum Seminary Enrollment

Meanwhile, a proposal to organize a new "Saskatoon Lutheran Seminary" was unanimously approved late in May by the annual convention of the LCA's Central Canada Synod. Such a faculty would replace the present Luther Theological Seminary of the ALC and the theological department of the Lutheran College and Seminary of the LCA, which have been cooperating under the name of the Lutheran Faculty of Theology. According to the new proposal, the two institutions would "enter into an integrated seminary venture . . . (with) . . . one faculty, one faculty, one president, one student body, one budget, one site." Approval must be given also by the Western Canada Synod of the LCA and the Canada District of the ALC. The new seminary would be owned and operated by a board of governors on behalf of all three jurisdictional units.

Dr. Bergendoff explained that the problem is not only one of accomodating the program of theological education to the existing Lutheran divinity schools across the nation, "but planning for a future where the interests of the whole Church are best served." He said that over a ten-year period the LCA seminaries in the United States have enrolled an average of 955 students each year. The two Canadian seminaries have enrolled 35 students. In the academic year that ended this spring, the reported enrollments in both countries totalled 1,032. Of these, 296 were completing their final year of undergraduate theological study, with 282 expected to be ordained for immediate active church service.

From his survey, he concluded that "the minimum standard of an LCA seminary should have an enrollment of not less than 75, preferably 100 students. Such a student body would call for a faculty and staff of at least 10 or 12, and an annual operating budget of 150 to 200 thousand dollars."

Dr. Jerald Brauer, president of the Board of Theological Education, said the board "was given the Herculean task of bringing before the Church's Pittsburgh convention in 1964 a master plan for theological education." The basic problem, he said, "is to move out from a past institutional loyalty to a concern for theological education in behalf of and through the whole Church. Loyalty to a given institution is not a bad thing, but it must not be divinized. Institutions come and go, move or are modified, but the need for unexcelled education for our pastors continues."

"The Door to the Future Swings Wide"

A striking aspect of this whole development is that the executive secretary on whose impressive survey report the board's master plan is largely based will not be the official who will oversee its implementation on the board's behalf. Dr. Bergendoff will now begin enjoying the retirement that he had hoped to enter in 1962 when he completed 27 years of service as president of Augustana College and Seminary in Rock Island (Illinois). He remained in active service these two years at the urging of LCA leaders, who insisted that he take a special short-term assignment as the board's staff leader, mainly to develop the master plan.

Inheriting the plan this summer will be the board's new executive secretary, Dr. E. Theodore Bachmann, a 52-year-old churchman with a varied background of service, a fertile imagination and an enthusiasm for fresh initiatives. Before the merger that gave birth to the LCA, Dr. Bachmann was secretary for theological education in the Board of Higher Education of the United Lutheran Church in America. Since the merger he has been executive secretary of the LCA's Board of College Education and Church Vocations.

(MORE)

In accepting the board's election as Dr. Bergendoff's successor, Dr. Bachmann commented: "Theological education is today one of the most deeply tempted fields of learning. It can be tempted to remain confined to seminaries, but then it will become increasingly remote from the world. Or it can be allowed to venture into the world and there risk the loss of its identity. But where the drama of human relationships is so intense and the ultimates of knowledge so enigmatic, our day is as full as ever of theological fragments." He said it is the job of theological education to put these fragments together. "This we do not in our own power but in the power of God who in Jesus Christ gives meaning and hope and new life for old, as he illuminates the mind and warms the heart."

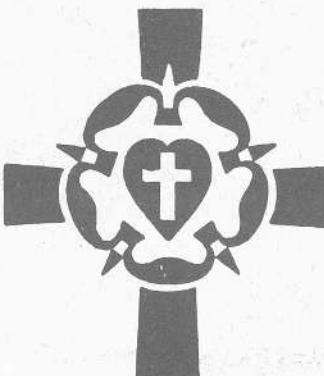
In the LCA, Dr. Fry will tell the delegates at the Pittsburgh convention, there is "a new recognition of the corporate responsibility of the Church as a whole for the preparation of its ministry. Our new Board of Theological Education is a symbol of it, with its power to set standards and to lay far-reaching recommendations before conventions of the LCA, which in turn have the right to act on them. Without divesting the synods of responsibility, the Church has reserved prerogatives to itself in regard to this vital element of its life. Since our ministry is one, its training is the affair of us all. . . .

"Renewal of the Church is conceivable only if there is, stride for stride, a renewal of its ministry. The door to the future swings wide."

3/6/64

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# LUTHERAN WORLD FEDERATION LUTHERISCHER WELTBUND LUTHERSKA VÄRLDSFÖRBUNDET



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LWF SIGNS PACT FOR OPERATION  
OF TANGANYIKA REFUGEE PROJECT

22 May 1964

GENEVA -- The Lutheran World Federation signed here today an agreement with the United Nations High Commissioner for Refugees and the Government of Tanganyika and Zanzibar to operate on their behalf a settlement project for 10,000 refugees in East Africa.

The project--a major thrust in the cooperative attempt to meet the new refugee problem in that area--calls for creation of a complete agricultural community in a fertile, unpopulated region of Tanganyika's Mwezi highlands.

Its future inhabitants are Watutsi refugees from Rwanda for whom sufficient good land is not available in their first country of asylum, Burundi. At the request of the UNHCR, the Tanganyikan government consented to receive them. To reach their new settlement in the Tabora region near Lake Tanganyika, they will make a 500-mile trek with 2,000 head of cattle.

Signing of the agreement took place in the Palais des Nations--European headquarters of the UN-- the day after the UNHCR Executive Committee, during a six-day meeting here, approved the project.

Along with the High Commissioner, Mr. Felix M. Schnyder, the signatories were the parliamentary secretary in the office of the Vice-President of Tanganyika and Zanzibar, Mr. J.A. Nzunda, and the director of the LWF Department of World Service, Dr. Bruno Muetzelfeldt.

Addressing the UNHCR Executive Committee after its action, Dr. Muetzelfeldt voiced "our sincere hope that the particular contribution which we may be able to make will strengthen the endeavors" of the Tanganyikan government and the High Commissioner "to provide for these refugees the opportunity for permanent settlement in Tanganyika and to pave the way for their ultimate integration into the economic and social life of their new homeland."

He also expressed "our deep gratitude for the cooperation and understanding" which both of them "have manifested in relation to the services provided by the Lutheran World Federation for the alleviation of needs of refugees in Tanganyika."

(MORE)

The LWF department will execute the project through its recently established Tanganyika Christian Refugee Service, which is being operated on behalf of the wider Christian community, on the basis of consultation with the Christian Council of Tanganyika and the World Council of Churches.

The whole operation, including the building of roads, purchase of food and seed, and preparation of the land, is expected to cost nearly \$400,000 up to the end of 1965.

Of the budgeted international support during this initial period, the UNHCR will contribute \$260,000 and LWF/WS \$97,920. Participation of the Tanganyika government will be in the form of administrative, agricultural and other services provided by various ministries concerned in rural development, within their regular budgets.

Before the resettlement can be carried out, more than 100 miles of roads have to be added to existing lines of communication from the nearest town. Actual transfer is due to start in June and to be completed by the end of September, to enable the refugees to prepare the land before the end of the planting season.

Moving in groups of 400 to 500 at half-weekly intervals, the refugees will travel successively by truck, boat, train and truck again until, after four days, they reach the site of their new homes.

At the Mwezi highlands settlement, on land granted by the Tanganyikan government, each family unit will be allotted ten acres. There they will build their houses in accordance with customary styles and clear the soil for initial plantings of corn, beans and sweet potatoes before the October rains.

From subsistence farming it is expected that they will progress to the production of cash crops which will make possible a natural economic development of the community, with ability to take over the maintenance of local educational and medical services through an indigenous tax system.

Through its Tanganyika Christian Refugee Service, LWF/WS is to provide, among other things, the staff for the new settlement, as well as such supplementary educational, medical, social and agricultural services as are found necessary.

This would include supplying seeds and tools, feeding and clothing the people, and encouraging them to take part in social, educational and vocational activities.

Dr. Muetzelfeldt said it was estimated that after approximately 12 months most of the refugees would have a basis for self-support. Supplementary services, however, will have to be continued for a longer period.

Final approval here of the UNHCR's \$260,000 financial participation in the Mwezi project means that the new Tanganyika Christian Refugee Service, during its initial period until the end of 1965, will administer a program calling for \$684,000 in international funds.

Of the total, \$326,000 is expected to be contributed by Lutheran Churches and voluntary agencies which support the programs of LWF/WS. The remaining \$98,000, for a major water supply project at Muyenzi in the Ngara district, will be covered from resources already available.

LWF NAMES DANE TO LEAD  
TANGANYIKA SETTLEMENT PROJECT

22 May 1964

GENEVA -- A Dane who has served in Red Cross refugee operations in Austria, Morocco and the Congo will leave his homeland immediately to take charge of a major refugee settlement project which the Lutheran World Federation will operate in Tanganyika under an agreement signed here today (May 22).

This was announced by Dr. Bruno Muetzelfeldt, director of the LWF Department of World Service, who signed the "memorandum of understanding" with the United Nations High Commissioner for Refugees and the Government of Tanganyika and Zanzibar for the \$400,000 Mwezi highlands project.

He said Jørgen Nørredam will leave his position as general secretary of the Royal Danish Automobile Club in Copenhagen to begin work at the beginning of June as coordinator of the venture by which 10,000 refugees from Rwanda, now in temporary asylum in Burundi, will be resettled in a new community created for them.

The project is the first major undertaking of the new Tanganyika Christian Refugee Service, which LWF/WS has established on behalf of the wider Christian community, on the basis of consultation with the Christian Council of Tanganyika and the World Council of Churches.

Mr. Nørredam, who is 43, was the chief delegate of the League of Red Cross Societies for all its operations in the Congo from August 1960 until about a year ago, when the relief work in that country was discontinued.

In 1956-57 he served in Austria with a Danish Red Cross relief team, directing field operations on behalf of Hungarian refugees; and in the first five months of 1960 he directed the Red Cross distribution of food to Algerian refugees in Morocco.

Born on Feb. 20, 1921, in Copenhagen, he earned a law degree at the university in that city and is a member of the Copenhagen Lawyers' Association. After his graduation from the university in 1949 he became a magazine and book publisher, and he has written numerous articles for diverse periodicals.

He is married and has a three-year-old daughter, Charlotte.

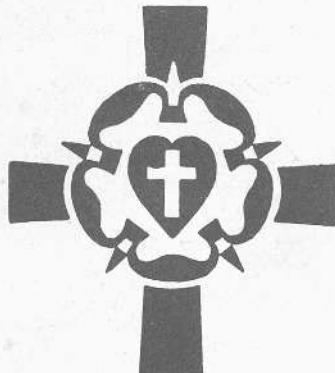
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## LUTHERISCHER WELTBUND

## LUTHERSKA VÄRLDSFORBUNDET



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### TANGANYIKAN OFFICIAL LAUDS LWF FOR WATER SUPPLY PROJECT

4 June 1964

GENEVA -- Tanganyika's Minister for Agriculture has sent the Lutheran World Federation a letter expressing "deep appreciation" for the LWF's "most generous support" of a water supply project among Rwanda refugees in that country.

Writing as chairman of the Tanganyika Freedom from Hunger Campaign, Mr. S. Maswanya said the executive committee of the campaign "attaches the greatest importance to this project." The committee, he added, "is only too well aware that without this timely gesture on the part of the federation, progress in the (Ngara) area would be very much delayed."

The Ngara water development project is a special \$98,000 venture of the federation's new Tanganyika Christian Refugee Service. It involves the supply of pumped water, erection of two dams, improvement of two other dams, and digging of 12 wells.

WCC-LWF CONSULTATION STUDIES  
CHURCH'S HEALING MINISTRY

b June 1964

TUBINGEN, (West) Germany -- Deep and continuing study of the Christian concept of the healing ministry of the Church was called for by a consultation convened here by the World Council of Churches and the Lutheran World Federation.

A statement unanimously adopted by the six-day meeting asked the two bodies to take a "new look" at the meaning of healing and particularly at the role of church-sponsored medical institutions.

The participants, the majority of whom were doctors, nurses, and other medical personnel attached to church-sponsored institutions around the world, specifically stressed the need to re-examine the concepts within the Church which view Christian medical work as either primarily for the meeting of physical needs or as a tool for evangelism.

"The valid criticism by younger Churches that such institutions are a 'burden' to them and the lack of intimate congregational involvement in medical institutions in the West points up the absence of a sufficient distinction between much Christian medical work and the service of secular agencies," the statement declared.

But "the Church cannot surrender its responsibility in the field of healing to other agencies," the statement affirmed. "The Christian Church has a specific task in the field of healing." It has "insights concerning the nature of health which are available only within the context of the Christian faith."

Consultation discussions were concerned with what constitutes the health and healing of the whole man--the psychological, spiritual, and mental realms--as well as the physical.

It affirmed that "all healing is of God" and that "the specific character of the Christian understanding of health and of healing arises from its place in the whole Christian belief about God's plan of salvation for mankind." It added:

"The Christian understanding of healing begins from its place in the ministry of Jesus. There it was a sign of the breaking into human life of the powers of the Kingdom of God and of the dethroning of the powers of evil. The health, which was its fruit, was not something static, a restored equilibrium; it was an involvement with Jesus in the victorious encounter of the Kingdom of God with the powers of evil.

"A concept of health which is merely that of a restored balance, a static 'wholeness,' has no answer to the problem of human guilt or death, nor to the anxiety and the threat of meaninglessness which are the projection upon human life of the shadow of death.

"Health, in the Christian understanding, is a continuous and victorious encounter with the powers that deny the existence and goodness of God."

With this understanding of health, the consultation statement declared, it must be seen that the congregation has "a central and responsible role" in healing and that all its members--not just the doctors, nurses, and pastors--are involved.

(MORE)

The congregation, it said, "by its prayer, by the love with which it surrounds each person, by the practical acts which express its concern for every man, and by the opportunities which it offers for participation in Christ's mission . . . is the primary agent of healing."

The consultation expressed concern that contemporary theological training deals so little with the relationship between healing and salvation, noting that the importance of the spiritual component in health is not generally recognised.

It recommended that pilot projects be set up within selected hospitals in which teams comprising a physician, nurse, psychiatrist, and pastoral counsellor would seek "to treat the patient in the totality of his sickness."

It also favored the cooperation of church-sponsored agencies with government and secular bodies "provided this in no way compromises the expression of Christian witness."

It further called for cooperation by the Churches in survey, study and planning, personnel placement, and "in some areas" the sponsorship of joint medical programs.

The report also suggested that a small consultation of theologians be held "at an early date" to discuss "health and salvation."

Participants in the consultation, which did not speak for either of the two convenor bodies, came from Europe, Asia, Africa and North America and represented a wide range of church membership.

(The report of the consultation will be available later from the World Council of Churches and the Lutheran World Federation. The study papers of the consultation are scheduled for eventual publication.)

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MALAYSIAN INDIAN YOUTH BUY  
NEW SHOES FOR ARAB ORPHANS

4 June 1964

BETHLEHEM, Jordan -- Five orphaned Arab boys at the Lutheran elementary boarding school here are happily wearing new shoes bought for them by Indian Lutheran youth of Malaysia.

The story of this unique gift began last December when 90 young men and women attended a seashore camp organized by the 1,200-member Evangelical Lutheran Church in Malaya.

After a week of enjoyment and serious deepening of their Christian faith, they had a closing service at which they gave an offering that was--in their circumstances--exceptionally generous. The total received, \$20.19, was destined to children in Bethlehem.

Forwarded through the Jerusalem world service office of the Lutheran World Federation, the money was used by the house father of the boarding school, Deacon Charles Azar, to buy shoes for five of its most needy young lads. For some of them, it was probably the first pair of new shoes they ever had.

(MORE)

The happy receivers were:

--Farid and Fauzi, brothers, part of a family of ten whose father, because of tuberculosis, is unable to work very much.

--Marwan, a six-year-old fatherless refugee with a mother who works hard but earns little.

--Raja, a 12-year-old from Nablus whose aged father cannot support his family of six.

--Little black-skinned Riskallah, the school's youngest pupil, member of a family of 21 that lost their mother last summer.

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SWEDISH BISHOPS "STAND FIRM"  
ON PREMARITAL SEX RELATIONS

4 June 1964

STOCKHOLM -- Bishops of the Church of Sweden have repudiated recent press reports that they were considering a softening of their earlier condemnation of premarital sexual relations as a sin.

One of their number stressed that the April meeting of the Lutheran Bishops' Conference had stated, to the contrary, that it "naturally stood firm on Christian principles as set forth in such statements as the bishops' letter of 1951."

The same spokesman, Bishop Bo Giertz of Gothenburg, added that Bishop Helge Ljungberg of Stockholm had denied a report that quoted him as an anticipating a revised, less harsh pronouncement on the subject.

A press dispatch widely reproduced abroad said the bishops in late April had decided to set up a special commission to review their 1951 statement that categorically labeled as sinful all sex relations outside marriage.

It also said that Bishop Ljungberg had predicted that this would lead to the issuance of a new statement with softer language, since the problem was "not only to say what was right and wrong but to help young people to live according to Christian rules."

Bishop Giertz said the bishops took no such action but rather decided to await a report from a committee of the Central Swedish Church Board (Diakonistyrelse) which several years ago began a study of the subject.

He said "very much opposition" had been aroused in the Church against the recent assertions on premarital sexual relations made by Chief Editor Carl Gustaf Boëthius of the central board's illustrated weekly Vår Kyrka (Our Church).

Mr. Boëthius publicly urged the Church to condone sexual relations before marriage by couples who intend to be united and faithful to each other, arguing that it was "pointless" to be out of step with "reality."

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SIMOJOKI NOMINATED TO BE  
NEXT FINNISH PRIMATE

♦ June 1964

TURKU, Finland -- Electors of the Archdiocese of Turku on May 28 gave a decisive vote to the Bishop of Helsinki, Dr. Martti Simojoki, to be their next Archbishop and thus the Primate of Finland's national Lutheran Church.

Bishop Simojoki, who is first vice-president of the Lutheran World Federation and chairman of the federation's Finnish National Committee, has been spiritual head of the Diocese of Helsinki ever since it was constituted in 1959 by dividing the Diocese of Tampere.

Having obtained 270 votes, his name heads the three-man slate submitted to the President of the Republic, Dr. Urho Kekkonen, who is to choose one of the three to succeed Archbishop Ilmari Salomies. The latter plans to retire on Sept. 1 at the age of 71.

Two other bishops were runners-up in the election for the 51st occupant of the see of Turku. Second place on the slate went to Bishop Eero Lehtinen of Lapua with 131 votes, and third to Bishop Olavi Kares of Kuopio with 103.

Although the President usually appoints the man who received the most votes in the diocesan election, he is free to name either of the next two candidates.

Bishop Simojoki was chairman of the Finnish Committee on Arrangements for the LWF's Helsinki Assembly last year, and has been serving as chairman of the Finnish Lutheran Bishops' Conference.

Before becoming the first Lutheran Bishop of Helsinki, he was the spiritual head of the Diocese of Mikkeli, succeeding Bishop Salomies in that see when the latter was named Archbishop in 1951.

Born on Sept. 17, 1908, in Uusikaupunki, Martti Simojoki earned degrees of bachelor of divinity, master of arts and doctor of theology from the University of Helsinki. He was assistant to the professor of practical theology in the university from 1943 to 1950.

Before 1943, he served successively as general secretary of the Finnish Student Christian Movement, a parish pastor, and a military chaplain. He was ordained in 1930.

Pastor Simojoki was director of his Church's Parish Institute in Järvenpää for a brief period before his appointment as Bishop of Mikkeli. In 1947 he attended the Lund Assembly of the LWF, and in 1957 its Minneapolis Assembly. Between the Minneapolis and Helsinki assemblies he was a member of the federation's Commission on Education.

His appointment to the see of Helsinki in June 1959 placed him in charge of a diocese having more than 500,000 church members grouped in 37 large parishes with about 300 pastors.

For a number of years, Bishop Elis G. Gulin of Tampere and other leaders of the Finnish Evangelical Lutheran Church had urged the establishment at Helsinki of an eighth diocese in order to provide more adequate episcopal oversight to the populous metropolitan area.

Although Helsinki became Finland's capital in 1819, the Archbishop's seat continued in the former capital of Turku.

BISHOP LILJE LEADS RITE  
AT MOSHI CONSECRATION

4 June 1964

MOSHI, Tanganyika -- Bishop Hanns Lilje of Hannover, Germany, conducted here in mid-May a service at which the Rt. Rev. Stefano R. Moshi was consecrated to a lifetime term as Bishop of the Northern Diocese of the Evangelical Lutheran Church in Tanganyika.

Bishop Moshi has headed the Lutheran Church in this area since November 1958--for the first two years with the title of president and after that as the first African Lutheran to hold the episcopal office.

Until this year, however, his term of office was constitutionally limited to a brief period. His election as bishop late in 1960 was for four years. That constitutional restriction has now been removed and he has been re-elected to serve till retirement.

Meanwhile, his Lutheran Church of Northern Tanganyika last year united with six other Lutheran Churches of this country to form the ELCT in which the former is now one of the dioceses. Bishop Moshi is also the Mkuu (presiding officer) of the ELCT.

The 58-year-old churchman is internationally known in Lutheran and ecumenical circles. He is third vice-president of the Lutheran World Federation and one of the presidents of the All Africa Conference of Churches.

Assisting the Presiding Bishop of the United Evangelical Lutheran Church of Germany in the consecration service on Pentecost were the heads of the six other ELCT synods and dioceses.

Representatives of numerous church and civic organizations attended the ceremony. Among the foreign guests was Bishop Heinrich Meyer of Lübeck, Germany, chairman of the LWF Commission on World Mission. Bishop Moshi was a member of the commission from 1957 to 1963.

The Tanganyikan churchman currently serves on the Commission on World Mission and Evangelism of the World Council of Churches and the executive committee of the Board of Directors of the LWF Broadcasting Service.

His offices in this country include those of vice-chairman of the Christian Council of Tanganyika; chairman of the Good Samaritan Foundation, parent body of the Kilimajaro Christian Medical Centre; and chairman of the YMCA.

He was also the last president of the nationwide federation in which Tanganyika's seven Lutheran Churches were associated before they united to form the ELCT last year.

CHRISTIAN POLITICAL PARTY  
TO ENTER SWEDISH ELECTIONS

4 June 1964

STOCKHOLM -- Candidates of this country's newly organized Christian Democratic Party will compete in the elections this autumn for the lower chamber of the Riksdag, the Swedish parliament.

The new party is headed by a clergyman of the national Lutheran Church, the Rev. Birger Ekstedt, although some of the Church's leaders have expressed misgivings about the wisdom of establishing such a separate political group.

Vice-chairman of the party is the Rev. Lewi Petrus, 80-year-old Pentecostal leader who played a prominent role in stirring up support for its establishment this spring. Pastor Petrus is also editor-in-chief of the Christian newspaper Dagen.

Pastor Ekstedt is a high school teacher at Lövstabruk and was youth leader of the Conservative Party. The new party he now heads has set up a central office in downtown Stockholm.

A statement of program adopted by the Christian Democrats says their party aims to defend the spiritual legacy of the Swedish people by building a vigorous community respectful of human dignity on a Christian and legal basis.

It declares resolute opposition to what it regards as the conspicuous materialism of Swedish politics. Furthermore, the party pledges itself to defend Christianity and religious liberty, protect popular government and local self-rule, and cooperate towards personal commitment in social work.

It advocates two hours of religious instruction weekly in all classes of the public schools, as well as the retention of morning prayers in both the primary school and upper secondary school (gymnasium).

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LOUHIVUORI TO LEAVE POSITION  
WITH LWF FINNISH COMMITTEE

4 June 1964

HELSINKI -- The Rev. Jorma Louhivuori, general secretary of the Finnish National Committee of the Lutheran World Federation, will leave that post in October to become overseas secretary of the Finnish Seamen's Mission at its headquarters here.

Pastor Louhivuori was Finnish seamen's pastor in London for six years before returning to this country in the summer of 1961 to become assistant assembly director of the federation's 1963 Assembly, which took place in Helsinki.

Aside from his work with seamen, the 43-year-old pastor has been especially identified with student work. He was secretary of the Finnish Student Christian Movement from 1947 to 1950 and headmaster of a "folk high school" in Virolahti for the following five years.

In early 1963 he was elected president of the Finnish Association of High School and College Students, an organization in which he served successively as secretary and chairman when he was a student.

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AMERICAN LUTHERAN CHURCHES  
JOIN IN CONFIRMATION STUDY

4 June 1964

NEW YORK -- The Lutheran Church in America announced here that the two other major Lutheran Churches in North America have agreed to participate with it in a joint study of the theology and practice of confirmation.

The American Lutheran Church and the Lutheran Church--Missouri Synod have accepted an invitation to join with the LCA in creating a joint study commission of 15, in response to a proposal made by the LCA at its constituting convention in 1962.

As a basic document, the commission will have a 3,000-word report on the subject of confirmation which was submitted to the LCA in 1962 by its own Joint Commission on Confirmation.

Specifically, the LCA's commission had suggested "for the purpose of stimulating discussion" that children be permitted to receive the sacrament of Holy Communion at the age of ten years.

The LCA commission had further proposed that confirmation should no longer be regarded as necessary for admission to Holy Communion. This would be a radical departure from the present Lutheran requirement that members be confirmed before receiving the Lord's Supper.

Dr. Franklin Clark Fry, LCA president, was authorized to convene or arrange for the convening of the first meeting of the joint commission.

Dr. Fry said that both Dr. Oliver R. Harns, Missouri Synod president, and Dr. Fredrik A. Schiottz, ALC president, have agreed to five appointments from each of the three church bodies to constitute membership of the joint commission.

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LUTHERANS IN VENEZUELA  
RENAME GULBIS COUNCIL HEAD

4 June 1964

CARACAS, Venezuela -- The Rev. Alfreds Gulbis of Caracas was re-elected to a sixth one-year term as president of the Lutheran Council of Venezuela at its annual meeting here in May. He has headed the council ever since it was formed in May 1959.

Also re-elected was the secretary, the Rev. Hansruedi Peplinski, likewise of Caracas. Named treasurer was the Rev. Federico Borchers, pastor of the Maracaibo and San Cristobal congregations.

The council is the common organ of six multilingual congregations that have been established with Lutheran World Federation assistance since the war to care for European Lutheran immigrants in this country.

It is officially recognized by both the Venezuelan government and the LWF.

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KISHI ELECTED TO HEAD NEW  
UNITED CHURCH IN JAPAN

4 June 1964

KUMAMOTO, Japan -- Dr. Chitose Kishi, head of the Japan Lutheran Theological College in Tokyo, was elected president of the new Japan Evangelical Lutheran Church at its first regular convention here in May.

Dr. Kishi has been since 1959 the president of the former Church of the same name, which united last year with the Tokai Lutheran Church to form the new JELC. He headed the old JELC also from 1947 to 1949 and from 1956 to 1958.

Since the JELC presidency is a part-time position, the 66-year-old churchman continues as president of the theological college, an office he has held for the past 15 years.

Chosen here to serve with him in leading the new Church was a governing body consisting of four missionaries and ten Japanese. Named to the other leading offices were the Rev. Kamesaburo Kawashima, vice-president, the Rev. Seigoro Ushimaru, secretary, Mr. Masaaki Maruyama, treasurer, and the Rev. Makoto Tsuboike, general secretary.

The convention discussed questions of organizational and financial adjustment arising from the merger, particularly with respect to the relationships with the supporting mission boards and societies in the West.

In missionary association with the united Church are the Lutheran Church in America, American Lutheran Church, Lutheran Evangelical Association of Finland, and Danish Mission Society.

Delegates also discussed the proposed moving of the Japan Lutheran Theological College to the campus of the International Christian University in Tokyo.

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UNFROCKED DANISH CLERGYMAN  
SEEKS TO FORM FREE CHURCH

4 June 1964

COPENHAGEN -- Pastor Harald Søbye, who was obliged to retire from the ministry of the national Lutheran Church in May for preaching politics, has declared that he will try to organize a free Lutheran Church in Denmark.

He said he intends to form new congregations not only in suburban Blvstrød and Lillerød, where he was pastor before the Ministry of Church Affairs took away his active clergy privileges in the official Church, but also in other parts of the country.

In his efforts to organize an independent Church he plans also to foster relationships with existing free congregations, of which this country has quite a few, although not all are Lutheran.

Pastor Søbye's removal from the active ministry of the Danish Church--first temporarily and then permanently--was precipitated by a sermon advocating socialism which he gave at Easter time. However, it was the culmination of more than a decade of official efforts to dissuade him from preaching on political themes.

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U.S. LUTHERAN CHURCH BUILDINGS,  
PERIODICALS CITED FOR AWARDS

4 June 1964

NEW YORK -- Lutherans were well represented among award winners announced this spring by two American inter-church agencies, one dealing with church architecture and the other with the religious press.

The Associated Church Press, meeting in Washington, presented two of its four awards to periodicals of the Lutheran Church--Missouri Synod. The National Conference on Church Architecture, meeting in Dallas (Texas), cited a Missouri Synod church and two of the American Lutheran Church among ten outstanding examples of contemporary church design in this country.

Award-winning houses of worship were those of the ALC's Westwood church in St. Louis Park (Minnesota) and Hope church in Paradise Valley (California), along with Missouri's All Saints church in Livonia (Michigan).

Cited Lutheran publications were Arena, a monthly of the Walther League, young people's organization of the Missouri Synod, and Interaction, that Church's monthly for church school workers. Both are brought out by the synod's Concordia Publishing House in St. Louis (Missouri).

The Dallas conference was sponsored jointly by the Church Architectural Guild of America and the Department of Church Building and Architecture of the ecumenical National Council of Churches.

A keynote speaker at that meeting was Edward A. Sovik of the firm which designed the Westwood church and brother of Dr. Arne Sovik, director of the Lutheran World Federation's Department of World Mission.

He told the conference that "all good art becomes in a sense religious even though it is not ecclesiastical," and chided groups who would "build a church to house God."

"Let us make no mistake," he said, "we do not build a church to house God. We build it to be the house of God's people. It is in serving them that we honor God."

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ENGLISH LUTHERAN SERVICES  
NOW HELD WEEKLY IN PARIS

4 June 1964

PARIS -- The French capital has been added to the growing number of European cities where tourists, students, families of military personnel and other temporary residents from English-speaking countries may attend Lutheran services in their own language every Sunday.

Organized by the Evangelical Lutheran Inner Mission of Paris, the 9 a.m. English services here were begun in May at St. John's Lutheran church, 147 rue de Grenelle, Paris 7e.

Other major European cities in which regular English Lutheran services have been introduced in recent years include Helsinki, Stockholm, Copenhagen, Berlin, London, Geneva, and Frankfurt, Germany.

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