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MARRIED EX-PASTOR OF U.S. TO BECOME CATHOLIC PRIEST

15 May 1964

NEW YORK -- A papal dispensation to receive ordination as a Roman Catholic priest without abandoning his married state has been granted to a former Lutheran pastor of this country who has a wife and two children.

Ernest A. Beck, who with his wife joined the Roman Catholic Church in 1954, is expected to be ordained in Mainz, Germany, in mid-August. The 39-year-old convert is the first American to receive such a dispensation, although there have been several European cases of this sort in recent years.

The American priest in St. Louis (Missouri) who was instrumental in his conversion and entrance into a German seminary said Mr. Beck had originally hoped to be ordained in the United States, but such permission "seemingly" was not forthcoming.

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PRAPAT LUTHERAN CONFERENCE
MOVED TO NORTHERN INDIA

15 May 1964

GENEVA -- Place of the Socond All-Asia Lutheran Conference next October has been shifted from Prapat, Indonesia, to Ranchi, India, it was announced here by the Department of World Mission of the Lutheran World Federation.

The change was made, explained Dr. Arne Sovik, director of the department which sponsors the conference, "because of the political situation in Southeast Asia which we fear would make it impossible for delegates from a number of Churches to come to a conference in Indonesia."

Dates of the conference will be Oct. 8-18, and the host the 212,000-member Gossner Evangelical Lutheran Church. Dr. Sovik noted that Ranchi, which is in Bihar, State, is not only the location of the headquarters of that Church but also "one of India's rapidly growing cities."

He voiced regret that it became necessary to give up plans to have Indonesia's 741,000-member Batak Protestant Christian Church as "our generous hosts," and said it would be a disappointment to many of the conference participants "who would have liked to visit that great Church."

However, he pointed out that the Gossner Church is "another of the great Lutheran Churches of Asia."

The First All-Asia Lutheran Conference in 1956 was held in the South Indian city of Madras, on the territory of the Tamil Evangelical Lutheran Church.

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LWF NAMES REPRESENTATIVES
TO VATICAN COUNCIL SESSION

15 May 1964

GENEVA -- Three delegate observers will represent the Lutheran World Federation at the third session of the Vatican Council this autumn, it was announced here by the LWF executive secretary, Dr. Kurt Schmidt-Clausen.

Two of them will be in continuous attendance: Dr. Warren A. Quanbeck, professor of systematic theology at Luther Theological Seminary in St. Paul (Minnesota), USA, and the Rt. Rev. Sven Silén, Bishop of Västeras in the Church of Sweden.

The third place will be occupied alternately by Dr. Vilmos Vajta of Geneva, director of the LWF Department of Theology, Dr. K.E. Skydsgaard, professor of systematic theology at the University of Copenhagen, and Dr. George A. Lindbeck, research professor of the Lutheran Foundation for Inter-Confessional Research in Strasbourg, France.

By the time the session opens, Dr. Vajta will have succeeded Dr. Lindbeck as research professor at Strasbourg, and the latter will have returned to a chair of historical theology at the Yale Divinity School in New Haven (Connecticut), USA.

Dr. Lindbeck's predecessor as the first LWF inter-confessional research professor was Dr. Skydsgaard. Professor Quanbeck, Bishop Silén and Professor Skydsgaard are all members of the Board of Trustees of the foundation of Strasbourg. Dr. Quanbeck is also on the LWF Commission on Theology.

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SWEDES DEBATE SINFULNESS
OF PREMARITAL SEX RELATIONS

15 May 1964

STOCKHOLM -- How far the Church should go in making its condemnation of premarital sexual relations more palatable to liberal-minded modern young people is being debated in Swedish religious circles.

The bishops of the national Lutheran Church decided late in April to set up a special commission to review their 1951 statement that categorically labeled all sex relations outside marriage as sinful.

They acted after some of their clergy were stirred to protest in the controversy that has broken out as the result of public statements by the chief editor of an official church weekly.

Editor Carl Gustaf Boëthius of the illustrated Vår Kyrka (Our Church), in a discussion on TV during Holy Week, urged the Church to align itself more closely with "reality" in its stand on this matter.

He argued that premarital sexual relations should not be condemned as a sin so long as the couple involved sincerely planned to marry.

Elaborating on his argument in a subsequent interview, Mr. Boëthius said it was "pointless" for the Church to continue to oppose premarital relations when they were indulged in by at least 80 per cent of all young Swedes engaged to be married.

He cited statistics showing that more than a third of the married Swedish mothers who bore their first children in 1960 had been pregnant at the time of the wedding.

"The only possibility the Church has of getting on speaking terms with young people is not to say no to what so many people do," Mr. Boëthius added.

Bishop Helge Ljungberg of Stockholm predicted that he and his fellow bishops would decide as a result of the special commission's study to issue a new pronouncement against sexual relations outside marriage. But he indicated that the new pronouncement would most likely soften the language of the 1951 statement.

The problem, he stressed, was "not only to say what was right and wrong, but to help young people to live according to Christian rules." However, he added that he had no idea how this could be done.

It was announced meanwhile that the Royal Board of Education would set up another commissiom, this one to weigh organized demands by pupils that moral considerations be removed from the handbook on sex instruction used in the state schools.

Jonas Orring, deputy director of the board, said he doubted that the syllabus itself would be greatly revised. Instead, he said, the emphasis will be placed on perfecting teaching aids to overcome teacher resistance to the subject.

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DANE WHO "PREACHED POLITICS"
IS SENT INTO RETIREMENT 15 May 1964

COPENHAGEN -- The Rev. Harald Søbye, who was suspended from his pastorate in the national Lutheran Church this spring for preaching politics, has been placed in retirement by the Danish Ministry of Church Affairs.

Aside from his retirement pension, the 55-year-old pastor has been deprived of all privileges of the clergy office in his Church. The decision of the state ministry was approved by King Frederik X and officially announced on May 12.

Pastor Søbye's suspension and subsequent removal from the ordained ministry were precipitated by an Easter Monday sermon to his Blovstrød congregation in which he expounded the values of socialism and used such expressions as "down with royalty" and "long live the revolution."

But--as the Copenhagen Christian daily Kristeligt Dagblad remarked--"his behavior has for many years been a problem for the church authorities." As far back as 1950, the then Minister for Church Affairs, Frede Nielsen, gave him a strong warning.

Since his suspension, he was quoted as having remarked that "it surprises me that one cannot speak of socialism in the Church in 1964. Socialism and Christianity belong together. This is my view and my strong belief."

Although the unfrocking of a clergyman is very rare in the Danish Church, the decision has not aroused any popular reaction as Pastor Søbye had predicted.

However, the Sunday following his suspension, some 700 of his Blovstrød and Lillerød parishioners assembled at an inn in the former community and, after hearing him preach once again, approved a resolution protesting the state ministry's initial action against him.

In defending Pastor Søbye's compulsory retirement, the Minister for Church Affairs, Mrs. Bodil Koch, declared that his own "stubbornness was to blame for his separation from the pastoral office.

She suggested that if, after reflection, he changed his ways, he might some day be recognized as deserving to be restored to the ordained ministry.

Before the suspension, Mrs. Koch had called him to her office and held a frank interview with him, urging him to cease using his pastorate for political propaganda.

Pastor Søbye was ordained in 1936, and held parish posts successively in Løgstør, Sal and Horsens before becoming senior minister at Blovstrød and Lillerød in 1948.

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INDIAN CHURCHES COMMENCE
DRAFTING CHARTER FOR UNION

15 May 1964

BANGALORE, India -- Now that this country's Lutheran Churches and the Church of South India have reached the constitution-drafting stage in their unity talks, the need to proceed slowly confronts their negotiators, lest a fatal gap be opened between them and the constituencies they represent.

When their Inter-Church Commission met here in April, it received and discussed two different draft constitutions for a united Church, prepared on its order by separate mixed committees. But it adjourned without taking definite action on either of them.

Instead, it drew up a list of points of issue arising from the two drafts and asked the negotiating Churches to discuss these points--not the constitutions themselves--in regional meetings during the coming months.

Basic difference between the two documents is that the one provides for a totally episcopal form of church government while the other offers an arrangement for federating "dioceses" led by periodically elected presidents with others headed by bishops identified with the "historic episcopate."

At the April meeting, most of the commission members expressed the personal belief that--in view of the specific circumstances that would surround the contemplated church union--an episcopal government would probably be preferable.

But particularly the Lutheran representatives stressed that this was not necessarily the view of their Churches, and that therefore the ground for a decision on the question had not yet been established.

Lutherans are not opponents of the episcopal system, nor even strangers to it. But they have reiterated their unwillingness to go along with making it an absolute essential for church life and especially for a valid ministry.

Any episcopal constitution they might accept would have to be liberally permeated with safeguard statements quoted from the formal pronouncement on the episcopacy upon which the two parties have agreed.

Meanwhile, among the rank-and-file church members there are many Lutherans who still doubt that the time has come to sit down with CSI representatives and draft a constitution for organic church union.

They question whether the degree of doctrinal agreement the two parties have succeeded in defining during eight years of theological discussions is sufficient to warrant such a concrete step toward a united Church.

The Tamil Evangelical Lutheran Church, located in an area of CSI predominance, is one in which the current of such doubt still flows strong. The TELC executive committee last year expressed the view that the Inter-Church Commission should not start drafting a constitution before fuller doctrinal agreement was reached.

According to a report published in Madras, the head of that Church, Bishop Rajah B. Manikam, found it desirable to give a TELC pastoral conference this assurance:

"There is no attempt on the part of anyone to force church union upon our Church. This is a matter wherein haste might well mean waste, and convictions have to be respected.

(MORE)

"But we should always have an open mind and be willing to enter into a dialogue with anyone who wishes to discuss doctrinal matters with our Church.

"Even if we should come to a complete agreement on doctrinal matters," continued Bishop Manikam, "that does not necessarily imply that we should immediately enter into an administrative or organizational union.

"Various non-theological and non-doctrinal matters will have to be carefully wieghed before any decision can be taken, and the final decision can only be taken by our synod, which is our highest legislative body.

"Therefore, I should like to assure every one of you that in this matter of conversations with a sister non-Lutheran Church, we shall hold on to the faith of our Church and to the truth as given to us, but keep an open mind and be led by His Holy Spirit to discern what His will is for us and for them," said the TELC leader, who is a joint chairman of the Inter-Church Commission.

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DANISH AID AGENCY NAMES
SUCCESSOR TO ARNE THOMSEN 15 May 1964

COPENHAGEN -- Pastor Viggo Mollerup of the Absalon church here has succeeded the Rev. Arne Thomsen as general secretary of the Danske Folkekirkes Nødhjaelp, the foreign aid organization of the Danish national Lutheran Church.

After six years in the Nødhjaelp post, Pastor Thomsen has been appointed minister of the Horsens parish. In paying tribute to his work during that period, a spokesman for the agency said its development in recent years has been largely due to Pastor Thomsen's successful efforts.

In the past three years, the organization's annual collections have averaged about 800,000 crowns ($116,000). Started in 1922, it was reorganized a decade ago. Since then, it has gathered 4,779,000 crowns (nearly $700,000) in cash, plus material goods valued at 8,398,000 crowns (over $1,215,000).

The assistance is channeled through the World Council of Churches, Lutheran World Federation and other ecumenical agencies.

Projects of the LWF Department of World Service currently being supported include a home for blind boys and young trade apprentices in Jerusalem, a vocational training center in Hong Kong, and inter-church aid and relief projects in France, Yugoslavia, Poland, Hungary and other minority Lutheran Churches, particularly in eastern Europe.

Other funds are being given for projects in Algeria and Tanganyika. Last year 700 pastors gave Nødhjaelp 78,000 crowns ($11,300) for inter-church aid purposes.

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LUTHERANS FACING SOCIAL
NEEDS IN LATIN AMERICA 15 May 1964

NEW YORK --Lutherans in Latin America are placing special emphasis on community development and self-help programs in a growing effort to meet social needs, a Lutheran World Federation staff member said here.

The Rev. Guido Tornquist of Bogota, Colombia, acting director of the LWF Committee on Latin America, described the emphasis as a reflection of deepening "commitments" to social responsibilities, spurred by widespread poverty, hunger, disease, and illiteracy.

Terming the effort "a systematic approach," he pointed out that eight special projects have been approved and a like number are under consideration by the federation's Community Development Service.

The CDS is an agency representing the LWF Commissions on World Service and World Mission and the Committee on Latin America which screens and validates projects for funds outside the LWF project budget.

Projects, Pastor Tornquist noted, range from agricultural training centers and social centers to hospital extension and social action programs.

More than $200,000 has been transmitted or assured for the approved projects, he continued, mainly by German Protestantism's overseas aid organization, "Bread for the World," or its Swedish counterpart, "Lutherhjälpen." Four projects have been approved for funds by the National Lutheran Council's Division of LWF Affairs.

The majority of the projects will be undertaken in Brazil, the largest of the Latin American republics. Nearly three-quarters of Latin America's Lutherans are located there.

Pastor Tornquist, who is a Brazilian, emphasized that the projects "are intended to reach out to the whole community that the community might achieve higher standards of life."

He cited as another illustration of the growing efforts in meeting social needs a recommendation before the three Lutheran Churches in Brazil which calls for creation of committees for social responsibilities.

Pastor Tornquist conferred with staff members at the National Lutheran Council and Lutheran World Relief during a New York visit on his return to Colombia after attending an LWF/LA meeting in Geneva.

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DR. FRY GIVES SERMON
AT CIVIL RIGHTS SERVICE 15 May 1964

WASHINGTON -- Dr. Franklin Clark Fry, president of the Lutheran Church in America, told worshippers at a service for human rights here that Christians should have no "imagined superiorities and virtues" such as the color of a man's skin.

At a May 7 service sponsored by the National Council of Churches' Commission on Religion and Race, Dr. Fry said the "only gauge by which Christians can live" is to look to Christ and not at differences among men.

(MORE)

Dr. Fry spoke from the pulpit of the Lutheran Church of the Reformation on Capitol Hill, where weekday morning services are being held to focus attention on church support for civil rights legislation, being debated by senators two blocks away.

Spokesmen for the Religion and Race Commission said that no benediction will be given at any of the Monday-through-Saturday services until a "strong and just" civil rights bill has been achieved. The services began on April 29.

Taking as his text John 12:32 ("And I, when I am lifted up from the earth, will draw all men to myself"), Dr. Fry stressed that "all special superiorities and virtues, like the color of the skin, which is one of such imagined superiorities and virtues," disappear when men see themselves as the "redeemed of God."

"To make the slight differences in height that we seem to have standing on the human level--to make that important--is ridiculous on Ascension Day," he said.

The Rev. J. Bruce Weaver, pastor of Reformation church, served as liturgist for the service. It was attended by about 150 worshippers, including some 30 Lutheran pastors and laymen from New Jersey.

"Against any form of injustice," he prayed at the close of the service, "give us courage to protest and love; and should hatred erupt in violence, strengthen us to withstand it with the example of Christ our Savior, Who will one day call all men unto Himself."

Many of the worshippers later went to visit their respective senators to urge passage of civil rights legislation.

The chairman of the sponsoring NCC commission, Dr. Eugene Carson Blake, stated clerk of the United Presbyterian Church in the U.S.A., said the special weekday services will "continue as long as necessary."

"Since Washington is now the scene of a great debate on civil rights", he stated, "these services will afford an opportunity for Protestant and Orthodox Christians to witness for freedom and justice for the oppressed people of our nation."

He said that more than 125 prominent Protestant and Orthodox clergy and laymen have been invited by the commission to come to Washington, at their own expense, to participate in the services at the Church of the Reformation, which is an LCA congregation.

The day before the services began, 6,000 Protestants, Roman Catholics, and Jews met here to underscore their demands for immediate passage of a strong civil rights bill.

The convocation, jointly sponsored by the National Council of Churches, the National Catholic Welfare Conference, and the Synagogue Council of America, was a highlight of a prolonged series of public expressions of religious support for the civil rights bill.

Theological students of the three faiths are conducting "prayer vigils" at the Lincoln Memorial. Like the services, the "vigils" will continue until the civil rights bill is passed.

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SWEDES, FINNS TAKE PART IN
"WIDER EPISCOPAL FELLOWSHIP" 15 May 1964

CANTERBURY, England -- Bishops of the national Lutheran Churches of Sweden and Finland took part here in the first meeting of a new Wider Episcopal Fellowship called together by the Anglican Primate, Archbishop Arthur Michael Ramsey.

Also participating were bishops of the Old Catholic Churches of Europe, the Polish National Catholic Church of America, the Spanish Reformed Episcopal and Lusitanian (Portuguese) Churches, the Philippine Independent Church, Mar Thoma Syrian Church of Malabar and the Church of South India.

Archbishop Ramsey characterized the meeting as an expression of the Anglican Communion's position as a "bridge Church" between Churches of different nations having episcopal governments. Of the 37 bishops present, about half belonged to Churches of the Anglican Communion.

The Primate of the Swedish Church, Archbishop Gunnar Hultgren, delivered a lecture on the Lutheran teaching with respect to the bishop's office. The other Lutherans at the meeting were Bishop Martin Lindström of Lund, Sweden, Bishop Martti Simojoki of Helsinki, and Bishop Elis Gulin of Tampere, Finland.

Initiative for the calling of such a conference came from the 1958 Lambeth Conference of the Anglican Communion. The new fellowship was described as not a permanent organization but a group that would meet every few years at the invitation of the Archbishop of Canterbury.

The bishops were reported to have agreed to urge their respective Churches to give each other more cooperation and support on mission fields.

They also joined in special prayers for the Greek Orthodox Ecumenical Patriarchate in Istanbul, against which Turkish hostility has been expressed as a result of the Cyprus conflict. The prayers were offered at the request of Metropolitan Athenagoras, representing Ecumenical Patriarch Athenagoras I of Istanbul, supreme leader of Eastern Orthodoxy.

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"LUTHER" VOTED BEST PLAY
BY NEW YORK DRAMA CRITICS 15 May 1964

NEW YORK -- "Luther," the drama on the leader of the Protestant Reformation, was voted the "best new work in any category" of the 1963-64 theatrical season by the New York Drama Critics Circle.

"Luther" opened on Broadway last September and closed its run after 212 performances. The play and its star, Albert Finney, were praised by numerous critics and church leaders.

"Luther" won the critics' award by a slim margin. Only six of the 18 critics who participated voted for the play, but the rest of the votes were shared by seven productions.

Written by John Osborne of England, the play has 12 scenes. It takes Luther from the time he entered the Augustinian Order in Erfurt, Germany in 1506 through 1530. This was the period during which he posted his 95 theses on the Castle Church in Wittenberg, faced the diet at Worms, broke with the Roman Catholic Church, married, translated the Greek New Testament into German and wrote extensively.

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CORDIAL GREETINGS EXCHANGED
AS DANISH KING VISITS POPE

15 May 1964

VATICAN CITY -- King Frederik X and Queen Ingrid, the first Danish ruling couple to visit a Roman Pontiff in over 40 years, were received by Pope Paul VI in late April with full pomp and ceremony.

Although recalling that four centuries ago "the Danish Church and the Roman Catholic Church separated," the King said that "today there is a feeling of mutual respect and understanding between the religious majority of our country and the Roman Catholics of Denmark."

This followed the Pope's address of greeting in which he said "we are happy to note that religious freedom is given fully to members of our Church, and we, in turn, can assure Your Majesties that your Catholic subjects will ever strive to be first in loyalty to you and to their country."

At the same time, the Pope lauded Denmark for its high level of economic development and its generous contributions to the needy in other countries.

Speaking in English, he described the visit of King Frederik and Queen Ingrid as "an historic event" which "touches us deeply."

"Your Majesties' peoples are everywhere known for their diligence and industry, which has given them their superior standard of living," the Pontiff said. "Nevertheless, they have not only provided generously for the security and assistance of children, of the aged, but are also never lacking in contributions for refugees and those struck by natural disasters."

After praising Denmark for its spirit of religious tolerance, the Pope, pledging the devotion of its Catholic subjects, said "they will ever strive to be first in loyalty to you and to their country, obedient to the civil authorities and contributing to welfare and progress in every field of social and cultural activity."

Replying on behalf of Queen Ingrid and himself, King Frederik said that "we regard this visit to the Holy See as a great privilege."

"From here long ago," he said, "the Danish people received the Christian message, and during the following centuries the men of the Church of Rome have provided an essential link between European philosophy, art and literature and the Danish culture."

After noting the cordial relations between Catholics and Protestants in his country, the King stressed that these ties, "transcending ecclesiastical differences, bear witness to the significance of the common foundation of the Christian Churches.

"In Denmark," he said, "there is a genuine appreciation of the need for understanding between the Churches and between peoples and the nations of different creeds in a world where interdependence is becoming increasingly conspicuous in relations between individuals and communities."

For this reason, the King noted, "many Danes follow with keen interest the work performed" by the Vatican Council "which was called by your great predecessor."

(MORE)

"I am pleased," he added, "in having this opportunity to extend to Your Holiness my warmest wishes, for the continued work of the council."

The King went on to say that it was "with keen expectation that we in Denmark look upon the numerous manifestations of the solicitude of the Holy See for the preservation and consolidation of world peace. . . .

"Under the inspiring leadership of Your Holiness, the Roman Catholic Church is continuing its important efforts on behalf of international peace and understanding. We express to Your Holiness our own and our Danish people's best wishes for this work. It is our warmest wish that Your Holiness may see the fruits of these endeavors."

In visiting the Pope, King Frederik was following in the footsteps of his father, Christian X, who died in 1947. In 1920, King Christian and Queen Alexandra visited Pope Benedict XV.

In a broadcast prior to King Frederik's visit, the Vatican Radio said the event took on "particular significance" in view of what had happened during the last few centuries of history.

"Lutheranism," it said, "penetrated deeply into Denmark, wiping out almost all traces of Catholicism. Between 1527 and 1536, the Protestant Reformation established itself in a decisive manner throughout the land and this situation remained unchanged ever since."

After giving a detailed history of Christianity in Denmark, the broadcast added, however, "today Danish legislation has no juridical prejudice against Catholicism. Catholic schools are not discriminated against and they enjoy the same state aid as others."

The station said that latest statistics disclosed that there are now 27,000 Catholics in Denmark, under Bishop Johannes T. Suhr of Copenhagen. It added that there are 36 parishes in Denmark and Greenland, served by 90 priests.

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HUNGARIAN ACADEMY CAN NOW
BESTOW THEOLOGICAL DOCTORATES 15 May 1964

BUDAPEST -- Doctor's degrees in theology, both academically earned and honorary, may now be conferred by the Evangelical Theological Academy here for the first time since it became an independent institution in 1950.

The national Ministry of Culture and the Office for Church Affairs gave the necessary authorization to the Lutheran divinity school, as well as to the Reformed Theological Academy here.

Following this, the Lutheran faculty has also obtained the unanimous approval of the supreme consistory of the Hungarian Evangelical (Lutheran) Church for regulations to govern the granting of the doctorates.

Until 1950, the faculty was part of the state University of Pécs, with the power to bestow theological degrees. Its present dean, Prof. Károly Pröhle, is a member of the Lutheran World Federation's Commission on Theology.

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MISSOURIANS IN CANADA FAIL
TO O.K. SEPARATE CHURCH

15 May 1964

TORONTO (Ontario), Canada -- Congregations of the Lutheran Church--Canada have failed to give a required two-thirds majority vote for withdrawal from the Lutheran Church--Missouri Synod in the United States and becoming an autonomous sister body, according to Religious News Service.

It quoted a spokesman of the LC-C, the Rev. Karl J. Schweder of Toronto, as having said that a poll of its 370 congregations yielded only a 50-50 response in the eastern provinces.

This, he was said to have stated, offset the clear two-thirds support given by the congregations in four western provinces for the proposed change of status at this time.

However, "many do not see this vote as a breach between east and west," he commented. "We feel the present federation is a tremendous unifying force across Canada and will endure until the congregations decide they want a change."

At the 1960 convention of the LC-C, the delegates had resolved to go ahead with preparations "to organize administratively as a Canadian Church" in the status of a sister Church of the Missouri Synod.

At present, the 80,000-member body is a specially organized unit within the Missouri Synod, but the latter has stressed its willingness to change their relationship and recognize the Canadian Church's autonomy whenever its members desired it.

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GERMANS GIVE FOR THREE
UNRWA REHYDRATION CENTERS

15 May 1964

GENEVA -- A German Evangelical donation of $25,000 for the establishment of three treatment centers in Jordan for severely dehydrated refugee children has been transmitted by the Lutheran World Federation to the United Nations Relief and Works Agency for Palestine Refugees.

Donor of the funds was "Bread for the World," the overseas relief and development agency of the German Protestant Churches.

In a letter of appreciation, the deputy commissioner-general of UNRWA, John Reddaway, said the contribution was for "a most worthwhile project that will surely reduce suffering and save the lives of many infants."

The money will cover the construction of the three centers and their operation for one year. They will provide treatment for infants suffering from gasto-enteritis, or intestinal upset, which is common in the hot weather, claiming the lives of many Arab children.

The centers will have 35 beds for refugee children who will be brought each day by their mothers and treated on an out-patient basis. Instruction in child care and hygiene will be given to the mothers while their children are receiving treatment.

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RUSSIAN VISIT TO DENMARK
SEEN AS STIMULATING CONTACTS

15 May 1964

COPENHAGEN -- Favorable impressions left by the recent visit of a delegation of the Russian Orthodox Church to the Danish Lutheran Church are expected to create an atmosphere for increasing contacts between the two Churches.

Led by the Russian Church's second-ranking prelate Metropolitan Pimen, the five-man delegation made a week's visit in mid-April. It was the first official visit ever made to this country by a Russian Orthodox group.

Among the mentioned possibilities for greater future contacts are the sending of Russian theologians to Danish theological faculties, the exchange of students, and introduction of a theological correspondence.

The Orthodox were invited to come to this country as a return visit to one that Danish Lutherans paid to Russia in 1955.

When the Russians arrived at the Kastrup airport here, their welcomers included the head of the host Church, Bishop Willy Westergaard-Madsen; his immediate predecessor now in retirement, Bishop Hans Fuglsang-Damgaard; and Bishop Erik Jensen of Ålborg.

On the visitors' schedule in several Danish cities and towns were worship services, press conferences, visits to cathedrals and institutions, and a discussion with Danish churchmen concerning the varying organizational forms of church life in the two countries.

They also accepted an invitation to visit the Roman Catholic Dominican monastery near here.

Originally, the Russian visit was to have taken place last September. However, weighty reasons at the 11th hour obliged the visitors to postpone their travel plans--first for a week and then for several months.

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FINNS TO VOTE ON MAY 28
FOR NEW LUTHERAN ARCHBISHOP

15 May 1964

HELSINKI -- The chapter of the Lutheran Archdiocese of Turku plans to vote on May 28 for a new Archbishop to succeed Dr. Ilmari Salomies, who will retire on September 1 at the age of 71.

This date was proposed to the President of the Republic, Dr. Urho Kekkonen, by the chapter. The President will appoint the new Primate of the Finnish Evangelical Lutheran Church from among the three candidates who obtain the most votes in the chapter election.

Archbishop Salomies has been since 1951 the 50th occupant of the see of Turku and the head of the national Lutheran Church. In early April he announced his desire to retire, and President Kekkonen granted him the necessary permission.

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OUR NEW ADDRESS

Please note that, effective immediately, the address of the Lutheran World Federation in Geneva, Switzerland, is now:

Route de Ferney 150.

The telephone number is 33 34 00.

Will you please change our address in your mailing file to read:

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U.S. MISSIONARIES NAMED TO TWO LWF RADIO POSTS

8 May 1964

GENEVA -- The Rev. Carl J. Johansson, an American missionary serving as executive secretary of the Evangelical Lutheran Church in Tanganyika, has been appointed assistant general director of the Lutheran World Federation Broadcasting Service, it was announced at LWF headquarters here.

It was further announced that another U.S. missionary, the Rev. Paul Volz, who has been directing the Christian Radio Studio in Uyo, Nigeria, has become the audience relations officer of the broadcasting service, which operates Radio Voice of the Gospel in Addis Ababa, Ethiopia.

Pastor Volz is the first clergyman of the Lutheran Church--Missouri Synod to be named to the federation's radio staff. His appointment took effect on May 1. He has been on furlough in Cleveland (Ohio) after seven years' service in Nigeria under the mission board of the Lutheran Synodical Conference of North America.

(MORE)

Pastor Johansson, who begins his new duties in Addis Ababa on Sept. 1, has labored in Tanganyika since 1955 under the Division of World Missions Cooperation of the National Lutheran Council (USA).

After serving six years as principal of the Lutheran Bible School in Mwika, he became the first full-time executive secretary of the Federation of Lutheran Churches of Tanganyika in 1961 and, in turn, the first executive secretary of the newly formed ELCT in June 1963.

He has also been vice-chairman of the planning committee for Tanganyika's $3 million Kilimanjaro Christian Medical Centre and a Lutheran representative in the unity discussions of the East African Churches.

Born on May 23, 1924, Carl Johansson obtained his degree of bachelor of divinity from Augustana Seminary in Rock Island (Illinois) in 1949 and was ordained that year by the Augustana Lutheran Church, now part of the Lutheran Church in America. Before going to Tanganyika he was a parish pastor in his homeland for five years.

Paul Volz earned his B.D. from Concordia Seminary in St. Louis (Missouri) in 1956. The same year, he was ordained by the Missouri Synod and he went to Nigeria as a missionary. Named manager of the local branch office of the Missouri Synod's International Lutheran Hour radio operation, he became full-time director of mass media for the Nigerian Mission in 1962.

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SECOND COMPETITION ANNOUNCED
FOR ASIAN, AFRICAN SHORT STORIES 8 May 1964

GENEVA -- For the second successive year, the annual writing competition of the Lutheran World Federation's Department of World Mission calls for the submission of short stories by Christian writers of Asia and Africa.

Dr. Arne Sovik, director of LWF/WM, announced that prizes of $150, $100 and 50 would again be offered for the three best entries submitted before March 31 next year.

He said that in this competition--the department's fifth--the stories are not limited to Christian themes as they were last year. However, any contestant must be a member of an African or Asian church. No restriction is set with respect to denominational affiliation but missionary personnel are not eligible.

Manuscripts are to be "not less than 1,000 nor more than 10,000 words in length," he said, "in the form of a short narrative which may be fictional or based on fact." The judges will give attention to the "insight, stylo, originality and aptness of thought" shown in the entries.

The three-member jury may, "if manuscripts received are not judged to be of sufficient quality, withhold one or all prizes," according to Dr. Sovik.

Those interested in competing were advised to request a copy of the contest rules from the LWF Department of World Mission at 150 route de Ferney, Geneva.

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GERMAN BISHOP CALLS FOR
UNBIASED DIALOGUE WITH JEWS

8 May 1964

LØGUMKLOSTER, Denmark -- A call for an unbiased Christian-Jewish dialogue--a conversation "in which we bring to the surface all our deep-seated and subconscious prejudices in order to become free of them"--was sounded by the chairman of a Lutheran World Federation consultation here.

This is an absolute essential for the relationship of the Church and the Jewish people, Bishop Heinrich Meyer of Lübeck, Germany, head of the sponsoring LWF Commission on World Mission, told 45 participants gathered to discuss the question.

In opening the week-long consultation on April 26, he said international Christian forces were concerned about two matters whose full implications have not yet been faced:

(1) "That other nations are not able to comprehend the existence of the Jews as a people" and (2) that the Church's relationship to the people of Israel is an ambiguous one.

Bishop Meyer pointed out that, although the Jews "have been dispersed and persecuted" and "should have disappeared long ago," and even today mostly live scattered outside the State of Israel, nevertheless they continue to consider themselves as a people and have repeatedly "risen and forced nations to take an attitude toward them."

He also underlined the fact that, while Christianity and Judaism share to a considerable extent the same revelation of God, the same history of salvation and the same Scriptures, yet in what for Christians is the center of their faith, the contrast to Judaism appears almost absolute.

Characterizing the consultation here as an opportunity to counteract the regrettable hardening of positions which has on both sides put obstacles in the path of dialogue between the Church and Judaism, he said the day had come for the two groups to speak "honestly to each other."

The head of the Evangelical Lutheran Church in Lübeck replaced the Lutheran Bishop of Hannover, Dr. Hanns Lilje, whom illness prevented from keeping his engagement to preside at the consultation.

The consultation participants, who came from 14 countries, included scholars and experts prominent in church, theological and missionary circles who are especially concerned with matters involving Christian-Jewish relations.

Eleven participants came from the United States, seven from Germany, four from Sweden, three each from Denmark and Norway, two each from Great Britain, France and Canada, and one each from Switzerland, Austria, the Netherlands, Finland, Israel and Colombia.

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Full text of the Løgumkloster consultation findings is offered you in the accompanying Release No. 16/64.

CONVERSION AIM RULED OUT
IN CHRISTIAN-JEWISH TALKS

8 May 1964

LØGUMKLOSTER, Denmark -- Christians may testify to Jews that Jesus is the Messiah but they should not "imagine that Israel will be converted through missions to the Jews, and the Jewish question thus solved," an international Lutheran consultation on "The Church and the Jewish People" heard here.

"There cannot actually be a direct missionary intention on the Christian side in Christian-Jewish conversation," declared Dr. Günther Harder, a professor at the Kirchliche Hochschule in Berlin.

"Today in no small number of instances it will perhaps be the task of the Christian to call the Jew really to be a Jew, and to remain a Jew, and thus to stand in the place where God's wisdom and patience has placed him."

Some of Professor Harder's statements set off strong dissension among the 45 participants at the week-long consultation, which was organzied by the Lutheran World Federation's Department of World Mission.

The Christian, he said, should always see the Jews as "oriented toward, and dependent upon, God's gracious future; however, as to the way in which God will realize this His future, this he will leave to the counsel of God."

In another of the nine lectures at the consultation which closed on May 2, Dr. Rudolf Pfisterer of Schwäbisch Hall, Germany, urged the Church in its preaching and teaching to present Judaism as "a vital spiritual force" in the modern world.

He labeled as "foolish and wrong" the view "widely held in Christian circles" that "Judaism is only an ossified religion of the law which no longer suffices to meet the demands of the world today."

Dr. Pfisterer, a parish pastor of the Evangelical Church in Württemberg, condemned any expression of antisemitism as "an attack on the faithfulness, goodness and mercy of the God of Israel."

Earlier, Dr. Johannes Aagaard, lecturer in missiology at the University of Aarhus, called upon the Church to "always remember its kinship with the Jews."

Recalling that Jewish history "became the cradle of the Messiah of all men," and that Jesus' mother the Virgin Mary" and His apostles and first disciples were also physically Semites," he stressed that "as Christians we are bound together with our Jewish brothers ans sisters."

"That 'Christendom' has so often deprived the Jews of their tradition and human identity," Dr. Aagard declared, "is simply a result of the unfaithfulness of the Christians, neglecting and distorting the essence of the Gospel of free grace, of which the Church is the most definitive manifestation."

The speakers repeatedly underscored the New Testament teachings that Israel remains God's chosen people and that "salvation is of the Jews."

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WCC OFFICIAL URGES NEW
KIND OF APPROACH TO JEWS

8 May 1964

LØGUMKLOSTER, Denmark -- A World Council of Churches staff member who was formerly a missionary in Israel pleaded here for a new kind of Christian approach to the Jews, especially in that country.

"The critical attitude toward missions and Jewish converts in Israel and elsewhere does not mean that there is no interest in a Christian-Jewish encounter," said the Rev. Anker Gjerding of Geneva, secretary of the WCC Committee on the Church and the Jewish People.

"It suggests rather that methods used are not acceptable to many who wish both a better knowledge of Christianity and a meeting with Christians," he told an international consultation sponsored by the Lutheran World Federation's Department of World Mission.

"When Jewish professors," the Danish Lutheran clergyman said, "express their regret that there are so few Christian scholars apart from a few Roman Catholics with whom they can exchange thoughts and study the Bible together as equals, I think it is a challenge which the Christian Church must take seriously irrespective of our opinions about missions."

He urged "a thorough and scholarly study of the relationship between the Church and Israel carried out, not in a Christian environment, but in the only place where Jews are in the majority: Israel."

Pastor Gjerding expressed appreciation for the "very important groundwork" being done by the Swedish Theological Institute in Jerusalem but said activity in this sphere needed to be enlarged.

He voiced hope that Lutherans would contribute to the establishment of a proposed ecumenical study center in Israel, noting that the idea "has been received favorably by both Christian and Jewish scholars in Israel."

The WCC executive, who served in Israel eight years under the Danish Israel Mission, said that country has a reported Christian population of 51,000 but that this "fairly large Christian community makes little impact" in its life.

Among the reasons he cited for this is the fact that most of the Christians in Israel are Arabs, part of an isolated minority group which has lost many of its leaders and which is caught between two fires because of the Israeli-Arab hostilities.

He noted further that the smaller Hebrew Christian minority likewise is treated with suspicion, "though for other reasons." Some of its members, according to Pastor Gjerding, "hesitate to mix with the Arab Christians either because of lack of confidence in them or because of a desire to stress their Jewishness and loyalty to their own people."

Present lack of indigenous leadership and financial support, he said, causes the Church to be regarded as "a foreign body," and "if an Israeli is employed by such a foreign Church it makes it even more difficult for him to convince people that he is a loyal Israeli and rooted in the country."

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RABBI SAYS WORLD NEEDS
CHRISTIAN-JEWISH COOPERATION

8 May 1964

LØGUMKLOSTER, Denmark -- Christians and Jews today must be willing, "despite our differences and our alleged designs on each other, to explore together opportunities to improve this world and to be a light unto the nations," a rabbi told an international Lutheran consultation here.

"Anyone who is sensitive to the fast-changing events of our world," said Rabbi Arthur Gilbert of New York, "will realize that old categories of thought and usual ways of perceiving ourselves have been challenged."

Addressing a consultation on "The Church and the Jewish People" under auspices of the Lutheran World Federation, he said the two faiths' "obligations toward each other, and for all men everywhere, require more openness and less defensiveness."

The rabbi, a staff consultant to the National Conference of Christians and Jews' project on religious freedom and public affairs, said that "we have to talk to each other without the restraint of inhibiting guidelines, without fear and suspicion."

Jews,he explained,"do not believe that they must convert others and bring them into the Jewish peoplehood in order to achieve the redemption of humankind." Rather they say: "Let each nation, each people, all religions, come to God, each in its own way."

He argued that "if only they will be faithful to that which is true in their revelation, then we can hope that despite differences, men will live together in love and work together for justice."

Noting that "Jews and Christians differ, each in his conception of himself and both in their conception of the other," Rabbi Gilbert added, however, that "there is much that we share together" and "there is much that we can and should do together to repair this world."

He welcomed the invitation to speak at the week-long consultation, commenting that "never before in history have Jews and Christians really confronted each other as brothers, each entitled to the dignity of his uniqueness, both of us respectful of the other's freedom of conscience and right to be."

Some 45 Lutherans interested in Christian-Jewish relations attended the consultation which closed on May 2. Rabbi Gilbert, one of nine lecturers, spoke on "The Mission of the Jewish People in History and in the Modern World."

Pointing out that "Judaism allows for religious pluralism and does not consider it scandalous," he suggested that "God's plan for history might well be served" in this way:

". . . (If) all peoples, however they worship their gods, (were) to agree at least on a basic code of ethical principles, or on a procedure for living together that would enable men to provide cooperatively for the basic needs of humankind and assure against the threat of physical annihilation."

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RELATION WITH JEWS CALLED
CONCERN OF EVERY CONGREGATION

8 May 1964

LØGUMKLOSTER, Denmark -- The Church's relation to the Jews is a concern of every Christian congregation whether or not it has any immediate contact with Jewish people, a North American expert on the subject said at a Lutheran World Federation consultation here.

The Rev. Harold T. Floreen, former head of the (U.S.) National Lutheran Council's Department for the Christian Approach to the Jewish People, gave this warning:

"Pastors and people in congregations having little or no contact with Jewish people are not likely to be aware that they have a responsibility and that their situation is particularly dangerous, especially should a wave of hysterical antisemitism be precipitated by one of those unpredictable accidents of history from which no people can claim immunity.

"Any effective training in Christian attitudes comes too late unless it precedes such a collective hysteria," he stressed.

He spoke against the background of an "unexpected" NLC survey finding that "Lutheran congregations located in areas where no Jews reside showed on the average . . . greater antagonism toward Jews than congregations having Jewish neighbors in their parish areas."

This fact was brought out in a study made by the department in 1948 when Pastor Floreen was beginning his four-year service in its Chicago office.

He said it "made clear that, lacking any criteria by which they can test the accuracy of antisemitic propaganda, people who have little or no contact with Jews are pecularily susceptible to such propaganda."

Pastor Floreen, who is now professor of Old Testament at the Lutheran Faculty of Theology in Saskatoon (Saskatchewan), Canada, was one of nine lecturers at the consultation on "The Church and the Jewish people" organized by the LWF Department of World Mission.

Another American lecturer--himself a convert from the Jewish faith--the Rev. William E. Wallner of Los Angeles, educational field representative of the Zion Society for Israel, declared that "the Hebrew Christian has a special calling in the Church."

It extends, he said, in several directions: (1) "He is generally more competent than others to deal with his own nation on the matter of the Gospel." (2) "His presence adds a certain historic validity to the reality of the Christian faith."

(3) "He is available to instruct Gentile believers on how to approach his people." (4) "He is a mediating force to explain the Jew to the Christian and the Christian to the unbelieving Jew."

Attended by 45 persons, the consultation took place from April 26 to May 2.

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The following story is for publication on Friday, May 15, 1964, or thereafter. Please avoid premature release.

LATEST DOCUMENTS PUBLISHED
ON LWF "NATURE" DEBATE

GENEVA -- Setting the stage for a new round of discussions on the nature of the Lutheran World Federation, the LWF's theological quarterly published here today (May 15) a compilation of the latest key documents on the issue.

Brought out in a single volume for the first time in the spring issue of Lutheran World were basic materials drafted or made public in the past year concerning the long-debated churchly character and functions of the federation and other questions relating to the second, third and fourth articles of the LWF Constitution.

Some of the documents had not previously been published in any form while others had been merely duplicated for limited circulation among official participants in the federation's Fourth Assembly at Helsinki last summer.

Placed together, they afforded a series of sharp pictures of what was said and done with respect to the nature issue, particularly during the rapidly moving days of last summer, bringing to a semi-climax a discussion which has been going on at least since the Minneapolis Assembly of 1957.

In chronological order, the documents include the following:

(1) An "authoritative commentary" on the debated three constitutional articles which the LWF Commission on Theology drafted in 1961 and asked the Executive Committee to present to the Helsinki Assembly as a "more suitable" way of clearing up certain difficult points than by amending the Constitution.

(2) Judgments on that commentary written by two prominent German church law experts, Siegfried Grundmann and Hans Liermann, which led the theological commission, just before the Assembly, to withdraw the commentary proposal.

(3) Full text of a major assembly address in which Dr. E. Clifford Nelson, dean of the faculty of Luther Theological Seminary in St. Paul (Minnesota), USA, strongly urged that a more fitting structural expression be given to the Lutherans' international church fellowship.

(4) The report of the Assembly's Coordinating Committee on Group Discussions concerning the group discussions that took place at Helsinki on the nature of the LWF.

(5) Texts of the three constitutional articles, in both their pre-Helsinki form and in the way they were amended by the Assembly. Constitutionally the amendments will not take effect until next August, one year after their adoption by the Assembly.

In addition, the issue contained observations on the Constitution by two theologians--Dr. Conrad Bergendoff of the United States dealing with the pre-Helsinki text and Dr. Siegfried Hebart of Australia analyzing the version resulting from the 1963 amendments.

(End of story for release on Friday, May 15, 1964)

BRITISH CONGREGATIONAL COLLEGE
RECEIVES $30,000 FROM LWF 8 May 1964

GENEVA -- Contribution of $30,000 to the building fund of Mansfield College, a Congregational institution in England, was announced here by the Department of World Service of the Lutheran World Federation.

An affiliate of Oxford University, Mansfield is the location of an LWF/WS-subsidized training program for would-be pastors of Lutheran congregations in the United Kingdom. The program was established by action of the Lutheran Council of Great Britain.

One of its key features is the maintenance at Mansfield of an American theologian as Lutheran tutor and chaplain to Lutheran students. The present tutor is Dr. Franklin Sherman, formerly assistant professor in religion at the State University of Iowa.

In announcing the contribution, Dr. Bruno Muetzelfeldt, director of LWF/WS, commented that the Mansfield tutor arrangement "has opened up the opportunity for contact with and presentation of Lutheran theology within the total context of the theological faculties at Oxford University."

This, he added, has made it possible "for a considerable percentage of the clergy of Great Britain of all denominations to become acquainted with Lutheran theological thought."

He further noted that Oxford is developing "as a place for post-graduate studies of Lutheran theological students from the United States, for which the presence of a Lutheran tutor at Oxford is also of considerable advantage."

The gift brought to $60,800 the total contributed by LWF/WS to the college's building fund. In 1962 two sums totaling £11,000 ($30,800) were given to cover the cost of providing new housing facilities for five Lutheran students at Mansfield.

In a letter of thanks, the principal of the college, Dr. John Marsh, said: "I have treasured our work together here in Oxford ever since it began, and so much good has come from it and so much happiness has been in it that we should ourselves find any gift from you a joy to receive.

"But this generosity multiplies our joy a thousandfold, and I can only say what immense pleasure you have brought to us."

Dr. Muetzelfeldt said the additional contribution was made "in recognition of the extraordinarily generous facilities which Mansfield College has provided for the Lutheran tutor."

The tutorship arrangement at the 78-year-old Congregational college dates back to 1957, when it was recognized that the future of the churches affiliated with the Lutheran Council would depend upon the development of an indigenous English-speaking Lutheran ministry in Great Britain.

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BRITISH COUNCIL OF CHURCHES
ADMITS LUTHERAN ORGANIZATION 8 May 1964

LONDON -- The Lutheran Council of Great Britain--the common agency for some 32,000 church members who worship in 13 languages in this country--has been accepted for membership in the British Council of Churches.

In approving the Lutheran Council's membership application at its half-yearly meeting in the latter part of April, the ecumenical agency voted to seat two representatives from it at future sessions.

The Rev. Kenneth Slack, general secretary of the Council of Churches, expressed "great pleasure" at the action and said it was taken "with great warmth and cordiality."

He wrote to the Lutheran body that "we recognize the enrichment which the entrance of the Lutheran tradition into the fellowship of our council will certainly bring."

At the same time, he expressed hope "that some enrichment will come to the Lutheran Council of Great Britain by sharing in the life of this council which brings together representatives of almost all the Churches, save the Roman Catholic, in the British Isles."

The Lutheran World Federation's senior representative in the United Kingdom, the Rev. William B. Schaeffer, who is an officer of the Lutheran Council, predicted that the move "will not only help in our relations with other Churches in Britain, but also create a sense of identity and oneness in the Lutheran Council."

Organized in 1948, the Lutheran body has been headed since 1956 by Dr. Jaak Taul, dean of the Estonian Evangelical Lutheran Synod in this country. Other constituent synods include immigrant Lutheran groups from Latvia, Germany, Hungary, Poland, Sweden and Finland, as well as an English-speaking synod.

Its activities include "promoting fellowship and cooperation (among Lutherans) in education, study and worship," undertaking common benevolent projects, providing for theological training, and fostering youth and women's activities.

Along with its other functions, the Lutheran Council acts as the channel through which the LWF assists the church groups which compose its membership.

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ANONYMOUS NORWEGIAN TEACHER
GIVES 10,000 CROWNS FOR RADIO 8 May 1964

STAVANGER, Norway -- A woman teacher here who chooses to remain anonymous has deposited 10,000 crowns ($1,400) in a local bank as a contribution to the Lutheran World Federation's Radio Voice of the Gospel in Addis Ababa, Ethiopia.

The gift will be used toward the capital costs of the $1.7 million station, which is one of the largest and most powerful Christian broadcasting centers in the world.

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NEWS BUREAU
LUTHERAN WORLD FEDERATION
LUTHERISCHER WELTBUND
LUTHERSKA VÄRLDSFÖRBUNDET

PRESS SERVICE · PRESSEDIENST · PRESSTJÄNST

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May 6, 1964

TO EDITORS

On the following pages are the texts (not previously released) of basic statements that came out of the consultation on "The Church and the Jewish People" sponsored by the Lutheran World Federation Department of World Mission at Løgumkloster, Denmark, April 26 to May 2, 1964.

First appears a summary report approved by the consultation which will be transmitted on its behalf to the LWF Executive Committee by the consultation chairman, Bishop Heinrich Meyer of Lübeck, Germany, who is also chairman of the federation's Commission on World Mission. (The Executive Committee is to consider this report at its meeting on Aug. 31 to Sept. 5 this year in Reykjavik, Iceland.)

Following it are the final revised texts of the five group statements referred to in the summary report.

TEXT OF THE OFFICIAL REPORT

There were quite a number of cogent reasons calling for the "Consultation on the Church and the Jewish People" held under LWF auspices at Løgumkloster, Denmark, April 26 to May 2, 1964--some contained in the relationship of these two groups right from the beginning, some emerging from the present situation.

The relationship of the Christian Church and the Jewish people has always presented and continues to present a very burning problem for two reasons: (1) The Jewish people and the Christian Church share the beginning of God's saving work in history. They both hold the Old Testament as the document bearing witness to that period of history. They both believe in the God of Abraham, Isaac and Jacob, the God who spoke through Moses and the prophets, but they are directly opposed to one another regarding the faith in Jesus of Nazareth as the Messiah. (2) The Jewish people continue to think of themselves as a people, a nation, although they have lacked for centuries, and to a great extent lack even now, the prerequisites for nationhood as, e.g., a common language, a common culture, a common homeland.

The ever-present problems thus given are accentuated by modern developments: (1) In spite of the outbreak of murderous anti-Semitism on an unprecedented scale, horrifying the whole of humanity, anti-Semitism is still alive in many parts of the world. (2) The Christian Church is in a process of reconsideration and reinterpretation of its mission which inevitably affects the mission to the Jews, too, raising the question anew whether there should be a special mission to the Jews, distinct from the mission to other non-Christians and, if so, what the unique features of the mission to the Jews might be.

The consultation at Løgumkloster was attended by about 40 theologians, pastors and mission specialists from 14 countries, including Rabbi Arthur Gilbert of the National Conference of Christians and Jews, New York, and some Christian theologians of Jewish background and a representative of the WCC (World Council of Churches) Committee on the Church and the Jewish People. The presence and the very friendly and unequivocal statements of Rabbi Gilbert helped the consultation considerably to view the problems clearly and realistically. Professor Günther Harder of Berlin took active and constructive part in the work, but did not associate himself with all the findings.

Bible studies conducted by Oberkirchenrat Paul Reinhardt of Hamburg and by Prof. George Forell of Iowa City under the general heading "God meeting Man," and a series of lectures on the following subjects prepared the participants for the discussions. The topics were carefully selected to cover every aspect of the very ramified problem.

Prof. Johannes Aagard Denmark	THE CHURCH AND THE JEWS IN ESCHATOLOGY
Prof. H.K. Rengstorf Germany	THE PLACE OF THE JEW IN THE THEOLOGY OF THE CHRISTIAN MISSION
Rabbi Arthur Gilbert U.S.A	THE MISSION OF THE JEWISH PEOPLE IN HISTORY AND MODERN WORLD
The Rev. Risto Santala Israel	THE STATE OF ISRAEL--A CHRISTIAN APPRAISAL

(MORE)

Prof. Harold Floreen Canada	THE CHURCH'S APPROACH TO THE JEW IN THE JEWISH COMMUNITY AND THROUGH THE CHRISTIAN PARISH
The Rev. William E. Wallner U.S.A.	THE JEW IN THE CHURCH--CAN A HEBREW CHRISTIAN REMAIN A JEW?
The Rev. Anker Gjerding Switzerland (WCC)	THE PRESENCE OF THE CHURCH IN THE STATE OF ISRAEL
Dr. Rudolf Pfisterer Germany	JUDAISM IN THE PREACHING AND TEACHING OF THE CHURCH
Prof. Günther Harder Germany	THE CHRISTIAN-JEWISH DIALOGUE
Prof. Aarne Siirala Canada	LUTHER AND THE JEWS

During the last three days, the group first divided into five working committees which tried to gather the results of the lectures and discussions into condensed statements.

The first drafts of four statements were discussed at length and in detail in plenary session, referred back to the committees and finally scrutinized and passed by the plenary. These are attached to this letter. The theological background of these statements shows that the work of the consultation was based on a far-reaching consensus on the theological issues involved.

A fifth group, which had been charged with a specifically theological definition and appraisal of the relationship of the Church and the Jewish people, was unable to finish its report due to shortage of time as well as to certain differences of opinion regarding the approach to the theological evaluation of the Scriptural witness and of the present situation. The unfinished materials on this subject will be made available to the participants in the consultation and to bodies working in this area.

The group participating in the consultation now places this formal result of their common study and deliberation in the hands of the Executive Committee and of the Commission on World Mission of the LWF, trusting that the statement will be passed on to the member Churches in gaining a clear, friendly relationship with the Jewish people within their midst and elsewhere, and at the same time in realizing the urgency and nature of their missionary responsibility towards individual Jews and the Jewish people. Attention is also drawn to the recommendations to the Commission on World Mission regarding continuation of the work of the consultation.

In conclusion it may be observed that the consultation was marked by a very vivid participation of all members and by an exceedingly fine spirit of understanding and respect, thus in itself almost setting an example of a good "missionary dialogue."

CONSULTATION FINDINGS

I. The Church and Israel

The Church may use the term Israel theologically only in the sense in which it appears in the Scriptures of the Old and New Testaments: in the first instance, as an expression of God's sovereign grace toward Abraham and his descendants, the people of the old covenant, to whom God revealed His will and promised His redemption for the blessing of the nations; in the second place, as an expression for the people of the new covenant made up of Jews and Gentiles in which, through the redemption in Jesus Christ, the Gentiles become fellow heirs of the promises. Here we take up both the New Testament assertions about the true seed of Abraham and the typological interpretations of Old Testament history as applied to the Church.

Thus the Church testifies that, by the fulfilment of the promises in Jesus the Messiah and by His acceptance by but a part of the Jews, a division has arisen which has placed the "old" Israel outside the "new". This division will be healed when "all Israel" (Romans 11:26) recognizes Jesus of Nazareth as its Messiah. Only then will the mystery of the faithfulness of God toward His people be resolved. Those who share in the inheritance must recognize a grateful responsibility for the original heirs. It follows, therefore, that the Church will pray for the Jews daily, especially in its Sunday worship.

Those who in faith through baptism have put on Christ Jesus are all Christians, without distinction, whether they have their origin in the people of the old covenant or among the Gentiles. Terms such as "Hebrew Christian," and the like, introduce unbiblical divisions into the Church.

The gathering of Jews in the land of the patriarchs may in God's redemptive purpose have special importance. We live much too close to this development, however, to make a specific judgment about its religious significance: God's action in history we are unable to discern.

II. Mission and Dialogue

A. The Church is called by her Lord to be His body in the world, and to proclaim the mighty works of God to all men (Acts 2:11). Following the call of her Lord, the Church has the responsibility of beseeching all men on behalf of Christ to be reconciled to God (II Corinthians 5:20).

Because of this responsibility, the Church also has the obligation to carry on organized mission activities through which the message of reconciliation is brought to men.

As a member of the Body of Christ, every Christian also shares in the "sentness" of the Church. This quality of "being sent" applies in every area of the Christian's relationship to the world, and he will witness with his whole life, in testifying to his faith (I Peter 3:15), in listening to others, in seeking to understand, and in charing the burdens of his fellow man.

B. The witness to the Jewish people is inherent in the content of the Gospel, and from the commission received from Christ, the Head of the Church.

(MORE)

The mission will most effectively reflect the glory of Christ in His Gospel when it is pursued in the normal activity of the Christian congregation, which reflects itself in the Christian witness of the individual members.

Where Jewish communities in the world cannot normally be reached by Christian congregations, mission organizations must provide for the proclamation of the Gospel to these people.

C. It is a Christian responsibility to seek respectfully to understand both the Jewish people and their faith.

Therefore responsible conversations between Christians and Jews are to be desired and welcomed.

Such conversations presuppose the existence of common ground on which Christians and Jews may meet, as well as points of difference.

The conversations may be carried on through organized institutes, or by individuals and groups.

The conversations do not assume an equating of the religions, nor do they require that Christians abstain from making their witness as a natural outgrowth of the discussions. Similarly Christians will listen gladly as Jews explain their insights of faith.

III. The Church and Antisemitism

Antisemitism is an estrangement of man from his fellowmen. As such it stems from human prejudice and is a denial of the dignity and equality of men. But antisemitism is primarily a denial of the image of God in the Jew; it represents a demonic from of rebellion against the God of Abraham, Isaac, and Jacob; and a rejection of Jesus the Jew, directed upon His people. "Christian" antisemitism is spiritual suicide.

This phenomenon presents a unique question to the Christian Church, especially in light of the long terrible history of Christian culpability for antisemitism. No Christian can exempt himself from involvement in this guilt. As Lutherans, we confess our own peculiar guilt, and we lament with shame the responsibility which our Church and her people bear for this sin. We can only ask God's pardon and that of the Jewish people.

There is no ultimate defeat of antisemitism short of a return to the living God in the power of his grace and through the forgiveness of Jesus Christ our Lord. At the same time, we must pledge ourselves to work in concert with others at practical measures for overcoming manifestations of this evil within and without the Church and for reconciling Christians with Jews.

Toward this end, we urge the Lutheran World Federation and its member Churches:

1. To examine their publications for possible antisemitic references, and to remove and oppose false generalizations about Jews. Especially reprehensible are the notions that Jews, rather than all mankind, are responsible for the death of Jesus the Christ, and that God has for this reason rejected His covenant people. Such examination and reformation must also be directed to pastoral practice and preaching references. This is our simple duty under the commandment common to Jews and Christians: "Thou shalt not bear false witness against thy neighbor."

(MORE)

2. To oppose and work to prevent all national and international manifestations of antisemitism, and in all our work acknowledge our great debt of gratitude to those Jewish people who have been instruments of the Holy Spirit in giving us the Old and New Testaments and in bringing into the world Jesus Christ our Lord.

3. To call upon our congregations and people to know and to love their Jewish neighbors as themselves; to fight against discrimination or persecution of Jews in their communities; to develop mututal understanding; and to make common cause with the Jewish people in matters of spiritual and social concern, expecially in fostering human rights.

IV. The Life of the Lutheran Church in Israel

A. Church Organization and Related Questions.

In the light of the reports put before us concerning the situation among Lutherans in Israel and their need for pastoral care as well as for support in view of the legal situation (e.g. the lack of recognition of Lutheranism as a legal entity possessing "personal rights" in religious affairs), and in view of their responsibility for Christian witness and service in Israel, it it recommended:

1. To the sending Churches and sponsoring bodies of the Lutheran groups presently in Israel, that they encourage the latter to confer with one another concerning their common responsibilities, and to discuss the question of establishing an indigenous united Lutheran Church in Israel;

2. To these groups in Israel, (a) that they invite all Lutheran bodies in Israel to participate in these discussions,
(b) that they bear in mind also the responsibility of working with other Protestant groups in Israel toward strengthening their common witness;

3. To the Lutheran World Federation, that it hold itself in readiness to send a representative, if requested, to participate in such discussions among the Lutheran groups.

B. Ecumenical Study Center

It is recommended that the Lutheran World Federation endorse and seek participation in the plans being made under the auspices of the World Council of Churches for the establishment of an ecumenical study center at Jerusalem in relation to the Swedish Theological Institute, it being noted that it is envisioned that there will be an opportunity to contribute both Lutheran personnel and financial support (professors' salaries, scholarships and fellowships, etc.) to the project.

C. In view of the large number of Lutherans to be found among tourists, students and other visitors in Israel (e.g. volunteer workers in the kibbutzim), as well as diplomatic personnel, it is recommended that steps be taken to arrange the establishment of a Lutheran "tourist chaplaincy" in Israel. Such a chaplain should have a command of English, German, and a Scandinavian language, and also be expected to learn Hebrew. We ask that this recommendation be forwarded to the LWF Executive Committee.

(MORE)

D. It is recommended that the Department of World Service of the Lutheran World Federation, in consultation with the Lutheran groups working in Israel, be asked (1) to investigate whether one or more Christian service projects under Lutheran sponsorship would be appropriate and welcome in Israel; (2) to communicate its findings to the LWF member Churches.

E. The consultation would like to report that the needs and difficulties of the Christians in Israel, especially those of Jewish origin, have been discussed, and it wishes to express its solidarity with them.

(See also the Addendum, below.)

V. Continuation of the Work of this Consultation

It was resolved:

1. That the LWF Commission on World Mission be requested to take steps for the formation of a representative body that would assume continuing responsibility for dealing with the concerns of this consultation, including the following: (a) The Theology of the Relation of Christianity to Judaism; (b) Questions of mission, dialogue and service; (c) Questions of inter-group relations.

2. That the Commission on World Mission be requested to charge the body to be formed to deal specifically with the uncompleted theological work of this consultation.

INFORMATION ADDENDUM TO REPORT IV

Lutherans in Israel consist of the following groups:

GROUP	LANGUAGES USED IN WORSHIP	SUPPORTING BODY
Congregation in Haifa (Pastor Solheim)	Rumanian, German, Hebrew	Church of Norway, through Den Norske Israelsmisjon
Congregation in Tel-Aviv (Pastor Andreasen)	German, Rumanian, Hebrew	Church of Norway, through Den Norske Israelsmisjon
Worshipping community at Christian-Hebrew School in Jerusalem (Pastor Santala)	Hebrew	Church of Finland, through Finska Missionssällskapet
Students and faculty at Swedish Theological Institute, Jerusalem (chapel services)	English, German, Hebrew	Church of Sweden, through Svenska Israelsmissionen

In addition, there are some Christians deriving from the "Schneller work" (Arabic) and there is a Danish Lutheran pastor teaching at the Church of Scotland school in Jaffa.

NEWS BUREAU

LUTHERAN WORLD FEDERATION
LUTHERISCHER WELTBUND
LUTHERSKA VÄRLDSFÖRBUNDET

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OUR NEW ADDRESS

LWF News Bureau
Route de Ferney 150
Geneva, Switzerland
(Telephone 33 34 00)
(Telegrams LUTHERWORLD)

Have you changed our stencil in your mailing list?

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1965 BUDGET OF $300,000
PLANNED FOR LATIN AMERICA

27 April 1964

GENEVA -- Plans for continued Lutheran World Federation activity in Latin America were laid hereon April 17-18 by an interim LWF committee which has been assigned oversight of the work for the present year.

The committee approved a 1965 budget of about $300,000 for an LWF/LA program whose main thrust is to assist multilingual European immigrant congregations, mostly in the Carribean area of South America and Central America.

According to the Rev. Guido Tornquist of Bogota, Colombia, acting director of LWF/LA, the federation provides partial or total support for some 40 Lutheran pastors scattered in different Latin American countries.

He pointed out that social service and community development, as well as university student work, are receiving a rapidly increasing emphasis in the LWF Latin American program.

Dr. Friedrich Hübner of Hamburg, representative of the federation's German National Committee whom the committee elected to serve as its temporary chairman at the meeting here, said the discussions reflected the members' conviction that Latin America ought to have a more central place in the life and work of the LWF.

In accordance with decisions taken last year at Helsinki at the time of the federation's Fourth Assembly, the LWF Executive Committee is currently studying a structural reorganization affecting the Latin American operations. The committee is expected to take definite actions on the matter at its meeting in Reykjavik, Iceland, this coming summer.

Meanwhile, at the Executive Committee's request the six LWF national committees which jointly sponsored the federation's Committee on Latin America before the Helsinki Assembly have renewed this agency on an interim basis until the end of this year.

Four national committees sent to the meeting here their pre-Helsinki representatives. One was Dr. Hübner and another was Dr. Earl J. Treusch of Winnipeg (Manitoba), executive director of the Canadian Lutheran Council, who was elected ad-hoc secretary at the meeting here.

The two churchmen had been chairman and secretary, respectively, of the former Latin America committee.

The other two were Dr. Ernesto T. Schlieper of Sao Leopoldo, president of the Evangelical Church of Lutheran Confession in Brazil, and the Rev. Åke Kastlund of Stockholm, director of the Swedish National Committee.

Representing the United States was Dr. Stewart W. Herman, who last November terminated 11 years' service as LWF/LA director to become president of the Lutheran School of Theology in Chicago. Dr. Henrik Hauge of Oslo, re-appointed Norwegian representative, was unable to attend the meeting here.

In discussions concerning future organizational arrangements for the LWF/LA work, a major question was what staff, if any, should be located at federation headquarters in Geneva. Unitl now,all staff have been based in the Western Hemisphere. Dr. Herman had his office in New York, while Pastor Tornquist's is in Bogota.

(MORE)

The committee also gave attention here to plans for the Fourth Latin American Lutheran Conference, to be held on July 5-10, 1965, in Huampani, Peru. Previously, the Committee on Latin America helped the Churches and missions of the area to hold similar conferences at Curitiba, Brazil (1949), Petropolis, Brazil (1954), and Buenos Aires (1959).

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LUTHERAN SEMINARY TO JOIN
U.S. ARCHAEOLOGICAL PROJECT

27 April 1964

PRINCETON (New Jersey), USA -- Luther Theological Seminary in St. Paul (Minnesota) will be associated with the first archaelogical expedition to Hebron, the first capital city of Biblical King David, it was announced here.

Dr. Philip C. Hammond, professor at Princeton Theological Seminary, will direct the expedition, which will begin its excavation work on July 15 and continue through Sept. 15. The site is in the present-day Hashemite Kingdom of Jordan.

Representing Luther Seminary will be Dr. Robert H. Boyd, professor of Old Testament, with special interest inthe areas of language, history, and exegesis. He holds degrees of Master of Theology from Princeton Seminary and Doctor of Philosophy from Princeton University, and has been teaching at Luther since 1942.

A member of the American Schools of Oriental Research and the Society of Biblical Literature, Dr. Boyd has been the David Paton Fellow in Oriental Languages at Princeton University, a professorial Fellow of the American Association of Theological Schools, and has received a grant-in-aid of research from the American Council of Learned Societies. He has published widely in the Biblical and linguistic fields.

Also associated in the expedition are Princeton Seminary, the University of Southern California, Southwestern Baptist Theological Seminary, and Virginia Theological Seminary.

Biblical Hebron is the traditional burial place of the patriarchs of Israel. The opening of the site, never before excavated, marks one of the most important archaeological projects ever undertaken in the Holy Land, according to Dr. Hammond.

Now known as El-Khalil, the ancient city has played a strategic role in the history of the area from very early times. Almost certainly occupied before the era of the Biblical patriarchs, Hebron rose to a second period of importance during the 7½-year reign of David, and was a major holy place in the time of Herod the Great.

During the reign of Hadrian, Hebron became a leading market town, and during the time of the Crusades it was an important fortress of the Latin kingdom. Falling to Muslim control, Hebron continued to be revered as a major holy place of Islam, and the village continued as an important agricultural center.

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DOOR OPENED FOR ASSISTANCE
TO CZECHOSLOVAKIAN CHURCHES

27 April 1964

GENEVA -- For the first time since a Soviet Socialist government came into power in Czechoslovakia, the Churches of that country are now being permitted to apply for inter-church aid from abroad, it was disclosed at a meeting here of the Lutheran World Federation's Commission on World Service.

"This may truly be considered a break-through," commented the Rev. Paul Hansen, LWF/WS secretary for minority Churches, "since all past endeavors on the part of the LWF, the World Council of Churches and the World Presbyterian Alliance in this direction were frustrated."

Acting to meet the new opportunity, the commission approved project grants totaling $66,500 in 1964 and $70,700 in 1965, to assist the Lutheran churches of Czechoslovakia. The country has two Lutheran bodies: a 450,000-member Slovak Church and a 53,000-member Silesian Church.

Pastor Hansen expressed hope that "this will be an opening of the door not only for inter-church aid but for more consolidated relationships between the Churches in Czechoslovakia and the rest of the world."

The commission was informed that it is now possible for Slovak students to go to that country from Yugoslavia to study, and for LWF scholarships to be granted in Czechoslovakia.

Pastor Hansen further reported that the minority Lutheran Churches of Europe would hold their next conference, under LWF/WS auspices, in Czechoslovakia in the spring of 1965. The conference, he said, "is to deal with one of the most burning issues of the minority Churches: relations between Roman Catholicism and Lutheranism."

The commission also acted to increase LWF/WS aid to Lutherans in eastern Europe next year because of the admission into federation membership, at the 1963 Assembly in Helsinki, of two more large Churches of that area. They are the 600,000-member Latvian Church and the 350,000-member Estonian Church, both in the USSR.

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WORLD SERVICE COMMISSION
APPROVES $3 MILLION PROGRAM

27 April 1964

GENEVA -- Program budgets adding up to more than $3 million were approved by the Lutheran World Federation's Commission on World Service at a four-day meeting that closed here on April 23.

The commission voted to ask Lutheran Churches and other donor organizations to underwrite project lists and an essential services budget for 1965 totaling nearly $2.6 million, as well as items amounting to $415,000 for addition to a previously approved 1964 statement of needs.

Countrywise, the largest amounts will go for the federation's extensive refugee services in Hong Kong and Jordan. Other major refugee involvements of LWF/WS are in Tanganyika, Algeria and India. Among the countries where Lutheran groups are to receive substantial sums in inter-church aid are France, Great Britain, Hungary, South Africa and the (East) German Democratic Republic.

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REFUGEE PHASE-OUT IN GERMANY
SEEN AS SIGNIFICANT LWF STEP

27 April 1964

GENEVA -- Termination of what "for many years was one of the primary thrusts of the service provided by the Lutheran World Federation" was hailed as a forward step at an LWF commission meeting here.

The federation's Commission on World Service was informed of the satisfactory phase-out of the LWF's direct services to refugees and migrants in Germany. Arrangements have been made with German church agencies to assume the reduced responsibilities still remaining in this sphere.

"With this development," Director Bruno Muetzelfeldt of the Department of World Service commented, "one of the most significant aspects of LWF/WS activity has come to a close."

He reported that since the end of World War II "international Lutheran assistance provided for our member Churches and for refugees in Germany has amounted to a total of $65,000,000," and that "at one time 195 persons were directly employed by LWF/WS in these service programs in Germany."

Dr. Muetzelfeldt added that the $65 million did not include the funds and programs which LWF/WS administered under contractual relationships with governmental and intergovernmental agencies.

The German agencies to which the responsibilities have been transferred are Inner Mission-Hilfswerk of the Evangelical Church in Germany and the Board of Lutheran World Service of the federation's German National Committee. The transfer was completed by the end of 1963.

"A similar tendency towards a phase-out of refugee work in Europe," the LWF/WS director noted, "is demonstrated in our Austrian program, where our material aid operations were concluded with the end of 1963 and our refugee integration assistance is scheduled to terminate in 1965."

Expressing gratitude to the two German agencies, he stated that "during this extended period of our service, and particularly also in relation to the transfer of responsibilities effected towards the end of 1963, their understanding and help has been invaluable."

This transfer, Dr. Muetzelfeldt said, "demonstrates in a tangible way the ultimate aim of all our service operations. . . to contribute towards the strengthening of the Churches and their agencies in the country in which we serve so that, in due course, international assistance becomes unnecessary and full responsibility can be assumed by the local Churches."

He stressed that the phase-out in Germany was one of two notable events in recent months which illustrate the "willingness and capacity" of LWF/WS "to make adjustments in the face of changing circumstances."

The other event was launching of a new program to meet a new need in another continent: the Tanganyika Christian Refugee Service. This program is being undertaken on behalf of the wider Christian community at the request of, and in consultation with, the World Council of Churches and the Christian Council of Tanganyika.

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WCC LEADER SEES INCREASE
IN CONFESSIONAL PROGRAMS

27 April 1964

GENEVA -- Dr. Leslie E. Cooks, associate general secretary of the World Council of Churches, forecast here a growth in worldwide confessional service programs in the immediate future.

He appealed to the Lutheran World Federation to share with other Protestant and Anglican communions the experience in ecumenical cooperation it has acquired across the years.

Dr. Cooks, who is director of the WCC Divison of Inter-Church Aid, Refugee and World Service, expressed concern less "new tendencies" in some of the major denominational families related to the World Council may "harden into a kind of confessionalism that makes the ecumenical task of unity and misson more difficult."

Addressing a meeting of the LWF Commission on World Service, he asked it to show the way to some of the other confessional fellowships by continuing to give evidences that world Lutheranism has gained "a new enlightenment" of its involvement in ecumenical strategy.

He cited as the right kind of action on the part of LWF/WS its initiative in launching the new Tanganyika Christian Refugee Service on behalf of the broader ecumenical community, in permanent consultation with the Christian Council of Tanganyika and the WCC.

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BUDGETS VOTED FOR NEW
TANGANYIKA REFUGEE SERVICE

27 April 1964

GENEVA -- Initial budgets for the Lutheran World Federation's new Tanganyika Christian Refugee Service, calling for program expenditures totaling $424,000 up to the end of 1965, were approved here by the LWF Commission on World Service.

Of the total, $166,000 will be sought from Lutheran Churches and other donor organizations for 1964, and $160,000 for 1965, in accordance with detailed lists of specific projects. The remaining $98,000, for a major water supply project at the Rwanda refugee settlement in Tanganyika's Ngara district, will be covered from resources already available.

The TCRS is being established and operated by the LWF Department of World Service on behalf of the wider Christian community, on the basis of consultation with the Christian Council of Tanganyika and the World Council of Churches.

Among the refugees from various countries who have sought asylum in Tanganyika and who need outside help are some 16,000 Tutsis from Rwanda and 3,000 Kikuyus from Kenya.

In most cases the TCRS will be providing supplementary services to those given by the Tanganyika government, the League of Red Cross Societies, and the United Nations High Commissioner for Refugees.

They include projects in the areas of self-help and rehabilitation, education, youth work and vocational training, medical services, and material aid. Under consideration, however, is a large settlement project where the TCRS would be responsible for more than supplementary services.

(MORE)

Present for the commission's discussion of the new agency's program and budget was the program director of the latter, George Farquharson. Establishment of the TCRS was characterized by Dr. Bruno Muetzelfeldt, director of LWF/WS, as a notable event in the development of his department's work during the past year.

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LWF WORLD SERVICE COMMISSION
APPOINTS CDS REPRESENTATIVES

27 April 1964

GENEVA -- An American and a German were elected by the Lutheran World Federation's Commission on World Service, at a meeting here, to represent it on the Governing Committee of the LWF Community Development Service.

They are Dr. Paul C. Empie of New York, chairman of the commission and executive director of the National Lutheran Council, and Mrs. Liselotte Nold of Stein, Germany, director of the Mothers' Service of the Lutheran Church in Bavaria.

The CDS is a joint agency of the LWF Commissions on World Service and World Mission and its Committee on Latin America which provides liaison and validation services with respect to social and economic advancement projects of the Lutheran Churches in Asia, Africa and Latin America.

A report presented at the meeting here showed that the agency during 1963 had approved and raised funds for 30 community development projects, bringing to 51 the number of such projects for which monies have been raised during its first two years of existence.

The two major donors are the "Bread for the World" effort of the German Protestant Churches, which has provided funds for 30 projects, and the federation's Swedish National Committee, which has underwritten 14.

All together, according to the report, 64 projects costing an aggregate of over $7 million have been developed since the CDS program was initiated.

By coincidence, two other members of the world service commission are also on the Committee on Latin America and represent the latter in the CDS Governing Committee. They are Dr. Henrik Hauge, senior pastor of the Vestre Aker parish in Oslo, and the Rev. Ake Kastlund of Stockholm, director of the Swedish National Committee.

The world mission commission is represented by its chairman, Bishop Heinrich Meyer of Lübeck, Germany, and by Dr. Fredrik A. Schiotz of Minneapolis, president of the American Lutheran Church.

Dr. Schiotz was vice-chairman of LWF/WM before last year's Helsinki Assembly. At the Assembly he was elected president of the federation, and he is no longer on the commission. When the commission meets next August in Uppsala, Swedon, therefore, it is likely to name a replacement.

Chairman of the CDS Governing Committee, by appointment of the LWF Executive Committee, is the federation's first vice-president, Bishop Martti Simojoki of Helsinki.

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LWF WORLD SERVICE UNIT
CITES $13 MILLION OPERATION

27 April 1964

GENEVA -- Reports were presented at a Lutheran World Federation commission meeting here on a program in which Lutheran churches and agencies supplied nearly $2 million in cash and $9.6 million in goods for overseas assistance last year.

The LWF Department of World Service presented a financial statement showing that a total of $1,930,000 contributed by Lutherans in 12 countries was channeled to projects in 22 lands. The projects were mostly in the spheres of inter-church aid and refugee service.

In addition to this program carried out in accordance with the regular LWF/WS "statement of needs," the department also administers a large volume of field projects at the request of the United Nations and other donor agencies, which underwrite these projects.

In another report the federation's Commission on World Service was told that the department in 1963 facilitated the shipment of about 66 million pounds of foodstuffs, clothing and medicines valued at $9.6 million to 16 areas of need in different parts of the world. The goods came from Lutherans in eight countries.

Leading the cash contributors were the United States, Sweden and Germany in that order. The United States (Lutheran World Relief) also was at the top of the material goods list. Second place went to Denmark for clothing, Canada for foodstuffs, and Norway for medicines.

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GERMAN SOCIETY TO INTENSIFY
SOUTH AMERICAN AID PROGRAM

27 April 1964

FULDA, (West) Germany -- An intensified program of assistance to Evangelical churches of German origin in South America was given final approval here in April by representatives of 21 local affiliates of the Gustav Adolf Society.

The society, which is related to the Evangelical Church in Germany (EKD), will send most of its help to the ABC countries: Argentina, Brazil and Chile. It is to go for such projects as construction of theological training centers, churches and parish halls.

Stepping up of the organization's activity in South America results from a conference a few months ago of EKD-associated agencies at which intensification and coordination of German Protestant overseas aid projects was urged. The Gustav Adolf Society has budgeted 500,000 marks ($125,000) for its South American assistance program.

Founded in Leipzig in 1832 to help Protestants in predominantly Roman Catholic countries and in regions of particular distress, the society is named for the famous 17th century Swedish king who championed the Protestant cause in the Thirty Years War.

Its activities include relief shipments and other charitable services, erection of churches, and travel assistance to pastors in sparsely populated areas.

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TWO SCANDINAVIANS ELECTED
OFFICERS OF LWF COMMISSION

27 April 1964

GENEVA -- Dr. Henrik Hauge, senior pastor of the Vestre Aker parish in Oslo, was elected vice-chairman of the Lutheran World Federation's Commission on World Service at its first post-assembly meeting here.

Elected secretary was the Rev. Åke Kastlund of Stockholm, director of the federation's Swedish National Committee. By appointment of the LWF Executive Committee, the chairman is Dr. Paul C. Empie of New York, executive director of the National Lutheran Church (USA).

All seven members of the commission, as reconstituted by the LWF Executive Committee following last year's Helsinki Assembly, attended the meeting here on April 20-23. The others are:

--His Excellency Emmanuel Abraham of Addis Ababa, Ethiopian Imperial Minister of Posts, Telegraphs and Telephones;

--Dean Ahti Auranen of Helsinki Ecclesiastical Board member of the Finnish Evangelical Lutheran Church and a secretary in the national Ministry of Education;

--Mrs. Liselotte Nold of Stein, Germany, director of the Mothers' Service of the Lutheran Church in Bavaria;

--Oberkirchenrat Heinrich Riedel of Munich, chairman of the governing board of the German Evangelical Inner Mission and Hilfwerk.

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LWF TO SEND THREE DELEGATES
TO REFORMED ALLIANCE MEETING

27 April 1964

GENEVA -- A three-man fraternal delegation will be sent by the Lutheran World Federation to the 19th General Council meeting of the World Presbyterian (Reformed) Alliance next August in Frankfurt-on-the Main, Germany, it was announced at LWF headquarters here.

It is to consist of the federation's executive secretary, Dr. Kurt Schmidt-Clausen; the chairman of its Commission on Theology, Dr. Mikko Juva, professor of church history at the University of Helsinki; and Dr. Leonhard Ludwig, professor of historical theology at the Lutheran Theological Seminary in Columbus (Ohio), USA. Professor Juva was assembly director of the LWF's 1963 Assembly in Helsinki.

It was announced also that the federation's secretary for minority Churches, the Rev. Paul Hansen, would attend the Second Christian Peace Assembly in Prague, Czechoslovakia, from June 28 to July 3, as an "informal observer" for the LWF. Pastor Hansen attended the first Prague Assembly in 1961 in a similar capacity.

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The following story is for publication on Tuesday, April 28, 1964, or thereafter. Please avoid premature release.

LWF, WCC MOVE TO NEW
GENEVA OFFICE BUILDING

GENEVA -- The 350 staff members of the World Council of Churches, Lutheran World Federation and several other Christian agencies were all settled in the offices of their new headquarters building here today following a complex moving operation across the city that took 15 days to complete.

Bidding a nostalgic farewell to the tree-covered residential-area campus at 17 Route de Malagnou where the WCC and LWF have been housed since their formative years following World War II, they transferred their operations to a modern $3,000,000 edifice at 150 route de Ferney, near the European headquarters of the United Nations.

Last to move today were several LWF offices, including the News Bureau. The federation's part of the operation took less than three days, following the transfer of the World Council and other organizations including the World Presbyterian Alliance.

Their functionally designed new offices will afford many advantages over the old chalets and wooden barracks where they have been working until now. But they have left a campus in springtime bloom for unlandscaped grounds and a building with unfinished, boarded-up parts.

Although the office portions of the structure are ready, a good deal of work remains on other parts--notably the central block which includes the main entrance hall, chapel and exhibition area. Some parts will not be finished before 1965, and formal dedication of the edifice is not yet being planned.

Other organizations whose offices participated in the move include the United Bible Societies, the World Council of Christian Education and Sunday School Association, the Brethren Service Commission and the European representative of the United Presbyterian Church in the USA.

The growth of many of the Malagnou organizations in recent years made necessary the shift to a new location. The new property in suburban Grand Saconnex, on the north side of Lake Geneva, was provided by contributions from the Genevan city and cantonal authorities, member Churches of the WCC and LWF, and private individuals and organizations.

(End of story for release on Tuesday, April 28, 1964.)

EX-CHURCH AFFAIRS MINISTER
DIES AT 93 IN DENMARK

27 April 1964

COPENHAGEN -- Bishop Fr. Bruun-Rasmusen, who was Danish Minister for Church Affairs in the 1920's, has passed away at the age of 93. In the 1940's following his retirement, he was chairman of the Danish Church Abroad organization, which provides a spiritual ministry to Danes in the diaspora.

Ordained in 1895, he became rural dean of Aarhus in 1921. From 1926 to 1929 he had the portfolio of church affairs in the cabinet of the Madsen-Mygdahl Liberal Agrarian government. From 1931 till his retirement he was Bishop of Aarhus.

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DR. FRY RECEIVES DOCTORATE
FROM U.S. CATHOLIC UNIVERSITY

27 April 1964

WASHINGTON -- Dr. Franklin Clark Fry, president of the Lutheran Church in America, received an honorary Doctor of Laws degree here from Georgetown University, a Roman Catholic institution.

The citation commended the former president of the Lutheran World Federation for his efforts to promote harmony among Christians and for his humanitarian work.

It read in part: "A man who, amid the turmoil and turbulence with which our age is beset, has consistently devoted himself to the task of promoting genuine harmony, despite differing opinions, among professed followers of Christ, stands forth as one dedicated to peace.

"Furthermore, the direction, in a spirit of true charity, of relief missions to lands and peoples suffering from the ravages of war is truly an act of mercy."

The citation added that because of Dr. Fry's achievements he "has been invited on many occasions to enter into dialogue with leaders of other Christian Churches, particularly of Orthodox Christianity, and has been awarded the highest honors by several governments."

In choosing Dr. Fry as a recipient of Georgetown's "highest distinction to a scholar and leader of your lofty nature," the president of the university described him "as a most distinguished religious leader in our present world-wide milieu."

Dr. Fry is chairman of the Central and Executive Committees of the World Council of Churches.

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LUTHERANS CONFER ON LWF
SCHOLARSHIP PROGRAM

27 April 1964

GENEVA -- Ways of both intensifying and simplifying the international scholarship and exchange program of the Lutheran World Federation were discussed at a consultation here in mid-April.

Attending on invitation of the executive secretary of the LWF, Dr. Kurt Schmidt-Clausen, were representatives of the national committees of the federation which are chiefly involved in the program, together with staff from the LWF departments concerned.

The Departments of World Service, World Mission and Theology, as well as the Committee on Latin America, all have scholarship and exchange arrangements of different kinds. Most of the scholarships involve, as a country of origin or of study, either a Scandinavian country, Germany or the United States, or two of these countries.

Participants agreed that the program was one of the most effective means employed by the LWF for bringing its member Churches closer together in mutual understanding and growth, as well as for spreading insight into the Churches' common goals and tasks.

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DANISH PASTOR WHO AIDED
JEWS LECTURES IN AMERICA

27 April 1964

WASHINGTON -- A Danish Lutheran pastor, known for helping Jews during World War II, is on a two-month lecture tour of the United States and Canada sponsored by the Jewish organization B'nai B'rith.

The Rev. Poul Borchsenius of Randers is crisscrossing this continent speaking in 32 cities during April and May. The retired Lutheran minister said the main point he would be making during his public appearances as the "B'nai B'rith 1964 Visiting Lecturer" would have to do with anti-Semitism.

His activities during World War II, which gained fame for him among Jewish people, are described in Harold Flender's "Rescue in Denmark" and Philip Friedman's "Our Brothers' Keepers."

Using the cover name of "Hans Hansen" in the Danish underground, which he joined in 1941, he was soon dubbed by the Nazis as "the shooting priest," Mr. Flender wrote. During 1943 the Danish clergyman was credited with smuggling to Sweden the small community of 20 Jews of Randers to keep them out of Nazi clutches.

In the United States for the first time, Pastor Borchsenius was feted at a reception in the Embassy of Israel in Washington in April. Two ambassadors joined a group of over 100 Christians and Jews of the nation's capital in a tribute to him.

Mr. Avraham Harman, Israeli ambassador, and Count Kield Gustav Knuth-Winterfeldt, Danish ambassador, personally extended a diplomatic welcome to the visiting lecturer.

In 1943, when a price was placed on his head for alleged dynamiting and disrupting of Nazi-run rail transports in Denmark, the pastor was forced to flee with his wife and two daughters to Sweden. He remained there for the duration and served as pastor to Danish refugees as well as army chaplain to Danish volunteers.

He told reporters here that prejudice against Jews appeared to begin when Judaism and Christianity "parted their ways" at the close of the first century. Christianity spread over Europe but only one people, the Jews, aid "no". This caused Christians to look on the Jews as "dangerous," he added.

The Danish pastor noted a quirk of human nature. He said that "we consider it dangerous when people live and die in peace outside our own faith. It creates doubt."

Now the ghettos and the fantastic stories are largely things of the past, he went on, and it is time to "make things good from both sides, both Jewish and Christian."

"We must confess what we have done," he said, "and then we must stretch out our hands to each other."

Pastor Borchsenius believes that Christians should learn more about Judaism, including the history of the Jews. To most Christians, he noted, Jewish history stopped with the destruction of Jerusalem in 70 A.D. and did not resume until the founding of Israel in 1948.

(MORE)

Bacause of his understanding of the Jews, he holds that "Judaism is a way to heaven as Christianity is," and because of this he has refused to attempt to convert Jews to Christianity as a matter of theological principle.

His views on not evangelizing Jews have resulted in criticism, both public and private, from fellow pastors. But this criticism waned five or six years ago, he said, when his superior, Bishop Skat Hoffmeyer of Aarhus, supported him. Pastor Borchsenius added: "I don't think Lutheranism is the only truth. God is greater than that."

His interest in studying the Jewish people has resulted in five visits to the State of Israel between 1950 and 1961.

An expert on Judaism, he has written extensively on the subject. His major work, "The Long Wandering," is a five-volume history of the Jews from the destruction of the Temple to contemporary times. It has been translated into six languages.

Other Borchsenius books include a history of anti-Semitism, a biography of David Ben Gurion and a book on the statehood of Israel that became a best seller in Scandinavia.

Born on July 7, 1897, in Odense, Poul Borchsenius studied history and theology at the University of Copenhagen. He was ordained in 1921, and served successively as pastor of three Copenhagen parishes before spending a year at the University of London in 1936.

After post-graduate study, he returned to his homeland and became pastor of St. Peter church in Randers, which he served from 1937 until his retirement in 1962. During the past 18 months he has devoted his time to lecturing and writing.

B'nai B'rith, whose Hebrew name means "Sons of the Covenant," is the largest Jewish organization of its type in the world. The headquarters is in Washington.

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450 WOMEN IN FINLAND
CURRENTLY STUDYING THEOLOGY

27 April 1964

HELSINKI -- An organization which encourages Finnish women to study theology reports that this country how has 331 members of that sex who are theological graduates and 450 presently enrolled as divinity students.

The Finnish Women's Theological Association, which has just marked its 30th birthday, noted that 150 of the 331 graduates are teaching religious knowledge in secondary schools, and 19 in schools of other types.

Parishes have engaged about 60, who will now--by a decision of the Church Assembly--be given improved and more secure conditions of employment. Occupied at other tasks, including service as wives of clergymen, are 68, while 33 are working in Christian organizations and the mission field.

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EUROPEAN LUTHERANS, REFORMED
CONTINUE THEOLOGICAL TALKS

27 April 1964

BASEL, Switzerland -- Twenty Lutheran and Reformed theologians met at Bad Schauenberg near here for a new round of European theological conversations between the two confessions under auspices of the Faith and Order Department of the World Council of Churches.

The theological departments of the Lutheran World Federation and the World Presbyterian Alliance cooperated in organizing the conversations, which were held from April 6 to 10. "The Word of God and the Presence of God" was the topic on which papers were read and discussed.

Theologians from Germany, Sweden, Denmark, France, Austria and Czechoslovakia made up the Lutheran group, which was named by the LWF Department of Theology. The Reformed theologians came from Germany, Scotland, the Netherlands, Switzerland, Italy and Czechoslovakia.

It was agreed to continue discussion of this year's topic at the 1965 Lutheran-Reformed encounter, besides beginning a consideration of "How Does the Church Speak of the Law Today?"

Conversations between European Lutherans and Reformed were sponsored by the Department of Faith and Order between 1955 and 1960; and the World Council of Churches in 1961, at the time of its New Delhi Assembly, decided to renew them in a revised form.

A preliminary meeting of Lutheran and Reformed theologians in March 1963 endorsed the decision to continue long-range discussions between the European constituencies of the two major Protestant confessions.

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BISHOP JOHNSON'S CONSECRATION
SET FOR MAY 7 IN OSLO

27 April 1964

OSLO -- Dean Alex Johnson will be consecrated Bishop of Hamar in the cathedral here on Ascension Day, May 7, by the head of the national Lutheran Church, Bishop Johannes Smemo of Oslo.

The former rector of the theological seminary of Oslo was appointed to succeed Bishop Kristian Schjelderup, who is retiring. Bishop Schelderup observed his 70th birthday on Jan. 18.

By regular procedure, episcopal consecrations in the Church of Norway are conducted in the Cathedral of Oslo by its bishop, with the King, as well as civil and military authorities, invited to be present.

Bishop-elect Johnson is said to be strongly opposed to the ordination of women, unlike his predecessor, who officiated at rites admitting the first two women to the Norwegian Lutheran ministry.

Born 53 years ago in Madagascar, Dean Johnson has served successively as a secretary of the Norwegian Student Christian Movement, a parish pastor, and a teacher of practical theology.

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"BREAD FOR THE WORLD"
ALLOTS 7,500,000 MARKS

27 April 1964

STUTTGART, (West) Germany -- Grants totaling 7.5 million marks ($1,875,000) for 36 projects were approved here in April by the allotment committee of "Bread for the World," the joint overseas assistance effort of the German Evangelical Churches.

In the past five years, German Protestants have given 100 million marks ($25 million) for the program "Brot für die Welt." A substantial part of the funds go for projects recommended by units of the Lutheran World Federation, including its Community Development Service.

Among the projects for which funds were distributed in April were erection of a cattle station in New Guinea ($107,500), establishment of an agricultural training center in the Indian state of Mysore ($37,500), and building of a trade school in Ethiopia ($95,000).

Also, expansion of a domestic science school in Madagascar ($86,267), construction of a social center in Uruguay ($18,750), and completion of a hospital with nursing school in Tanganyika ($195,000).

Likewise approved in April was the sending of small tractors to several countries, as well as the appropriation of an additional $125,000 for the work of the jointly sponsored Christian Committee for Service in Algeria and $130,000 for refugee help in the Near East.

The new grants raised to 419 the total number of projects so far supported by "Bread for the World" with West German funds.

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TOKYO SEMINARY BECOMES
DEGREE-GRANTING COLLEGE

27 April 1964

TOKYO -- After several years of effort to meet higher standards set by the national Ministry of Education, the Japan Lutheran Theological Seminary here has recovered recognition as a degree-granting college which it had before World War II.

As a result, the 55-year-old institution, this country's leading training center for Lutheran pastors, was able to begin a new academic year in April with the name "Japan Lutheran Theological College."

Headed by Dr. Chitose Kishi, internationally known Japanese theologian who also serves as president of the parent Japan Evangelical Lutheran Church, the seminary since the war has been classed by the Ministry of Education as a specialty school not authorized to award degrees.

Under this status it has been accepting high school graduates and giving them five years of preparation for the Gospel ministry. Located in Tokyo since 1925, the institution is the sole seminary of the JELC, Japan's largest Lutheran church body. Its present enrolment is about 35 students.

Having recovered its standing as a full-fledged four-year college, the seminary now plans to add a further two-year course to enable graduate students to earn a master's degree.

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LUTHERAN FESTIVAL AT FAIR
TO FEATURE 3 CHURCH HEADS

27 April 1964

NEW YORK -- At the New York World's Fair which opened on April 22, a Lutheran festival has been planned for this summer where the presidents of all three major Lutheran church bodies in North America will speak.

The church leaders are Dr. Franklin Clark Fry of the Lutheran Church in America, Dr. Fredrik A. Schiotz of the American Lutheran Church, and Dr. Oliver R. Harms of the Lutheran Church--Missouri Synod.

Announcement of the July 19 festival and its keynote speakers was made here by the all-Lutheran committee responsible for Lutheran activities at the fair. The churchmen will be introduced by New York City Fire Commissioner Edward Thompson, a prominent Lutheran layman of this area.

Another highlight of the two-hour program will be singing by the 80-voice Lutheran Chorus of New York, composed of members of various Lutheran congregations in the metropolitan area. The chorus, once known as the Lutheran Chorus of Brooklyn, also sang at the New York World's Fair in 1939.

A 2,000-seat, covered pavilion adjacent to the Protestant and Orthodox Center has been obtained for the program.

Inside the center's Exhibition Hall will be a Lutheran display which incorporates narration, music, and a variety of bright, colorful lighting effects from a device described as the counterpart of an electronic color organ.

Focusing attention on the Biblical theme, "Jesus Christ, the Light of the World," the display will be viewed inside a white, free-form shell with accoustical control through special carpeting.

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GERMANS HOLD 2-DAY REVIEW
OF LWF HELSINKI ASSEMBLY

27 April 1964

NUREMBERG, (West) Germany -- Sixty West German Lutheran churchmen discussed theological and practical aspects of the Lutheran World Federation's 1963 Helsinki Assembly at a two-day study conference in Rummelsberg near here.

Convened by the federation's German National Committee, the conference was intended as a review session particularly for this country's delegates to the Helsinki Assembly. A similar meeting for the East German delegates was held late last year in East Berlin.

Led by Bishop Heinrich Meyer of Lübeck, chairman of the LWF Commission on World Mission, the participants also discussed follow-up measures with respect to the 1963 Assembly and how the Helsinki experience might affect plans for the federation's next assembly.

The speakers included, in addition to a number of German theologians, a member of the Geneva staff of the LWF: the Rev. Peter L. Kjeseth, assistant director of the Department of Theology.

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FORMER PASTOR IN LONDON
NAMED LCA BOOK EDITOR

27 April 1964

PHILADELPHIA -- The Rev. William E. Wegener, who recently terminated a six year parish ministry in London under Lutheran World Federation auspices, was elected on April 10 a book editor of Fortress Press, the publishing house of the Lutheran Church in America.

Pastor Wegener returned to the United States in January, two months after announcing his resignation as minister of St. John's Lutheran church in the British metropolis, an interracial post-war congregation that embraces persons of more than 20 national backgrounds.

His successor at St. John's, the Rev. Robert Patkai, a 1956 Hungarian refugee, was installed on March 8.

At Fortress Press here, Pastor Wegener's primary responsibility will be in the field of books for laymen.

In a press interview on his return to this country, the 35-year-old LCA clergyman said special attention to the spiritual and social needs of university students from abroad has had high priority in the Lutheran ministry in the United Kingdom for the past four years.

In their efforts to relate overseas students to the Church, he said, Lutherans in England employ a full-time student worker. The program is underwritten partly by the Lutheran World Federation and the Finnish Missionary Society.

Popular with the students is an "open house" at the Lutheran Church House in London which features films, discussions, lectures, debates, recreation, refreshments, and evening prayer.

"It attracts many, many students," Pastor Wegener said. Attendance often runs as high as 60 on a single night with as many as 20 countries represented.

Approximately 50 per cent of those attending have identified themselves as unrelated to the Church and many of these have been found antagonistic toward Christianity, he said.

Describing it generally as a "missionary program," he noted that it has produced respect for the Church among the non-church students.

The "open house" has also created a favorable climate for Christianity among non-believers, a belief supported by the large number who remain for the prayer portion of the evening, he continued.

Another example of Lutheran efforts in this field, Pastor Wegener said, is the new Lutheran Student House which was opened in London last November.

Located centrally, it is particularly for Lutheran students from Asia and Africa, but Christian and non-Christian students from America and other countries also are welcomed. It is a hostel which provides accommodations for some 30 students and is owned and operated by the Lutheran Council of Great Britain.

(MORE)

Pastor Wegener began his service in St. John's church in the South Kensington section of London in September 1957. He was the congregation's fourth American pastor.

St. John's was the first new post-war congregation in London to minister to Lutherans only in English, and developed from English-language services first held in St. Mary's German Lutheran church.

The congregation now uses the 90-seat chapel of the Lutheran Church House, and members travel as long as an hour to attend service, he said. The church serves a community of about 300 persons. About half are permanent residents and the others are temporary such as business people, students and military personnel.

The present communicant membership stands at more than 125, a figure more than double that of 1957. The congregation's baptized membership is approximately 160. No two of the present nine members of its church council are of the same national background.

Annual contributions total more than $4,500, Pastor Wegener said, noting that this has special significance since many of the members have incomes below the national average in Great Britain.

St. John's is now considering a proposal to undertake a $250,000 building program which would provide a church building, parish hall, and parsonage in the vicinity of existing facilities, the clergyman added.

Its new minister, Pastor Patkai, will simultaneously continue serving London's Hungarian congregation, which also worships in the Lutheran Church House.

Pastor Wegener met and married the former Eleanor Bundt, a U.S. free-lance writer, in Germany in 1958.

Four years ago, Mrs. Wegener was a founder of the Lutheran Women's Association of Great Britain. She served as the association's first president, as the editor of its monthly magazine, and as the representative of England's Lutheran women at the LWF's Fourth Assembly in Helsinki last summer.

Projects undertaken by the association, Pastor Wegener said, include contributions in London toward "open house" refreshments as well as furnishings for Hothorpe Hall, the Lutheran conference center at Theddingworth, and also a special effort to purchase medical equipment used for the treatment of leprosy, to be forwarded to Tanganyika.

William Wegener was born in Buffalo(New York) in 1929, and obtained a Bachelor of Arts degree from Muhlenberg College in Allentown (Pennsylvania) in 1950.

He also studied at Lutheran theological seminaries in Philadelphia and Columbia (South Carolina), obatining his Bachelor of Divinity degree in 1953. He was ordained the same year.

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LUTHERSKA VÄRLDSFÖRBUNDET

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April 1964

"I was in prison and . . ."

FINLAND'S ELIZABETH FRY

by Arthur Hoyles

"Get thee to them of the captivity," were the words from Ezekiel which a girl in Finland heard in a dream. In her vision there was a prisoner in chains pleading with her to care for the thousands of poor bound souls sighing for life and peace. Could she not speak to them of Jesus?

At the age of 20, Mathilda Wrede surrendered her life to God when a wave of religious awakening was sweeping across her country. In Finland today her name is a household word. For 30 years she visited men and women in the prisons of that land bringing to them a message of grace and peace.

Her father was a district governor at Vasa where she was born, and she had influence by which doors could be opened to her. The whole thing began when the lock on her own bedroom door needed attention, and a prisoner in chains was brought around to the house to mend it. She entered into conversation with him and promised to visit him in the prison the following Sunday. Although her father opposed the plan at first, he agreed to it when he knew that she had made a promise. Little did he realize that, in keeping this appointment, she was embarking upon a career which would be mentioned in the textbooks of history.

The record of Mathilda Wrede's prison visitations provides an illuminating picture of the conditions in the penal establishments of Finland during the latter part of the 19th century and the beginning of the 20th. Many of the prisoners she visited were in chains. At Kakola, a convict prison for men with sentences of over four years, there were 500 prisoners, many of them desperate and dangerous criminals.

(MORE)

On March 8 was marked the centenary of the birth of Mathilda Wrede, who did for Finland what the more widely known Elizabeth Fry did for England. This evaluation of the significance of her witness in the prisons is reproduced with kind permission from The British Weekly.

She Was Not Afraid of Brutalized Men

It soon became clear to Mathilda that they were being brutalized by the harsh treatment meted out to them. Under the torments of severe penalties, they developed a deep hatred of authority. In such a context it required uncommon courage to enter a prison cell,and it was because she possessed this commodity in abundance that Miss Wrede was so successful in her mission.

One prisoner showed her a dent in the wall of the cell which had been made by an axe when he had flung it at the warder. "I'm the worst man in Finland," he said. "Are you not afraid?" She said God was with her and she had nothing to fear. As he rattled his chains he said: "If it is true that God forgives us, why don't men forgive us too? In these chains I shall just grow worse until I am altogether a devil." Under her gentle influence he embraced the Christian faith and vowed that he would lead a new life.

She soon began to see that the prison system of that time was harmful to the prisoners. Coercion and lack of understanding was killing the best of them; so that, far from improving their characters, the treatment was aggravating their condition. At an international penal congress at Petrograd in 1890 she emerged as a champion of prison reform. She was taking to task a French prison official who had spoken of incorrigible criminals and moral incurables.

"Gentlemen," she cried, "there is one means by which every criminal can be transformed and that is the power of God. Laws and systems cannot change the heart of a single criminal, but God can do it. I am persuaded that before all else we must concern ourselves with the souls of prisoners and their spiritual life."

They Responded to Gentleness and Love

Her message to the prisoners was always one of hope — hope for the lowest, centred in Jesus the Savior. On her brooch for every prisoner to see as she entered the cell were the words grace and peace. Her own words were few, for she preferred to listen rather than to speak. On one occasion when a desperate convict in heavy irons told her his heart was as hard as a stone and it was no use preaching to him, she sat with him from midday till six in the evening and not a word was spoken. Her approach was so different from that of prison officials that conflict was inevitable. She did not hesitate to tell the governor and the chaplain what she thought of them, and they began to look for pretexts upon which to terminate her prison ministry. After 30 years of heroic service she found the prison doors closed against her.

Yet there were times when her methods proved more effective than those of the authorities. One day a convict was shrieking and cursing as he rushed madly up and down his cell brandishing a shoemaker's knife, which he refused to give up at the end of the day's work. He swore that by nightfall there would be one life less in the prison. It was Mathilda who went in and talked with him. Under her influence he became calm and reasonable and yielded up the weapon and the whole incident ended without any disciplinary action being necessary.

The weapon by which she tamed wild men was gentleness. "Nothing has so great an effect upon the prisoners as to show them confidence and love," she once said. "That is the secret of success in our work of rescue to love those whom we seek to save just as they are,without waiting until we find something lovable in them."

(MORE)

Many prisoners remembered her with gratitude; some even sent her souvenirs which she treasured in remembrance of friendships formed in melancholy circumstances. An ex-prisoner who became a hotel keeper in Berlin gave her a standing invitation to stay in his hotel. On her 60th birthday the women of Finland presented her with the freehold of the apartments in which she lived.

Many changes have taken place in the prisons of Europe in the 100 years which have elapsed since Mathilda Wrede first saw the light of day, and some of them at least are due to the faith and insight of people who went to those of the captivity with a love that never despaired.

17/4/64

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LWF INVITED TO HOLD 1969 ASSEMBLY IN GERMANY

10 April 1964

NUREMBERG, (West) Germany -- Meeting at Rummelsburg near here, the German National Committee of the Lutheran World Federation voted on April 8 to invite the LWF to hold its 1969 Assembly in Germany.

Since the Second Assembly in 1952 took place at Hannover in the northern part of the country, the German churchmen are considering whether to suggest a South German locality as the scene of the Fifth Assembly in 1969.

The decision to extend the invitation was taken at a meeting presided over by the committee's vice-chairman, Dr. Rudolf Weeber of Stuttgart. The chairman, Bishop Hanns Lilje of Hannover, was unable to be present. Both Dr. Weeber and Bishop Lilje are members of the LWF Executive Committee.

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SUSPENDED DANISH PASTOR ASKS
FOR OPEN HEARING ON CHARGES 10 April 1964

COPENHAGEN -- A Danish pastor who has been suspended from office for "preaching politics" has demanded that the public be admitted to his hearing before a consistory court which is to investigate his behavior.

The Rev. Harald Søbye told 700 persons gathered to hear him at an inn in suburban Blovstrød on April 5 that he will stay away from the court hearing "if the door is not open to visitors" --even if this results in his permanent removal from office.

Pastor Søbye, a clergyman of the national Lutheran Church, was suspended by the Danish Minister of Church Affairs, Mrs. Bodil Koch, after it was reported that he had expounded the values of socialism in an Easter Monday sermon.

Following his first Sunday service in the inn, the 700 worshipers approved a resolution protesting his suspension and supporting his demand that the hearing be open to the public.

There is no legal provision for admitting listeners to such sessions, but an official of the church affairs ministry said Pastor Søbye's absence will not prevent the consistory court from discharging its duty.

It is not a judicial authority, and its only task is to establish the grounds of the accusation for which he was suspended and to submit an official report to the Ministry of Church Affairs, the official pointed out. It remains for the latter to decide whether or not he should be permanently removed from office.

He said that in verifying the clergyman's "intolerable conduct in preaching politics from the pulpit," the court will be able to obtain testimony from witnesses.

While permanent removal from his Blovstrød pastorate would not mean assignment to another pulpit in the Church of Denmark, the church affairs minister has noted that the pastor would still be able to organize and serve a free congregation. Denmark has many free congregations, a large number of them Lutheran.

At the April 5 meeting, formation of a free congregation--"a socialist church"--was discussed, but not acted upon. Some of Pastor Søbye's supporters have spoken of withdrawing from the national Church, but he has advised them to wait and see whether he is reinstated in the Blovstrød parish.

He stressed that an 11-man committee is being set up not primarily to organize a free congregation but to arrange a Pentecost (Whitsunday) march of protest against capitalism and the North Atlantic Treaty Organization. The May 17 march was announced by Pastor Søbye in his Easter Monday sermon.

In that sermon, he was said to have used such expressions as "down with royalty" and "long live the revolution," plus a derogatory reference to his bishop.

Since then, he has been quoted as remarking that "it surprises me that one cannot speak of socialism in the Church in 1964. Socialism and Christianity belong together. This is my view and my strong belief."

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MANY CHURCHMEN TO ATTEND
UPPSALA 800TH ANNIVERSARY

10 April 1964

UPPSALA, Sweden -- An impressive roster of leading church dignitaries is expected to attend the 800th anniversary observance of the Archdiocese of Uppsala on June 12-15, the jubilee secretariat here has revealed.

Highlighting the ecumenical character of the celebration will be the presence of such prominent churchmen as the Archbishop of Canterbury, the Most Rev. Michael Ramsey, who will head a four-member Church of England delegation; the general secretary of the World Council of Churches, Dr. W.A. Visser 't Hooft of Geneva;

Representatives of the Orthodox Patriarchates of Constantinople and Moscow; the Roman Catholic Bishop of Stockholm, Dr. John Taylor; and Dr. Marc Boegner, internationally known as "the grand old man of French Protestantism."

Also adding luster to the event will be a distinguished list of Lutheran leaders, including the following:

--Dr. Franklin Clark Fry of New York and Bishop Hanns Lilje of Hannover, Germany, past presidents of the Lutheran World Federation, and Bishop Martti Simojoki of Helsinki, current first vice-president of the LWF;

--Bishop Friedrich-Wilhelm Krummacher of Greifswald (Pomerania), Germany, President Etienne Jung of Strasbourg (Alsace), France, and Bishop Hermann Dietzfelbinger of Munich (Bavaria), Germany, members of the federation's Executive Committee, and Dr. Malvin Lundeen of New York, a past member;

--Archbishop Ilmari Salomies of Turku, Bishop Johannes Smemo of Oslo, Bishop Willy Westergaard-Madsen of Copenhagen, and Archbishop Jaan Kiivit of Tallinn, the heads respectively of the Finnish, Norwegian, Danish and Estonian Lutheran Churches;

--Bishop Otto Dibelius of Berlin, former council chairman of the Evangelical Church in Germany, and Dr. Kurt Schmidt-Clausen of Geneva, executive secretary of of the Lutheran World Federation.

At the observance, Bishop Simojoki and Dr. Schmidt-Clausen are to represent the LWF; Archbishop Kiivit, the Conference of European Churches, of which he and Bishop Lilje are among the presidents; and Bishop Dietzfelbinger, the Scandinavian-German Church Convention.

Bishops Dibelius, Lilje and Krummacher will represent the German Churches; Drs. Fry and Lundeen, the Lutheran Church in America, of which they are president and secretary, respectively; and Mr. Jung the Lutheran churches of France.

The Lutheran Church in America is to be represented also by the retiring executive secretary of its Board of Theological Education, Dr. Conrad Bergendoff of Rock Island (Illinois).

Sweden's King Gustav VI Adolf and Queen Louise will attend not only the festival service on June 13 in the cathedral here but also a banquet in the Castle of Uppsala later that day.

(MORE)

The present Primate of the Swedish national Lutheran Church, Archbishop Gunnar Hultgren, the 65th occupant of the see of Uppsala, is to preach at the festival service. The cathedral has been the diocese's central house of worship ever since 1190, when the third Archbishop of Uppsala, Petrus, celebrated mass in it.

Earlier, a service will be held in the ancient Gamla Uppsala church, which was the original Cathedral of Uppsala and is now a national shrine.

Contributing to the enrichment of the jubilee program will be a jointly sponsored International Conference on Liturgy and Church Music opening on June 13 and continuing for six days.

The stamps to be issued by the Swedish post office to commemorate the event will bear the seal of Stefan, the Cistercian monk who was consecrated the first Archbishop of Uppsala at Sens, France, in 1164.

First-day covers of the special series, carrying a cachet of the Gamla Uppsala church and containing a special enclosure, are to be sold by the jubilee secretariat to cover expenses of the celebration and to form a Stefan Fund for church work.

The enclosure will be a card displaying, in color, the coats-of-arms of all the 65 archbishops of Uppsala. Mail orders may be sent to the secretariat up to May 25. Each cover will be sold for five crowns.

(EDITORS: See also our special feature No. 5/64 issued on Jan. 30. For further information materials, communicate with the Swedish Church Press Service, Stockholm 27.)

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134,500 NORWEGIANS OUTSIDE
NATIONAL LUTHERAN CHURCH

10 April 1964

OSLO -- Norwegians not affiliated with the national Lutheran Church increased from 123,300 to 134,500 in a decade, according to latest figures made public by the Central Bureau of Statistics here.

However, the rate of increase was slightly less than the national population's. The new figure, as of November 1960, represented 3.75 per cent of the population, as compared with 3.76 per cent ten years earlier.

The free Churches that showed the greatest numerical growth in a decade were the Pentecostal movement, which gained 4,000 to a new total of 34,100, and the Roman Catholic Church, which added 3,100 to a new total of 7,900.

Among the 134,500 were included 16,800 who are members of this country's Evangelical Lutheran Free Church. There are also 11,200 Methodists, 9,300 Baptists, and 5,300 Seventh-Day Adventists. More than 22,300 were registered as not belonging to any religious community.

Nearly one-fourth of those not affiliated with the official Church of Norway were children under 15 years old. Seventeen per cent were between the ages of 15 and 30, slightly over 40 per cent between 30 and 59, and 20 per cent aged 60 or above.

(MORE)

Meanwhile, it was reported at the annual meeting of the Norwegian Sunday School Council that the national and free Churches together had 260,000 pupils enrolled in 4,350 Sunday schools. They have 15,000 teachers.

The council includes representatives of the Norwegian Sunday School Federation, Norwegian Sunday School Union, Lutheran Free Church, Methodist Church and Salvation Army.

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LUTHERANS LOSE PROPERTY,
NO LIFE IN ALASKA EARTHQUAKE

10 April 1964

ST. LOUIS (Missouri), USA -- Church and private property belonging to members of Lutheran congregations sustained damage in the earthquake that shook Alaska on Good Friday and touched off giant tidal waves.

However, no loss of life or serious injuries were recorded in early reports received at headquarters here of the Lutheran Church-Missouri Synod.

Missionary personnel in Anchorage were unharmed but the local Lutheran church sustained between 40 and 50 percent damage on its building, unofficial observers estimated. The congregation's parsonage also was damaged.

In Crescent City (California), where the tial wave caused heavy damage and loss of life, the local Lutheran church sustained no damage. While there was no loss of life or injuries to members, about 20 families suffered property damages and five families reported total losses.

The Rev. Werner Kuntz, executive director of the synod's Board of World Relief, indicated that no requests for food and clothing supplies had been received. He said the great need will be for capital funds to rehabilitate and rebuild property.

Church officials in the area have been assured, he said, "that the Church wants to stand solidly behind them." He also indicated that special appeals for help will be issued if it is apparent that additional funds are necessary.

Dr. William H. Hillmer, executive secretary of the synod's Board for Missions in North and South America, reported he has been in touch with mission officials in Alaska to assist them in rebuilding. No major plans will be made, he said, until reports come in on the extent of damage sustained by church members in the area.

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DANISH ROYAL COUPLE PLAN
STATE VISIT TO POPE

10 April 1964

VATICAN CITY -- Denmark's King Frederik IX and Queen Ingrid will pay a state visit to Pope Paul VI on April 23, it was announced here.

It will be the Lutheran sovereign's second visit to the Vatican since 1959, when he was received in private audience by Pope John XXIII.

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"HONEST TO GOD" APPEARS
IN SCANDINAVIAN TONGUES

10 April 1964

OSLO -- Publication of a Norwegian translation of "Honest to God," the controversial best-seller written by Anglican Bishop John Robinson, has stirred up a fresh discussion of the book in Norway.

Writing in the Oslo Christian daily Vårt Land, a Norwegian theologian, Dr. David Hedegaard, called the book "a compendium of denial," charging that the author has rejected nearly all of the principal doctrines of the Bible.

"We are inclined to agree with Dr. Hedegaard," said a separate Vårt Land news commentary bearing the initials "H.G."

When the English original came out last year, Vårt Land's London correspondent wrote that it prompted the question whether a man could be a Christian bishop if he declared he did not believe in a personal God or the power of prayer.

The paper reported that "Honest to God" has now appeared in 10-12 other European languages. Earlier this year a Swedish translation was published under the title "Gud er anderledes."

Its appearance coincided with a visit by Bishop Robinson to Sweden on invitation of the St. Catherine Foundation in Stockholm. While in the Swedish capital, he gave an address in the Adolf Fredrik church in which he said his book had achieved great success.

An explanation of this, he said, was the fact that many people who considered themselves outside the Church found it a relief that a bishop had expressed ideas with which they themselves had wrestled.

Bishop Robinson told his Swedish hearers that after the first "panic-stricken" reactions to "Honest to God," which were particularly violent among religious and cultural conservatives, he had the impression that the climate of discussion had changed.

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PRESIDENT OF ICELAND GIVES
SERMON AT MEMORIAL SERVICE

10 April 1964

REYKJAVIK, Iceland -- President Asgeir Asgeirsson, head of state of this island republic, was the preacher at a service here in March commemorating the 350th anniversary of the birth of the famous Icelandic hymn writer Hallgrimur Péturssón.

Bishop Sigurbjörn Einarsson, head of the National (Lutheran) Church, conducted the service, which was held in the Hallgrimur church. Mr. Asgeirsson is a layman and was a banker when he was elected President, but as a student he obtained a theological degree.

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THREE GERMAN FREE CHURCHES
CONSIDER PLAN FOR UNION

10 April 1964

HANNOVER, (West) Germany -- Leaders of three of this country's free Lutheran Churches, with a combined membership of 73,000, discussed here a plan to bind them together in a closer organic relationship.

The Churches, all conservative bodies in formal fellowship with the Lutheran Church--Missouri Synod of North America, are now associated in a loose cooperative organization.

At the meeting here, Dr. Gerhard Rost of Wuppertal presented a proposed constitution for the church union. The move was initiated by an action of the last general synod meeting of the 38,000-member Evangelical Lutheran (Old Lutheran) Church.

The two other bodies involved are the 21,000-member Independent Evangelical Lutheran Church and the 15,000-member Evangelical Lutheran Free Church. The three bodies now practice church fellowship in accordance with "rules of union" formulated in 1948.

Further discussion of the union plan is to be held in the autumn. It was also decided here to organize in Berlin a joint conference of pastors of the the three Churches to deal with problems connected with their closer association.

Another decision here was to accept a suggestion from the Missouri Synod to continue meetings between German and American theologians. The next meeting of this kind, scheduled for June, is to take up current questions relating to the doctrine of justification by faith and the ordination of women.

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FEW SWEDES SUPPORT NEW
CHRISTIAN POLITICAL PARTY

10 April 1964

STOCKHOLM -- Efforts of a leader of the Swedish Pentecostal movement to organize a "Christian" political party in this country are encountering very little positive repsonse in religious circles of the nation.

One of the prominent critics of the idea is the Lutheran Bishop of Lund, Dr. Martin Lindström, who in a press interview expressed the judgment that such a thing would be a "misfortune."

In his attempt to form a Christian party, 80-year-old Pentecostal Pastor Lewi Pethrus is supported by a group in the province of Smoland. Representatives of different Protestant groups were invited to a conference in Sigtuna to study the possibility of such a move, but with limited success.

Dagen, the Stockholm free-church newspaper of which Pastor Pethrus is editor-in-chief, has itself expressed disagreement with the proposal.

In an article titled "No Thanks, Pastor Pethrus," it said the role of Christians is not to form a separate party but to work actively in the ones already existing. It took the position that only an individual with a sectarian concept of Christianity could find comfort in the thought of an independent political party.

(MORE)

Meanwhile, the party organizers are going ahead with plans to take part in next autumn's general election. A draft program for the party calls for radical reforms in certain government social welfare measures and for the teaching of Christian knowledge and disciplines in the schools.

While acknowledging that between 80 and 90 members of the Swedish parliament are committed Christians, Pastor Pethrus argues that their party obligations prevent them from actively serving Christian ends.

Meanwhile, Lutheran Bishop Sven Danell of Skara has urged church members to "go into a political party and rebel with a ballot paper in your hand." He called upon Christians to "work with the aim of letting only candidates who have declared themselves willing to follow Christain lines come up for election."

Addressing a meeting organized by the Christian Social Responsibility movement, Bishop Danell said he had discovered that the only way to influence Swedish life was to become a member of a political party.

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THIRD-GENERATION FLIEDNER
DIES AT 85 IN MADRID 10 April 1964

MADRID -- Pastor Hans Fliedner, son of an outstanding pioneer German missionary to Spain and grandson of the founder of the Kaiserswerth deaconess ministry in Germany, died here at the age of 85. He had been pastor of the same congregation here for over half a century.

He and his brothers Theodore (junior) and George were all born in this country. They studied theology in Germany and continued, in association with the Spanish Evangelical Church, the evangelistic and inner mission work begun by their father Fritz.

Fritz was sent to Spain in 1870 at the age of 25 by a German society organized to provide assistance to Spanish Protestantism. After establishing congregations, schools and children's homes, he died in 1901.

Fritz' father Theodore, who was born in 1800 and died 100 years ago this year, founded the German Evangelical Church's first deaconess center at Kaiserswerth in 1836.

The congregational ministry of the second- and third-generation Fliedners in Madrid, in both German and Spanish, spanned nearly a century.

One of Hans' major preoccupations for many years was the obtaining of a new house of worship for the congregation here, whose old building was in danger of collapse. It had been converted from a dance hall when his father first came in 1870.

Last June--less than a year before his death at an advanced age--he was able to attend the dedication of the new building.

The Fliedners worked in the union tradition of German Protestantism, combining both Lutheran and Reformed elements, and this is the tradition followed by the Spanish Evangelical Church.

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MODEST CONGREGATIONAL GIFTS TO LWF ARE NEWSWORTHY, TOO

10 April 1964

GENEVA -- Modest remittances received at Lutheran World Federation headquarters here from single congregations sometimes are as newsworthy as the larger sums that come in from national committees, member Churches and other donor organizations.

There were two unique instances in recent weeks:

(1) The Erlangen-Neustadt parish of Germany's Bavarian Lutheran Church gave 40 Marks ($10) "for victims of racial discrimination" in the United States, marking the first European contribution to the LWF for aid to Americans.

(2) The Evangelical Lutheran church in Vaduz, Liechtenstein, sent 204 Swiss francs ($47.44) for the federation's Radio Voice of the Gospel in Addis Ababa, Ethiopia. It was the LWF's first contact with Lutherans in that tiny principality between Switzerland and Austria, which is predominantly Roman Catholic.

The Bavarian donation was forwarded to the National Lutheran Council in New York, which turned it over to the Lutheran Human Relations Association, a body concerned with such matters as race discrimination.

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ARCHBISHOP SALOMIES, FINNISH PRIMATE, TO RETIRE SEPT. 1

10 April 1964

HELSINKI -- Dr. Ilmari Salomies, Archbishop of Turku and Primate of the Finnish Evangelical Lutheran Church, announced on April 9 that he has asked the President of Finland for permission to retire on Sept. 1.

The churchman, who is 70, became the 50th occupant of the see of Turku and head of the Church of Finland in 1951.

Ilmari Johannes Salomies was born at Mikkeli on July 17, 1893. He studied at the University of Helsinki, earning his degrees of Master of Arts in 1914 and Bachelor of Divinity in 1919.

Already before his ordination to the ministry in 1920, he had begun a significant three-year service as director of the Kalliola Settlement House in the Finnish capital. The first institution of its sort in Finland, this settlement house has deeply influenced all youth work in the country, as well as church contacts with the working people.

In 1929 he began a decade of practical church work, during which he also obtained a doctorate in divinity from the theological faculty of the University. Meanwhile, he became an assistant professor of church history there in 1931, and a full professor in 1938.

Five years later, he was appointed Bishop of Viipuri. At the end of the war, a part of his diocese was ceded to Russia and his episcopal seat had to be moved, so he became Bishop of Mikkeli. This was his position when he was designated Archbishop in 1951.

In his younger years, before completing his preparation for the Gospel ministry, Ilmari Salomies worked briefly as a journalist. From 1916 to 1918 he was managing editor of Kotimaa, Finland's leading church paper.

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LCA'S MISSION BUDGET REDUCED,
MISSOURI SYNOD'S ENLARGED

10 April 1964

NEW YORK -- For budget reasons, the overseas mission program of one North American Lutheran Church is being sharply curtailed while that of another is substantially increased.

A committee of the Lutheran Church--Missouri Synod, meeting at St. Louis (Missouri) in March, allocated $8,619,817 for the operation of the synod's division of missions, a rise of 25 per cent over the amount spent in 1963.

A few weeks earlier, the Board of World Missions of the Lutheran Church in America, faced with the threat of insufficient funds, voted here to cut nearly $1.3 million from its proposed 1965-66 budgets.

In anticipation of the cutback, the LCA board put into immediate effect a revised schedule of sending missionaries abroad. Instead of dispatching 62 missionaries this year, the board will send 39. A board secretary said it currently has requests for 88 missionaries to serve on its 12 fields.

Dr. Herman H. Koppelmann, the executive secretary of the Missouri Synod's Board for World Missions, reported that its plans call for securing 72 North American workers in 1964 for service abroad.

The Missouri Synod budget includes funds for capital investment of which $1,555,290 are to be used for mission expansion. The LCA overseas mission board will have to reduce its estimated capital projects in Asia, Africa and South America by nearly 50 per cent next year and by 28 per cent in 1966.

Dr. Earl S. Erb, executive secretary of the LCA board, said its overseas curtailment in capital programs and personnel may be only the start of an austerity program in world missions.

He explained that the board's projected plans for the 1965-66 biennium are contingent on getting slightly over $11 million from the Church. Without this amount, further cutbacks in the program will be necessary, Dr. Erb stated.

The LCA has more than 500 missionaries to serve in its overseas fields. They are associated with 1,900 ordained and lay national workers in serving Churches abroad having 383,251 members in 2,859 congregations.

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WE ARE MOVING !

Since the LWF offices in Geneva will be moving to a new location in the week of April 27th, we hope you will forgive any lapses in efficiency that we may show at that time. In the new World Council of Churches headquarters building our address will be 150 route de Ferney, Geneva (telephone 33 34 00).

NEWS BUREAU

LUTHERAN WORLD FEDERATION
LUTHERISCHER WELTBUND
LUTHERSKA VÄRLDSFÖRBUNDET

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LWF RADIO STATION SEEKS TWO MORE FOR NEWS STAFF

2 April 1964

ADDIS ABABA -- A call for two assistant editors for the English-language newscasts of Radio Voice of the Gospel here has been issued by the station's general director, Dr. Sigurd Aske.

The 100-kilowatt shortwave station, which is owned and operated by the Lutheran World Federation, broadcasts daily news reports to virtually all parts of Africa, the Near East and southern Asia. They are aired not only in English but also translated into the languages of the target areas.

Dr. Aske said applications were desired from professional journalists, particularly with radio experience, who have both a Christian commitment and a superior mastery of the English language. Inquiries are to be addressed to him at Box 654, Addis Ababa.

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GERMAN CHURCHMAN DEFENDS
DR. NOLDE'S REMARKS ON ATHEISM

2 April 1964

HANNOVER, (West) Germany -- " What has been described . . . as a resigned retreat in the face of atheism is in actual fact the insistence by the World Council of Churches that in all states Christians should have the same rights as all other groups and religions openly to proclaim their faith."

This was the key statement in a reply by OKR Erwin Wilkens of the United Evangelical Lutheran Church of Germany to criticisms of a statement on religious liberty made by Dr. O. Frederick Nolde to the recent meeting of the World Council of Churches' Executive Committee in Odessa, USSR.

Dr. Nolde, director of the WCC's Commission of the Churches on International Affairs, had advanced the view that "co-existence" with opportunity for "peaceful cooperation" should be the pattern sought in relations between persons of different religions and beliefs.

Prof. Helmut Thielicke of the University of Hamburg, writing in Die Welt, said the terms taken from international politics were unsuitable for use in describing church concerns and that the Nolde statemant failed to make clear that the Church's mission is to bring its message to all people without exception.

Oberkirchenrat Wilkens noted that many criticisms had apparently arisen from a misunderstanding of the way in which the word "co-existence" was used. Critics have interpreted the term, he noted, to mean "the Church's renunciation of its claim to truth in face of non-Christian religions and ideologies."

"This would be a complete misinterpretation of the understanding of the meaning by either the World Council of Churches or the Commission (CCIA)," Pastor Wilkens said."No doubt at all exists in the mind of anyone concerned that co-existence -- in the sense of a truce between the Christian theology and Communist ideology, and the abandonment of evangelism -- is impossible.

"The deliberations at Odessa (by the WCC Executive Committee) dealt with the cooperation of the World Council in promoting universal human rights in their significance for state legislation and for international agreements. That is on a different level from the concern for Christian missions and the spiritual care of individuals."

Oberkirchenrat Wilkens stressed that Dr. Nolde's comments must be seen in the context of the CCIA's concern for action by the United Nations to obtain more binding agreements to eliminate religious intolerance and assure religious liberty. The UN Sub-Commission on Human Rights is currently considering a draft declaration on religious intolerance.

He noted that the importance of the UN's reaching a clear agreement about religious liberty is of inestimable importance for national and international law and that it must be remembered that "severe restrictions on religious liberty exist in the legislation, or at any rate in practice, not only in Communist states, but also in states dominated by the Islamic religion, as well, unfortunately, as in Roman Catholic countries, and in Israel."

(MORE)

He pointed out that the 1936 Constitution of the USSR discriminates against the churches and Christians, as compared with atheists, because -- although it recognizes the right to hold services -- it does not recognize the right of Christians to conduct religious "propaganda." However, it does recognize the right of citizens to carry on anti-religious propaganda.

This means that the churches are not allowed to conduct any mission or evangelism work and that anyone providing religious instruction to minors is subject to legal penalties, he pointed out.

It should be sufficiently clear therefore," Pastor Wilkens said, "that what is expected by the WCC of a future United Nations declaration about religious liberty means the exact opposite for the Soviet Union of the interpretation put upon it by its German critics."

Dr. Nolde had told the WCC Executive Committee that "all men must have the right not only to maintain or to change their religion or belief, but to manifest it in society" and that "there is consequently need for co-existence of varying religions and beliefs with every opportunity for peaceful competition."

"In order that a confrontation of this kind can take place, freedom of religious propaganda as well as freedom of anti-religious propaganda must be ensured by constitution, law, juridical action, and public practice," he said.

He declared that "Christians are eager to profess their faith . . . confident that truth will prevail in any competitive dialogue when the rights of proponents of all religions or beliefs are equally recognized and equally safeguarded against interference."

Professor Thielicke said that while he was aware of the special difficulties of a World Council leader speaking in Russia, he objected to the term "peaceful competition" because it gave no indication of the Church's "sorrow over confused souls, but merely gives the impression of a tactical interplay of forces for the sake of self-preservation."

He said further that he didn't like the use of "political concepts" by churchmen and the "trend towards terminological assimilation," declaring that "the Church cannot permit its authority to be defined by people who have no idea of its mission."

The Presiding Bishop of the United Evangelical Lutheran Church of Germany, Dr. Hanns Lilje, who is a member of the WCC Executive Committee, said in a press conference on his return from the Odessa meeting that confused news reports had led to a misunderstanding of Dr. Nolde's statement.

He said the terms "co-existence" and "peaceful competition" should not be interpreted as "a request to the West to tolerate atheist propaganda." He said such a request would be unnecessary because the rights of atheists in the West had never been threatened by force.

Bishop Lilje said the speech should be understood in relation to conditions in the USSR. Dr. Nolde was advocating that in Russia there should be "a genuine spiritual struggle on the same level" between atheism and the Christian religion -- one in which each would have the same opportunities.

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ASIAN BODY ASKS RESTRAINT
OF CONFESSIONAL INTERESTS 2 April 1964

BANGKOK, Thailand -- The Assembly of the East Asia Christian Conference here has commended to its member Churches for study a report appealing to world confessional families and bodies to refrain from acting either unilaterally or too quickly in their dealings with Asian Churches.

Welcoming a growing awareness by Western Churches of the need for resources to be shared with younger Churches, the report draws attention to the need for world confessional organi ations to keep "in step with plans already made as a result of ecumenical consultation on both national and world levels."

"Where this is not done," it stresses, "it makes increasingly difficult the development of national strategies" and "exposes the Churches to temptations."

Speaking of Asian Churches' "concern that Christians in every locality should be, in spite of different 'names,' identified and identifiable as a people together," it describes denominational identity as "a secondary concern."

"The confessional need of the Asian Churches is primarily in relation to their mission to the world" and their concern is therefore not with differences but with "those things which together they must confess before the world," it said.

"There is a constant danger of reproducing within the working of . . . denominational world bodies many of the features of patronage which the missionary movement has outgrown," the report added, warning against "making an 'ism' out of a legitimate confessional or denominational position."

A confessional family "has the obligation to set up a program . . . which is concerned with its denominational confessional distinctiveness" but "it is irresponsible to make the existence of confessional families a convenience" for attaching "denominational labels where such labels are irrelevant," it said.

Some 150 Asian church representatives met here for their first assembly since 1959. They represented Churches in Australia, Burma, Ceylon, Hong Kong, India, Indonesia, Japan, Korea, Malaysia, Okinawa, the Philippines, Pakistan, Thailand and New Zealand.

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SOCIOLOGIST-THEOLOGIAN APPEARS
ON NORWEGIAN POSTAGE STAMP 2 April 1964

OSLO -- Eilert Sundt, the Norwegian Lutheran theologian who has been called the world's first sociologist, is portrayed on a 25-öre postage stamp that has been issued in this country.

The stamp is one of a set of two that appeared in February to commemorate the 100th anniversary of the Oslo Workers' Society. It was organized by Sundt under the name of the Kristiana Workers' Society, since the Norwegian capital was known as Kristiana at that time. Sundt carried on systematic sociological studies for more than 20 years with public support.

The 50-öre stamp of the set features the beehive emblem of the society. Both adhesives were designed by Ornulf Ranheimsaeter.

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E. GERMAN STATE MORE READY
TO LISTEN, KRUMMACHER SAYS

2 April 1964

ZUESSOW, (East) Germany -- Communist authorities of the German Democratic Republic (DDR) are displaying a growing readiness to exchange ideas with church leaders--"to talk and to listen"--the Bishop of the Evangelical Church of Pomerania said here.

Presenting his official report to the annual synod meeting of his Church in mid-March, Bishop Friedrich-Wilhelm Krummacher of Greifswald said the government has shown appreciation for the Church's work particularly for the physically and mentally handicapped.

In some cases, he reported, the state even plans to provide additional facilities for such pastoral service, although elsewhere difficulties continue to be raised.

(According to Ecumenical Press Service, the 62-year-old Lutheran churchman commented that certain official measures had "quite unnecessarily brought about much bitterness" and had had a harmful effect on "peace in their own house.")

Calling attention to a recent statemant to this effect by a World Council of Churches official, he stressed that atheists were entitled to as much freedom of conscience as religious believers, but that at the same time the believers should be as free to propagate their faith in society as were the atheists.

This was the position enunciated by the director of the World Council's Commission of the Churches on International Affairs, Dr.O. Frederick Nolde, at a meeting of the WCC Executive Committee in Odessa (USSR) in February.

A respectful attitude toward the faith and conscience of non-believers, Bishop Krummacher said, will foster the relaxation of tensions and a climate of understanding and peace.

(To the same end, EPS reported, he urged atheists to stop forcing their ideology on others through government power, public communications media, and especially in the schools.)

(He declared that the Communists will only respect those Christians who courageously profess and practice their faith, according to EPS, and urged church members "not to bow prematurely to supposedly irresistible pressure," saying that "in our country we will have just as much freedom of conscience as we ourselves practice without fear.")

Bishop Krummacher, who is chairman of the East German Evangelical Bishops' Conference and a member of the Lutheran World Federation Executive Committee, welcomed the Moscow atomic test ban agreement and made an earnest plea for the success of the Geneva disarmament conference.

"We seriously believe that we must help in taking decisive steps that will lead from a mere state of co-existence to one of cooperation among peoples, and especially among our own Germans," he said.

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U.S. LUTHERANS TO ISSUE
SERVICE BOOK IN SPANISH

2 April 1964

CHICAGO--The final phase of editorial work for the publication of "Culto Cristiano," a new Spanish-language Lutheran book of worship and hymns, has been completed.

This was reported here by Dr. William G. Arbaugh, editor and chairman of the Spanish Hymnal Committee, which is composed of representatives of the three major Lutheran church bodies in the United States.

Completed, he said, were proof-readings, corrections and paste-up of pages for both the text and the 412 hymns which will appear in the 760-page book. An announcement of the publication date is expected by early May.

Work on a companion volume, "Ritual Cristiano," a 154-page occasional service and altar book for ministers, also has been finished. Dr. Arbaugh said 25,000 copies of the hymnal and 1,500 copies of the altar book will be printed.

The two volumes are designed for Spanish-speaking congregations in North, Central and South America. They will have matching styling and bindings and the same page size as the English-language Service Book and Hymnal used by American Lutherans.

Dr. Arbaugh, pastor of a parish in Middlebury (Indiana), made his report at a dinner meeting of the board of trustees of Publicaciones El Escudo, which will publish the two works.

The inter-Lutheran corporation was established for joint sponsorship of major publications in Spanish and represents the American Lutheran Church, the Lutheran Church in America, and the Lutheran Church--Missouri Synod.

In his report, Dr. Arbaugh noted that the Spanish Hymnal Committe was created in 1955 by a number of church bodies which, through mergers, now form the LCA, ALC, or LC-MS. Work on the books formally began in February 1956.

Describing "Culto Cristiano" as "the most comprehensive liturgical service book and hymnal ever published in Spanish," the editor pointed out it was developed from extensive research embracing many sources.

The dinner was held by the board here in March in Dr. Arbaugh's honor, commending him for his role in the preparation of the two books. Dr. R. Dale Lechleitner, chairman of the El Escudo board and an associate director of the Board of American Missions of the ALC, presented Dr. Arbaugh with an honorarium and a testimonial scroll after citing the importance and lauding the "high quality" of the work.

At the time of his selection as editor, Dr. Arbaugh was secretary of the Latin American Division of the Board of American Missions of the United Lutheran Church in America, a post he held from 1945 to 1958. Before assuming the ULCA post, he served as a missionary in Puerto Rico for 17 years.

He has predicted that within a generation, 250,000 persons would be using the book because Spanish is steadily replacing other European languages in many Latin American Lutheran congregations.

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The following story is for publication on Monday, April 6, 1964, or thereafter. Please avoid premature release.

WÖLBER SUCCEEDS WITTE
AS BISHOP OF HAMBURG

HAMBURG -- Dr. Hans-Otto Wölber was consecrated here on April 5 as Bishop of the 807,000-member Evangelical Lutheran Church in the State of Hamburg. At the age of 50 he becomes one of Germany's youngest bishops.

Senior pastor since 1956 at St. Nicolai, one of the chief Lutheran churches in this major West German port city, Dr. Wölber was elected by the synod of the Church on Feb. 27 to succeed Bishop Karl Witte, 71, who has retired after leading the Church for five years.

Runner-up in the election was the senior pastor of St. Michaelis church, Dr. Hans Heinrich Harms, widely known in ecumenical circles as advisory secretary of the Conference of European Churches, a member of the Central Committee and Faith and Order Commission of the World Council of Churches, and former associate director of the WCC Division of Studies.

Conducting Bishop Wölber's installation was the Presiding Bishop of the United Evangelical Lutheran Church of Germany (VELKD), Dr. Hanns Lilje of Hannover. The service was held in St. Michaelis church. Representing the Lutheran World Federation was the German editor of its News Bureau, Hans-Wolfgang Hessler.

Dr. Wölber becomes the fifth Lutheran Bishop of Hamburg since the office was introduced in 1933. The first, Bishop Simon Schöffel, retired in 1954 for reasons of age and health; Bishop Theodor Knolle died of a stroke in 1955; Bishop Volkmar Herntrich was killed in an automobile accident in 1958.

Born in this Hanseatic city on Dec. 22, 1913, Hans-Otto Wölber studied at Bethel, Erlangen and Berlin, obtaining his doctorate of theology from Erlangen in 1940. Ordination here in 1942 was followed by military service, and in 1945 he became youth pastor of the Hamburg territorial Church.

In 1959, three years after being called as head pastor of St. Nicolai church, he was additionally appointed church dean of Hamburg; that is, the bishop's deputy. As such, he became a council member of the Hamburg Landeskirche.

At the same time, however, he has continued to show an active interest in youth work. Since 1949 he has had charge of the study program for youth leaders in the Evangelical Church in Germany, and more recently he was named commissioner for youth work in the VELKD.

In the former capacity he wrote a dozen study pamphlets on Protestant youth leadership between 1951 and 1956. In the theological field, Dr. Wölber has published two books: "Religion ohne Entscheidung" (Religion without Decision) in 1959 and "Das Gewissen der Kirche" (The Conscience of the Church) in 1963.

In 1957 a synodical committee asked him to relocate St. Nikolai church, which has been the principal house of worship in the old part of the city since the Middle Ages.

(MORE)

Meanwhile, in the neighboring Lutheran Church of Schleswig-Holstein, the episcopal post of Holstein has remained vacant since the death of Bishop Wilhelm Halfmann in January.

Because the Bishop of Schleswig, Dr. Reinhard Wester, is on extended sick leave, the church board has postponed the selection of candidates until sometime in the spring.

Pending the bishop's election, the board has informed the Hamburg synod of its continuing desire to revise the two bodies' territorial jurisdictions in this area north of the Elbe river.

(End of story for release on Monday, April 6, 1964)

LUTHERAN-REFORMED DIALOGUE
CONTINUES IN NORTH AMERICA 2 April 1964

NEW YORK -- Lutheran and Reformed churchmen met here for the third in a series of annual discussions in which the traditions of the two communions are being re-examined to ascertain areas of agreement and differences in position on theological issues.

The four-day session was attended by a score of theologians and church officials from the two denominations. Aim of the conversations, it has been stated, is "to discover to what extent differences which have divided their communions in the past still constitute obstacles to mutual understanding."

Spokesmen for the two groups emphasize that the ecumenical consultations are being held solely to explore theological relationships, that pulpit and altar fellowship and organic union are not immediate objectives.

The talks were launched early in 1962 at a meeting in New York at which questions to be considered at future sessions were discussed. Among issues in the past, it was noted, the most controversial have centered on the Lord's Supper and Christology, election and predestination, and polity and discipline.

At the latest meeting here, views were exchanged on the topic, "Christology, the Lord's Supper and Its Observance in the Church." A summary statement was drawn up on the conclusions reached and will be issued when the formal lectures are published.

Presenting papers on the subject were Dr. Theodore G. Tappert and Dr. Martin J. Heinecken, both professors at Lutheran Theological Seminary in Philadelphia, and Dr. William Fennell of Emmanuel College in Toronto and Dr. Joseph McLelland of Presbyterian College in Montreal.

Lutheran participants in the talks represented the two members of the U.S. National Committee for the Lutheran World Federation--Lutheran Church in America and American Lutheran Church--and the Lutheran Church--Missouri Synod.

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U.S. FILM STAR PRESENTS
LWF CANTEEN IN HONG KONG

2 April 1964

HONG KONG -- A mobile canteen given by the people of the United States wa presented to the Lutheran World Federation here in mid-March by the American film actor Kirk Douglas.

Acting on behalf of the U.S. Consulate General here, Mr. and Mrs. Douglas, in a ceremony at the Urban Services Department Quarters, handed the van over to the director of the Hong Kong office of the LWF Department of World Service, the Rev. K.L. Stempf.

The couple then helped to serve warm congee and biscuits to some 30 school children. The canteen is now distributing such edibles to 2,500 underprivileged pupils of three Urban Services Department schools and will soon reach its maximum capacity of 4,000, according to Pastor Stumpf.

It will operate among low-income families in the densely populated sections of Hong Kong Island five and a half days a week, he said. Operation of the new unit will bring to a total of 25,000 the number of boys and girls being reached here by LWF/WS with four mobile canteens, four milk bars and 20 feeding stations.

Pastor Stumpf said that during 1963 the federation operated its Hong Kong child feeding program at a cost of less than one-half cent (U.S.) per child per day.

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SWEDES PROVIDE NEW HOMES
FOR 32 HONG KONG FAMILIES

2 April 1964

HONG KONG -- Thirty-two Chinese families whose squatter huts on Tsing Yi Island are to be demolished for a new redevelopment scheme are being given new homes on the island as an undertaking of the Swedish National Committee of the Lutheran World Federation.

Through the committee, the Swedish people contributed 175,000 Hong Kong dollars ($30,000) for the building of four blocks of houses for that purpose.

In a brief ceremony at the site of the newly completed cottage-type units, Mrs. G. Bolin, wife of the Swedish consul here, unveiled a plaque, made presentation of the keys to the houses, and laid the foundation stone for a community center.

Funds for the center and a deep-bore well are provided by the Hong Kong office of the LWF Department of World Service. The land was given and put into shape by the government of this British crown colony.

The housing units are not being given to the families individually but to a Better Living Society made up of all the families. The society will collect ten Hong Kong dollars ($1.75) a month rent from each family, using the money for maintenance and improvements.

This is the sixth resettlement project carried out through LWF/WS in Hong Kong. A seventh, providing for 80 families, is now in progress on Tap Mun Island, with funds contributed by the CORSO of New Zealand.

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HAGEN KATTERFELD DIES AT 47
FOLLOWING NEW GUINEA VISIT 2 April 1964

ANSBACH, (West) Germany -- Funeral rites were held here on March 24 for the Rev. Hagen Katterfeld, director of the Neuendettelsau Mission Society, who died at 47 following an operation in the university hospital of Tübingen.

Pastor Katterfeld in the post-war years was secretary to the then Presiding Bishop of the United Evangelical Lutheran Church of Germany, the late Bishop Hans Meiser, and in that capacity he also acted as secretary to the German National Committee of the Lutheran World Federation.

The service here was conducted by Bishop Meiser's successor as head of the Lutheran Church in Bavaria, Bishop Hermann Dietzfelbinger of Munich.

In the mame of the LWF and its Department of World Mission, the director of the department, Dr. Arne Sovik, extended condolences to the mission society and to Mrs. Katterfeld. He said the deceased churchman had "won the friendship and respect of all his colleagues in world missions."

Pastor Katterfeld had suffered serious illness during a six-month survey visit to the Neuendettelsau society's mission field in New Guinea, and was hospitalized immediately after his return to Germany. He had been mission director of the society since July 1962, succeeding the Rev. Hans Neumeyer.

Born of a German family at Dorpat in the Baltic area on Nov. 26, 1916, Hagen Katterfeld was led by the events of World War II to resettle in Bavaria.

After passing his theological examinations he became pastor of the Reichelsdorf congregation in Nuremberg, and in 1947 he was appointed secretary to Bishop Meiser. He continued his parish ministry in Munich, doing exemplary work in visitation and the fostering of lay participation in congregational life.

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POLES MARK 20TH ANNIVERSARY
OF AN ECUMENICAL CONFESSION 2 April 1964

WARSAW -- The 20th anniversary of an ecumenical declaration of beliefs known as the Polish Confession was marked in March by the quarterly periodical of this country's council of Churches.

After presenting the full text of the confession including a preamble and nine articles, The Polish Ecumenical Review gave an editorial postscript noting that it was signed at Warsaw in March 1944 by ten theologians and pastors: five Lutheran and five from the Reformed, Old Catholic, National Catholic and Methodist Churches.

"The Polish Confession," the editorial note said, "has never been accepted by the Polish Churches after World War II as an official utterance of their belief, and never submitted to them for their acceptance. It has only a historical meaning."

Nevertheless, it concluded, "it is worth mentioning . . . as an ideological foundation of the Polish Ecumenical Council."

PASTOR'S WIFE IS CONSECRATED
A DEACONESS IN SWEDEN 2 April 1964

UPPSALA, Sweden -- A married woman has been consecrated a deaconess for the first time in the Church of Sweden. She is Mrs. Anna Wenngren, the wife of a pastor and the mother of four children.

Sister Anna, whose husband, the Rev. Carl-Erik Wenngren, serves the Österåker parish, was consecrated at the Samariterhemmet Deaconess Institute here by the Archbishop of Uppsala, Dr. Gunnar Hultgren.

Three of Sweden's deaconess institutes have declared that there was nothing to prevent a deaconess who married from continuing her work, but before Mrs. Wenngren a married woman had never been consecrated.

The Rev. Bengt-Thure Molander, director of the institute here, called the step a wholly natural one: "In this way we want to prepare the way for young women who desire to enter active church service. There is a great shortage of deaconesses."

He added, however, that "deaconesses who wish to adhere to the old ideal of the unmarried state will also have a place in the Church of Sweden diaconate."

Meanwhile, the Danish Deaconess Board has laid down new rules for its sisters which give individual deaconesses the right to seek their own employment. They would also be free to wear civilian clothes when not on duty.

Under these regulations, the Danish deaconesses will receive cash salaries from which a fixed sum will be deducted for the sisterhood to which they belong.

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WOLFGANG SCHANZE IS GIVEN
HONORARY DEGREE BY GÖTTINGEN 2 April 1964

HANNOVER, (West) Germany -- Dr. Wolfgang Schanze of Weimar in the Soviet Zone, a member of the Executive Committee of the Lutheran World Federation, has received an honorary doctorate from the theological faculty of the Georg August University of Göttingen.

The 66-year-old churchman is an executive (Oberkirchenrat) of the 1,700,000-member Lutheran Church in Thuringia. In bestowing upon him the degree, the faculty cited him as a recognized theological scholar, liturgical authority, and courageous opponent to compromise during the church struggle of the Hitler period.

Besiddes being a member of the council of his own territorial Church and its inspector for Weimar, Dr. Schanze belongs to the governing body of the United Evangelical Lutheran Church of Germany and is vice-chairman of its General Synod.

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"DYNAMIC DIALOGUE" REPORTED
BETWEEN LUTHERANS, CATHOLICS 2 April 1964

NEW YORK--Lutherans and Roman Catholics are entering into a "dynamic dialogue" that participants believe is having a "positive effect upon individual relationships and the life and work of the universal Church, "it was reported here by the National Lutheran Council of the United States.

The NLC study tempered this enthusiastic appraisal with the observation that the climate which has fostered inter-confessional conversations is not being exploited to its full potential.

There are, it said, "large areas within the Lutheran Church where little or no conversation with the Roman Catholics has been experienced." Scores of reports, it noted, indicate that "no Lutheran-Catholic dialogue is presently being conducted, and many of these strongly imply that none is desired."

Reluctance on the part of Lutherans is not always the major obstacle, the study added, "but is often to be attributed to a serious lack of openness among the Catholics."

In some areas, especially on the West Coast, it said, the conservative position of the Catholic clergy has hindered the full-scale development of inter-confessional talks.

At the same time, a number of campus pastors said that divisions between the Lutheran groups are often a greater hindrance to fruitful dialogue than the traditional Lutheran-Catholic divisions.

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GERMAN LAYMAN LEAVES
CONSULAR POST IN NEW YORK 2 April 1964

NEW YORK--A German layman who was prominent in church relief activities in his native land after World War II has completed more than five years of service here as Consul General of the (West) German Federal Republic.

Dr. Georg Federer, 58, returned to Germany in March for a period of home leave, after which it is expected that he will receive another diplomatic assignment. Prior to his departure, Dr. Federer met with officials of the National Lutheran Council and Lutheran World Relief at a small farewell luncheon here.

From 1945 to 1950, Dr. Federer was associated with Hilfswerk, the relief and welfare agency of the Evangelical Church in Germany (EKD), serving as secretary for ecumenical and international relations.

In this capacity, he visited the United States in 1949 and made a month's speaking tour through six states in behalf of Lutheran World Action, the American Lutherans' annual financial appeal for emergency activities at home and abroad.

Dr. Federer left Hilfswerk in 1950 to become secretary to the German delegation at the Council of Europe. He was Consul General in New York since October 1958.

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LUTHERANS OPPOSE RELIEF USE
OF U.S. COUNTERPART FUNDS 2 April 1964

WASHINGTON--A Lutheran official has warned the U.S. Congress to weigh the possible consequences of providing additional resources to voluntary agencies for their relief operations overseas.

Dr. Paul C. Empie of New York said that more harm than good might result from a proposal that would allow voluntary agencies to use foreign currencies from the counterpart funds the American government has accrued in most foreign nations.

Such provision, he told a sub-committee of the House of Representatives Committee on Agriculture, would have the effect of removing what "we believe to be the healthy current limitation" which now exists.

Dr. Empie testified as executive director of the National Lutheran Council and treasurer of Lutheran World Relief.He explained that voluntary agencies now draw upon their own resources for funds to underwrite the cost of distributing government commodities overseas.

He asserted that such a limitation is "healthy" since it is a temptation for any agency in its zeal for its goals "to overreach itself" and to undertake more than it can administer effectively.

The limitation is wise, he added, because it "protects the 'voluntary' character of the agencies, particularly those of the religious nature."

Lutheran World Relief is the material aid agency of more than 8.5 million members of three church bodies: American Lutheran Church, Lutheran Church in America, and Lutheran Church--Missouri Synod.

Since its organization in 1945, LWR has shipped to 41 countries commodities valued at more than $152,500,000, about 54 per cent of which have been donated by the U.S. Government.

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CLERGY M.P. IN NORWAY
APPOINTED DEAN OF BERGEN 2 April 1964

BERGEN, Norway -- Dr. Per Lønning, well-known clergy member of the Norwegian parliament (Storting), has been named dean of the Lutheran Cathedral of Bergen.

The 35-year-old churchman is experienced not only in political affairs and the parish ministry but also in education. He has taught in Oslo at both the Independent Theological Faculty and the university, and was a guest lecturer at Luther Theological Seminary in St.Paul (Minnesota), USA.

Born in Bergen, he earned doctorates in both theology (1955) and philosophy (1959) at the University of Oslo. He has studied also in Denmark and France and written a considerable amount for publication. He has been a member of the Storting since 1958.

He has served as vice-chairman of the Norwegian Student Association, a member of the Oslo educational council, and a Central Board member of the Norwegian Pastors' Association.

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STEWART HERMAN'S INSTALLATION
IN CHICAGO SET FOR MAY 3

2 April 1964

CHICAGO -- Dr. Stewart W. Herman, who resigned last year as director of the Lutheran World Federation's Committee on Latin America, will be installed as the first president of the Lutheran School of Theology at Chicago on May 3.

Having entered upon his new duties at the beginning of 1964, he has temporary offices in the Chicago Loop while property for the $3.2 million theological institution is being acquired near the University of Chicago.

When construction is completed in the autumn of 1966, two seminaries of the Lutheran Church in America in the state of Illinois will discontinue their present operations and move to the new campus. They are now located in Maywood and Rock Island.

Dr. Herman's installation will be conducted in the university's Rockefeller Chapel with Dr. Franklin Clark Fry, head of the LCA and immediate past president of the LWF, as preacher.

His resignation last year terminated an LWF staff relationship of more than 15 years for Dr. Herman. He was also executive secretary of the National Lutheran Council's Division of LWF Affairs. He has now become a member of the Committee on Latin America, representing the NLC.

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DATES SET FOR GERMANY'S
1965 KIRCHENTAG IN COLOGNE

2 April 1964

FULDA,(West) Germany -- German Protestantism's 12th Kirchentag--a popular lay assembly now held every two years--will be a five-day event beginning on July 28, 1965, it was announced at the Kirchentag permanent headquarters here in March.

The coming Church Day Congress is to be held in Cologne, a predominantly Roman Catholic center in West Germany. The 11th Kirchentag brought some 300,000 persons together in the West German city of Dortmund last July.

Launched at Essen in 1949, the Kirchentag movement has become a permanent feature in this country's Evangelical church life. It seeks to foster the conscientious participation of Christian lay people in religious and public affairs.

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OSLO STUDENTS SEEK FUNDS
FOR AFRICA MISSION PROJECT

2 April 1964

OSLO -- Oslo students have launched a drive by which they expect to raise 75,000 crowns ($10,500) for a special mission project in one of the African countries where the Norwegian Missionary Society carries on work.

The money is to be used for establishing a home for 30 lepers' children at Ngaubela in Cameroun.

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EVANGELICAL ACADEMY METHOD
TAKING HOLD IN BRAZIL 2 April 1964

PORTO ALEGRE, Brazil -- A pastor sent out from Germany a year ago is succeeding in implanting his homeland's "Evangelical academy" idea in the territory of the Evangelical Church of Lutheran Confession in Brazil.

Pastor Oscar Lützow, who comes from Bavaria, has introduced a new dimension to church life in this area by organizing meetings at which people from all walks of life come together to discuss current religious, social and cultural problems.

Politicians and economists are among regular participants in the meetings, which seek to develop relations between the Church and different sectors of the population. The YMCA and the German Cultural Institute assist organs of the Brazilian Church in supporting Pastor Lützow's work.

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WE ARE MOVING!

Since the LWF offices in Geneva will be moving to a new location in the week of April 27, we hope you will forgive any lapses in efficiency that we may show at that time. In the new World Council of Churches headquarters building our address will be 150 route de Ferney, Geneva (telephone 33-34-00).

NEWS BUREAU

LUTHERAN WORLD FEDERATION
LUTHERISCHER WELTBUND
LUTHERSKA VÄRLDSFÖRBUNDET

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DR. VAJTA APPOINTED PROFESSOR AT STRASBOURG RESEARCH CENTER

20 March 1964

STRASBOURG, France -- Dr. Vilmos Vajta, director of the Lutheran World Federation's Department of Theology, was appointed to a research professorship here by the Board of Trustees of the Lutheran Foundation for Inter-Confessional Research.

In accepting the top staff position at the foundation's new ecumenical research center in Strasbourg effective Sept. 1, he leaves a post on the federation's Geneva staff that he has held since the department began its work in 1953.

Among the department directors at LWF headquarters, the 45-year-old Hungarian-born theologian--now a Swedish citizen--is senior in length of service.

As research professor, Dr. Vajta will succeed an American lay authority on Roman Catholicism, Dr. George A. Lindbeck of New Haven (Connecticut), whose two-year leave of absence from a chair of historical theology at Yale University Divinity School will terminate on June 30.

(MORE)

Like Professor Lindbeck, Dr. Vajta will work under the non-staff direction of Prof. K.E. Skydsgaard of the University of Copenhagen, who was the federation's first inter-confessional research scholar in 1960-62.

A successor to Dr. Vajta as director of the Department of Theology is to be nominated by the LWF Commission on Theology when it meets at Pullach, Germany, from July 29 to Aug. 3. Definite appointment rests with the federation's Executive Committee, whose 1964 meeting will open on Aug. 31 at Reykjavik, Iceland.

Vilmos Vajta was born on June 15, 1918 in Kecskemét, Hungary. He completed studies at the theological faculty of Sopron in 1940 and was ordained to the ministry by the Hungarian Evangelical (Lutheran) Church.

After serving various congregations in Hungary, he received a scholarship to study in Sweden in 1941. He was at the University of Uppsala until 1944 and then entered the University of Lund where he studied until 1952. His studies were interrupted during these years when he was called upon to serve as pastor to Hungarian Protestants living in Sweden.

In 1947, he received his degree of licenciate of theology at Lund and in 1953, his doctorate of theology from the same university. His doctoral dissertation was entitled "Die Theologie des Gottesdienstes bei Luther." Muhlenberg Press of the United States published an English translation of it under the title "Luther's Theology of Worship."

In January 1953, Dr. Vajta was appointed an assistant professor at the theological faculty of the University of Lund, where he lectured on dogmatics and symbolics. Later in that year, he was named director of the LWF Department of Theology, which was established by decision of the Hannover Assembly the preceding year.

Dr. Vajta's work with the federation has included the supervision of the department's program of study and conferences in Europe and America, international scholarships for theological students and the preparation of theological studies for the LWF assemblies in Minneapolis (1957) and Helsinki (1963).

Under his leadership, the Department of Theology sponsored international congresses on Luther research in 1956 (Denmark) and 1960 (Germany). When the federation set up a Special Commission on Inter-Confessional Research in 1959 to make preparations for the establishment of the foundation and to initiate its program, he served for a time as its staff secretary.

In 1960, during an extended sick leave of Dr. Carl E. Lund-Quist, then LWF executive secretary, Dr. Vajta was designated chairman of a "cabinet of directors" to have interim charge of administration in the federation.

In 1962 and 1963 he attended portions of both sessions of the Second Vatican Council as an appointed LWF representative--at the first session as an alternate and at the second as a primary delegate observer.

Prior to his work with the federation, he traveled extensively in Europe in carrying on his spiritual ministry. His wide contacts in this sphere have been maintained in recent years in his capacity of chairman of the Conference of Hungarian Lutheran Church Workers Abroad.

(MORE)

Meanwhile, Dr. Vajta's LWF work has taken him not only to all parts of Europe but also five times to the United States for varying periods, to Asia in 1956, to Latin America in 1958 and 1960 and to Africa in 1961.

In 1957, Thiel College in Greenville (Pennsylvania), USA, bestowed an honorary degree on the LWF department director. In 1963 two European theological faculties also gave him honorary doctorates in theology: that of the University of Kiel (Germany) in August at Helsinki during the LWF Assembly there, and the Free Faculty of Protestant Theology at Paris in November.

His first book, "Keresztyén Hitélet" (The Life of the Christian Faith), was published in Lund in 1947. Last year saw the appearance of two works which he edited as an outgrowth of studies sponsored by the LWF Commission on Theology. The English versions of both were published in the United States and the German versions in Germany.

"Church in Fellowship" was brought out by the Augsburg Publishing House in Minneapolis, and "The Church and the Confessions" by Fortress Press in Philadelphia. Across the years, numerous articles by Dr. Vajta have appeared in Swedish, German, English and Hungarian periodicals.

Also in connection with the Helsinki Assembly, he wrote a Biblical-theological meditation "Justified Life," which is scheduled for publication this year. A German translation, "Gelebte Rechtfertigung," was brought out in 1963.

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STRESSES ECUMENICAL PURPOSE
OF LUTHERAN RESEARCH CENTER

20 March 1964

STRASBOURG, France -- Inter-confessional studies which are to be carried on here under international Lutheran auspices are intended to serve all of Christianity and the whole ecumenical movement, Roman Catholic, Reformed and Lutheran churchmen were told at a reception in mid-March.

This assurance was given by the chairman of the Board of Trustees of the Lutheran Foundation for Inter-Confessional Research, Bishop Hermann Dietzfelbinger of Munich, Germany, who gave the reception on the occasion of a three-day meeting here of the board.

It was the board's second meeting since the foundation was set up last year by authorization of the Lutheran World Federation's Helsinki Assembly.

Implementing a decision concerning location which the board made last November at its first meeting--also in Strasbourg--steps were taken to acquire property here for the establishment of an ecumenical research center.

The board decided that the institute operated in Copenhagen by the pre-assembly LWF Special Commission on Inter-Confessional Research should be moved to the new Strasbourg center this summer. Formal inauguration is to take place in connection with the next board meeting here in mid-November.

By that time, two new research staff members will have begun work at the center, according to other actions taken by the board. This summer, the Rev. J. Heitz, pastor of the Wolfisheim parish of the Lutheran Church of Alsace and Lorraine, is to assume duties as a research assistant, and on Sept. 1 Dr. Vilmos Vajta, director of the LWF Department of Theology, will become the center's research professor.

(MORE)

The 43-year-old Alsatian pastor is currently studying at the University of Heidelberg (Germany) under a Humboldt Foundation scholarship and is a candidate for a doctorate at the University of Neuchatel (Switzerland). Dr. Vajta has held his present post on the federation's Geneva staff since 1953.

Hope was expressed at the board meeting that the foundation's finances would enable it to appoint a second research professor at the beginning of next year.

Meanwhile, it was reported here that French Lutheran congregations took up offerings totaling 5,100 francs ($1,040) for the work of the foundation in observance of the 1964 Week of Prayer for Christian Unity in January.

Destination of the offerings to this purpose was in repsonse to an appeal issued by the National Alliance of French Lutheran Churches, which is the common organ of the federation's two member Churches in this country: the Evangelical Lutheran Church of France and the Church of the Augsburg Confession of Alsace and Lorraine.

At a Unity Week meeting of Protestants and Roman Catholics in Lyon, it was reported, one-half of the offering was given to the Lutheran research program. This portion amounted to 95.35 francs ($19.45).

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VICE-PRESIDENT OF TANGANYIKA
LAUDS NEW SERVICE PROGRAMS 20 March 1964

DAR ES SALAAM -- Tanganyika's vice-president, the Hon. Rashidi Kawawa, has expressed warm support for two major new Christian service programs whose establishment in this country is spearheaded by Lutherans.

The undertakings are the proposed Kilimanjaro Christian Medical Centre at Moshi and the Tanganyikan Christian Refugee Service, whose main field office is located in Dar es Salaam.

In separate conversations with Lutheran World Federation officials, Mr. Kawawa said the Tanganyikan government greatly appreciated such efforts by church agencies and will continue to give them its fullest cooperation.

The $3,000,000 KCMC, which is the largest single project for which overseas church support is being sought through the federation's Community Development Service, was described to the vice-president during a visit he made to Moshi.

Plans for the center were presented by Bishop Stefano R. Moshi, head of the Evangelical Lutheran Church in Tanganyika and third vice-president of the LWF, along with Dr. Robert T. Jensen, director of the KCMC, and other staff members.

Aims and functions of the new refugee service, which is being launched for the ecumenical community by the federation's Department of World Service, were explained to Mr. Kawawa here by the director of the department, Dr. Bruno Muetzelfeldt of Geneva, during a ten-day visit to Tanganyika.

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TANGANYIKA REFUGEE SERVICE
BEGUN WITH ECUMENICAL COOPERATION

20 March 1964

GENEVA -- Gratification over the cordial ecumenical cooperation that has characterized the launching of the new Tanganyika Christian Refugee Service was expressed here by Dr. Bruno Muetzelfeldt, director of the Lutheran World Federation's Department of World Service.

Dr. Muetzelfeldt, back at federation headquarters after a ten-day visit to East Africa for the inauguration of the LWF-sponsored service, said he was impressed with the willingness of the Christian Council of Tanganyika to accept the TCRS and help it embark on its assigned ecumenical task.

He voiced special appreciation for the initiative taken by the council last year in "drawing the attention of the Churches of the world to the need for a Christian witness of service in the Tanganyikan refugee situation, which led to this venture in ecumenical cooperation."

The CCT approached the World Council of Churches' Division of Inter-Church Aid, Refugee and World Service for help in meeting this situation. The latter, in implementation of a new agreement with LWF/WS, requested it to consider establishing a new refugee program in Tanganyika.

Support for assistance programs on behalf particularly of the Rwandese refugees in East Africa also had been asked of the WCC, LWF and other international voluntary agencies, as well as of governments, by the United Nations High Commissioner for Refugees.

Developments during the past year or two have led more than 13,000 to leave the East African countries of Rwanda, Kenya, Sudan and Mozambique and seek refuge in Tanganyika.

During his visit to Tanganyika, Dr. Muetzelfeldt toured refugee areas and conferred not only with the program director of the TCRS, George Farquharson, the CCT's new Committee for Relief and Services, and Tanganyikan government officials, but also with representatives of the World Health Organization, International Labor Organization, the U.S. Agency for International Development, and the League of Red Cross Societies.

By arrangement with the UN High Commissioner, one refugee area has been delegated by the Tanganyikan government to the Red Cross league for settlement work.

The LWF/WS director explained that "the primary thrust of the TCRS will be related to supplementary services not available through governmental or intergovernmental channels, to facilitate the rehabilitation of the refugees and their integration into the life of their host country."

As a result of his discussions especially with Mr. Farquharson and the committee through which the CCT will regulate its consultative relationship with the TCRS, he brought back 1964-65 initial project budgets for the new service.

These will be submitted for the approval of the LWF Commission on World Service when it meets in Geneva on April 20-24. The proposed budgets are expected to exceed $100,000 a year.

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LWF JORDAN TRADE SCHOOL
TO BEGIN WORK IN APRIL 20 March 1964

BEIT HANINA, Jordan -- The Lutheran World Federation's new $500,000 vocational training center here, under construction since August 1962, will begin functioning in April, a group of European visitors to the nearly-completed institution was told in March.

Joseph O. Thompson, senior representative of the LWF Department of World Service in the Near East, informed the visitors, who included Princess Karoline of Liechtenstein, that classes in auto mechanics for Arab boys would start early in the month.

In subsequent weeks, he said, LWF/WS will move to the new center the courses in carpentry and metal-work that it has been conducting in more modest workshops on the Mount of Olives since 1950, shortly after the partition of Palestine gave rise to the Arab refugee problem.

The visitors were representatives of voluntary agencies from Switzerland, Great Britain and Liechtenstein whom the United Nations Relief and Works Agency for Palestine Refugees (UNRWA) was taking on a ten-day group tour of refugee installations in Jordan, Lebanon, Syria and the Gaza Strip.

Although construction was still under way when they visited the center here, its director, Henning L. Carlsson, told them that he and his family planned to move into their new residential quarters within a few days.

Accompanying the group in its tour was the Rev. William A. Dudde of Geneva, senior editor of the LWF News Bureau. Other members of the group included representatives of the British Council for Aid to Refugees, the Oxford Committee for Famine Relief, the National Federation of Business and Professional Women's Clubs of Great Britain and Northern Ireland, the International Conference of Catholic Charities, and the International Reportage and Cultural Information Center of Geneva, as well as UNRWA itself.

The visitors expressed recognition for the importance of such efforts to give Arab youth the chance to acquire skills that will enable them to be self-supporting.

Mr. Thompson said that in the old Mount of Olives workshops, in the outskirts of Jerusalem seven kilometers (five miles) south of here, 50 boys could be trained at one time, and the graduates always found ready employment.

The new center here will provide training, board and lodging for 120 students --half of them in the auto mechanics section and the rest equally divided between the metal-work and carpentry sections.

Of the total capital cost, $425,000 has come from Sweden-- mostly through the Swedish National Committee of the LWF. That country also is contributing a large share of the operating costs, which are expected to amount to $56,615 a year.

The visitors were told that formal dedication of the new institution is planned for the beginning of October. The cornerstones--one in Arabic and one in English--were laid in December 1962 by the Governor of the Jerusalem District and the assistant director of the Swedish National Committee, respectively.

(MORE)

Swedish architects designed the center, making no charge for their services, and a Malmö, Sweden, firm provided the equipment for water, sanitation and heating installations.

The 42-year-old director, Mr. Carlsson, left a post as head of the Central Trade School in Trollhättan, Sweden, to join the Middle East staff of LWF/WS early in 1963.

Mr. Thompson said that in the vast refugee aid program the federation has been carrying on in Jordan and elsewhere during the post-war years, stress has come to be laid increasingly on vocational training for rehabilitation.

Earlier, the European group visited UNRWA's large pioneer vocational training center at Kalandia, where the education of 17 youth has been underwritten by LWF/WS from funds contributed by Lutheran churches during World Refugee Year. Annual scholarships of $500 were granted for each of the selected students to enable them to take training in trades for which the federation itself has no facilities.

The courses have prepared them to be land surveyors, power linesmen, wiremen, business and office employees, or architectural draughtsmen. Established in 1954 with the assistance of the International Labor Organization and UNESCO, the Kalandia institution has a total capacity of 396 trainees in its 17 courses.

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STATE OFFICIAL PRAISES
LUTHERAN WORK IN SYRIA

20 March 1964

DAMASCUS, Syria -- An official of a Syrian government agency paid tribute here in March to the medical and other services which the Lutheran World Federation is providing to tens of thousands of Arab refugees in this country.

Dr. Rushdi Jabi, director of the Palestinian Arab Refugee Institute, expressed the government's gratitude for the "exemplary" work being carried out in Syria by the LWF Department of World Service through five clinics and other facilities for the health, welfare and education of the refugees.

His comment was made on the occasion of the visit of a group of representatives of voluntary agencies from Europe whom the United Nations Relief and Works Agency for Palestine Refugees (UNRWA) was taking on a ten-day group tour of refugee installations in Syria, Jordan, Lebanon and the Gaza Strip.

The visitors, who included Princess Karoline of Liechtenstein and others who came from Switzerland and Great Britain, went through one of the LWF/WS clinics along with other service facilities at the Yarmouk camp in suburban Midan, where some 30,000 refugees now live.

When the clinic was opened in 1956, it was the only medical installation in the whole vast camp. Since then, it has had about 200,000 patient visits, although a larger UNRWA clinic now also serves the camp.

Dr. Jabi voiced further appreciation for the federation's substantial contribution of funds and staff to the PARI-sponsored nurses' training school here, where some 45 refugee girls are currently undergoing a three-year preparation for a useful career.

(MORE)

Established six years ago at LWF initiative, the school has a staff of which the director and another of the lecturere are federation-employed physicians, and it is operated with an annual LWF/WS subsidy of $2,700.

Furthermore, the Department of World Service is presently considering the granting of $100,000 for the erection and equipment of a new building for the school, for which the Syrian government would provide the land. The school will be supervised by a committee consisting of representatives of the LWF, the Syrian Ministry of Health, PARI and UNRWA.

The federation's chief medical officer in Syria, Dr. Anghélos Keusséoglou, explained that one of the school's aims is to "enable refugee girls to receive training in a purposeful vocation, helping their families and preparing themselves for the humanitarian nursing profession."

Dr. Keusséoglou, who was the first physician engaged by LWF/WS when it began its work in Syria in 1952, said the school also "helps the hospitals, both governmental and private, in the recruitment of trained nurses capable of rendering services to the community."

With respect to the clinics, he said that during the first decade of the federation's work in this country they had given 721,597 consultations and 327,557 injections in serving the 85,000 refugees in this city and its environs. Treatments at the five clinics now total more than 50,000 a year.

Dr. Keusséoglou noted that LWF/WS also operates in Syria a children's clinic and, in connection with it, a foodstuffs distribution center for underfed infants. At the latter, some 142,000 kilograms (312,400 pounds) of milk have been supplied for 77,492 babies in less than ten years.

He further reported that during a seven-year period the federation distributed 152,915 parcels of used clothing to 678,984 refugees.

The milk was supplied by the inter-church aid committee of the Danish Lutheran Church, Canadian Lutheran World Relief, and the Oxford Committee for Famine Relief of England, while the clothing came from the Danish committee and Lutheran World Relief of the United States.

Earlier, the UNRWA-guided group of Europeans also visited Augusta Victoria Hospital in Jerusalem where 10,000 refugees are treated free each year and some 35 Arab girls receive nurses' training.

The hospital is the parent institution of an LWF/WS medical program in Jordan which includes seven static clinics and three medical vans serving nearly 200,000 patients annually.

The visitors saw not only the hospital wards and the modernized facilities of the nurses' training school but also a special new laboratory in which the hospital staff is doing pioneer research on a rare type of anemia that has been found in children of this area.

They were received at the hospital by Joseph O. Thompson, LWF/WS senior representative in the Near East, Harald D. Hannes, administrator of the institution, and Dr. George Farah, director of the federation's medical work in the Near East.

Accompanying the group on its tour was the Rev. William A. Dudde of Geneva, senior editor of the LWF News Bureau.

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NEWS BUREAU
LUTHERAN WORLD FEDERATION
LUTHERISCHER WELTBUND
LUTHERSKA VÄRLDSFÖRBUNDET

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AUSTRALIAN, FRENCH MEMBERS
ADDED TO LWF EDUCATION UNIT

12 March 1964

GENEVA -- Prof. Siegfried Hebart, principal of Immanuel Theological Seminary in North Adelaide, South Australia, has been appointed to the Lutheran World Federation's Commission on Education, it was announced at a meeting of the LWF officers here on March 3-6.

Dr. Hebart, who is a lecturer in systematic theology at the seminary, is a clergyman of the United Evangelical Lutheran Church in Australia.

It was reported also that the Rev. Bertrand Meyer of Saint-Denis (Seine), France has been named to the federation's Commission on Education. Pastor Meyer, a member of the education commission of the French National Committee of the LWF, was elected to replace another French appointee, who pleaded inability to serve.

Dr. Hebart and Pastor Meyer will serve on the commission with six other members who were designated by the federation's Executive Committee last summer immediately following the Helsinki Assembly of the LWF.

(MORE)

They are:

Dr. W. Kent Gilbert of Philadelphia, executive secretary of the Board of Parish Education of the Lutheran Church in America; Director Bjarne Hareide of the Institute for Christian Education in Oslo; Dr. Karl Hauschildt of Kiel, Germany, director of the Board of Catechetical Instruction of the Lutheran Church of Schleswig-Holstein;

Also, Dr. Chitose Kishi, president of the Japan Evangelical Lutheran Church and head of its theological seminary in Tokyo; Dr. Samuel Kleeman of Radebeul, Germany, head of the theological department of the Lutheran Church of Saxony; and Dr. Anna-Liisa Sysiharju of Turenki, Finland, research secretary of the Scandinavian Committee on Education Research.

This post-Helsinki commission plans to hold its first meeting in Oslo at the beginning of June.

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LUND THEOLOGIAN APPOINTED
LWF COMMISSION CONSULTANT

12 March 1964

GENEVA -- Dr. Gustaf Wingren, professor of systematic theology at the University of Lund, Sweden, was named a consultant to the Lutheran World Federation's Commission on Theology at a meeting here of the LWF officers; this appointment is subject to the final ratification of the federation's Executive Committee which will meet late next summer.

The 53-year-old Swedish theologian, a former member of the World Council of Churches' Executive Committee, is the second consultant appointed for the present LWF Commission on Theology.

When the Executive Committee designated the new commission members last summer following the federation's Helsinki Assembly, it named as a consultant Dr. Gerhard Gloege, professor of systematic theology at the University of Bonn, Germany.

Regular members of the post-Helsinki commission are:

Chairman, Dr. Mikko Juva, professor of church history at the University of Helsinki; 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; Dr. Andar Lumbantobing, president of Nommensen University in Pematang Siantar (Sumatra), Indonesia;

Also, Dr. Károly Pröhle, dean of the Evangelical Theological Academy in Budapest; Dr. Warren A. Quanbeck, professor of systematic theology at Luther Theological Seminary in St. Paul (Minnesota), USA; Dr. Wolfgang Trillhaas, professor of systematic theology at the University of Göttingen in Germany; and Dr. Gottfried Voigt, director of the St. Paul's Preachers' Seminary in Leipzig, Germany.

The commission will hold its first meeting at Pullach, Germany, from July 29 to Aug. 3 this year.

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FINNISH DELEGATION OBSERVES
CHURCH LIFE IN SOVIET UNION

12 March 1964

GENEVA -- Impressions of the vitality of church life in the present-day Soviet Union were reported to the officers of the Lutheran World Federation by its furst vice-president, Bishop Martti Simojoki of Helsinki, at a meeting here.

Bishop Simojoki, his wife, Dean Aimo T. Nikolainen of the Helsinki University theological faculty, and Dean Samuel Lehtonen of the Espoo district made up a delegation of the Finnish Lutheran Church that completed a visit to the USSR on Feb. 27.

The two-week visit was made on invitation of Archbishop Jaan Kiivit of Tallinn, head of the Estonian Lutheran Church, and Archbishop Gustav Turs of Riga, head of the Latvian Lutheran Church.

The four-day meeting of the LWF officers, which closed on March 6, was held under the chairmanship of the president of the federation, Dr. Fredrik A. Schiotz of Minneapolis, head of the American Lutheran Church. All the officers were present.

The others are: second vice-president, Bishop Andrzej Wantula of Warsaw, head of the Polish Lutheran Church; third vice-president, Bishop Stefano R. Moshi of Moshi, head of the Tanganyikan Lutheran Church; and treasurer, Dr. Rudolf Weeber of Stuttgart, vice-chairman of the German National Committee of the LWF.

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SWEDISH TROOPS IN CONGO OFFER $26,350 FOR MISSION

28 February 1964

LEOPOLDVILLE, The Congo -- Swedish troops serving in the United Nations forces in the Congo have asked permission of their government to contribute 136,000 Swedish crowns ($26,350) to the Lutheran mission in this country.

The Swedish batallion said it wished to express in this way its appreciation for the help it has received from the mission, which is operated by the Mission Covenant Church of Sweden.

Chief use of the funds would be to strengthen the educational work of the mission, which has more than 100 primary and secondary schools. Another part of the money would go for the old cemetery where a number of pioneer Swedish missionaries are buried.

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OLD TESTAMENT LECTURER SCORES
HIT ON AMERICAN TELEVISION

28 February 1964

NEW YORK -- A German-born Lutheran theologian who lectures on the Old Testament is currently called "about the biggest star in the field of religious broadcasting" in the United States.

This is the rating given by the news weekly Time to Dr. Hagen Staack, professor of religion at Muhlenberg College in Allentown (Pennsylvania), who in February returned to the National Broadcasting Company's television network for a second three-month series of lectures.

Last year his 13-week NBC series on the book of Genesis attracted a regular Sunday audience of more than three million and drew more than 15,000 letters.

This was by far the best response to any program put on by the ecumenical National Council of Churches in TV history. The council's Broadcasting and Film Commission co-sponsors Dr. Staack's appearances along with the NBC's public affairs program department.

On the basis of last year's response, a Lutheran church paper in February predicted that when the 50-year-old Bible scholar returned to the air, "families all over the United States will change their dinner schedule so as not to interfere with (his) television program."

It added: "A Roman Catholic seminary in Chicago will call its students to classes to watch the same program. Assembled congregations in Protestant churches will sit in front of television sets, and Hindus, Moslems and Jews will follow the same program in private residences, international student centers, and fraternity houses."

According to Dr. Staack, present-day Protestantism has "largely neglected" the Old Testament. "It is time to take the book off the shelf, undust it, bring it alive and show that it is really relevant to our day," he says.

He himself helps to make it alive by accompanying his lectures with photographs, maps and reproductions of paintings and statues. He also uses a great deal of material discovered in recent years by archaeologists in the countries where Biblical history was made.

"Our research people found," he says, "that the shows where I handled actual objects of the time to which the Old Testament stories referred had the highest audience response."

At the same time, he has been credited with great skill in relating Biblical themes to modern spititual needs. He is particularly interested in showing his listeners the ecumenical value of Old Testament study.

"I want to remind people that the Old Testament was the only Bible Jesus Himself used," he says. "I want to remind them that Jews and Christians have the Old Testament in common, and that examining it for its meaning may help us understand that we are all spiritual Semites.

(MORE)

"Finally, I want to help Christians regain the heritage of the Old Testament that they have lost through inattention and lack of understanding."

Professor Staack's 1964 series presents "living personalities" of Hebrew history. He seeks to depict them not only as "the great movers in history" but also as "real human beings, with all the weaknesses and shortcomings of humans today."

"Moses was hot-headed, but God loved him and used him," he says. "Stupid Samson . . . a folk hero . . . no better than Elvis Presley . . . was found useful; so was cruel Joshua.

"Throughout Scriptures, real people are used by God--not people who have been placed on an artificially high level."

When the Lutheran Church in America--of which he is an ordained minister--first asked him to give an audition for the "Frontiers of Faith" program on which he now appears, he thought he wouldn't have a chance against a field of 20 nationally prominent contenders.

But he agreed, thinking that he would "have fun doing the audition tape"--and he won a clear choice over the others.

Born in Berlin, Hagen Staack was reared in Hamburg, where his father was a prominent businessman. During the years before and after World War II, he studied at the universities of Rostock and Hamburg, Germany; Basel and Geneva, Switzerland; Montpelier, France; and at theological seminaries in Berlin and Princeton (USA).

One of his main subjects was geology, he still teaches a geology course for Temple University in Philadelphia and his home is lined with indexed rock samples.

From the beginning of Hitler's rise to power, he opposed Nazism and refused to go along with the collaborating church leaders. He was ordained in 1939 by the Confessing Church, and that same year he was one of the first drafted into the army when Poland was invaded.

Sent to the eastern front, he was wounded five times and spent ten months in Russian and British prison camps. Back in Germany when the war ended in 1945, he became pastor of St. John's church in Hamburg and a professor of church history at the university there.

He came to the United States in 1949 and is now an American citizen. Before becoming head of Muhlenberg College's Department of Religion in 1954, he was pastor of St. Peter's Lutheran church in Allentown.

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RABBI AND JEWISH CONVERT
TO SPEAK AT LWF CONSULTATION 28 February 1964

GENEVA -- A rabbi and a convert from Judaism will be among the speakers at an international consultation on the Church and the Jewish People to be held under Lutheran World Federation auspices from April 26 to May 2, it was announced at LWF headquarters here.

They are Rabbi Arthur Gilbert of New York, a project staff consultant of the National Conference of Christians and Jews, and the Rev. William E. Wallner of Los Angeles, area secretary of the National Lutheran Council's Division of American Missions.

Some 45 persons with special interest and experience in Jewish-Christian relations have accepted invitations to attend the consultation in Løgumkloster, Denmark, according to Dr. Arne Sovik, director of the LWF Department of World Mission.

About 12 countries are expected to be represented. Chairman will be Dr. Hanns Lilje of Hannover, Presiding Bishop of the United Evangelical Lutheran Church of Germany.

Rabbi Gilbert, who is a consultant on an NCCJ project dealing with Religious Freedom and Public Affairs and a former national department director of the Anti-Defamation League of B'nai Brith, is to read a paper on "The Mission of the Jewish People in History and Modern World."

Pastor Wallner, a Czechoslovakian by birth who during a Lutheran parish ministry in Prague preached to 3,000 converts from Judaism and also rescued many Jews from Nazi persecution, will speak on "The Jew in the Church--Can a Hebrew Christian Remain a Jew?"

Other scheduled lecturers and their subjects are:

Dr. Johannes Aagaard, lecturer in mission science at the University of Aarhus, Denmark, "The Church and the Jews in Eschatology;"

Prof. K.H. Rengstorf of the University of Münster, chairman of the Central Union of German Missions to the Jews, "The Place of the Jew in the Theology of the Christian Mission;"

The Rev. Risto Santala, Finnish Mission Society field director in Israel, "The State of Israel--A Christian Appraisal;"

The Rev. Harold T. Floreen, professor of Old Testament, Lutheran Faculty of Theology, Saskatoon (Saskatchewan), Canada, "The Church's Approach to the Jew in the Jewish Community and through the Christian Parish;"

The Rev. Anker Gjerding of Geneva, secretary of the World Council of Churches' Committee on the Church and the Jewish People, "The Presence of the Church in the State of Israel;"

Dr. Rudolf Pfisterer, senior pastor of the Evangelical parish of Schwäbisch-Hall (Württemberg), Germany, "The Jew in the Preaching and Teaching of the Church;"

Dr. Hellmut Gollwitzer, professor of theology at the Free University of Berlin, "The Christian-Jewish Dialogue."

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SECOND PART PUBLISHED
OF NEW LUTHERAN DIRECTORY

28 February 1964

GENEVA -- With the publication here of Part 2 of the Lutheran Directory, the first edition of a new Lutheran World Federation reference work was available in complete form for the first time.

In editorial preparation for more than two years, the two-part work, totaling 300 pages, brings together more historical, statistical and other factual information about the Lutheran Churches of the world and the LWF than has appeared in any previous publication.

The second part, just out, presents material about the federation itself: its historical background, constitution, organizational structure, member Churches, national committees, units of function and service, and LWF-related publications.

Part 2 also contains a major feature that distinguishes the Lutheran Directory from previous reference works edited by the federation: a 14-page detailed subject index covering both parts of the book.

The first part, giving data about the Lutheran churches throughout the world, appeared last summer during the Fourth Assembly of the LWF in Helsinki.

The Lutheran Directory has been edited in English and German versions by the LWF News Bureau here, and published by the Lutherisches Verlagshaus in Berlin.

Although general distribution is in the hands of the publisher, the News Bureau is providing copies for church offices at a special price of $1.40 a set or 80 (U.S.) cents for either part separately.

With publication of the new, larger work, the 100-page "Directory of the Lutheran World Federation," which used to be distributed free every year, is no longer being issued, since all its contents have been incorporated into the larger book.

However, in appreciation for the cooperation shown in supplying information requested for the new Lutheran Directory, one set (in either English or German) is being given gratis to every Lutheran church body, national committee, and field mission which asks for it.

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RUSSIAN THEOLOG AL ACADEMY
MAKES FRY HONORARY MEMBER

28 February 1964

MOSCOW -- Dr. Franklin Clark Fry of New York, president of the Lutheran Church in America and chairman of the Executive Committee of the World Council of Churches, was made honorary member of the Russian Orthodox Theological Academy here.

Dr. W.A. Visser 't Hooft, general secretary of the World Council, received a similar title in a ceremony which both WCC leaders attended following a meeting of the Executive Committee in Odessa ending Feb. 14.

Some participants in the Odessa meeting--mostly staff--visited churches in different parts of the USSR after its conclusion. One group visited the Estonian Evangelical Lutheran Church, being warmly received at Tallinn by Archbishop Jaan Kiivit, head of the Church.

DR. SCHIOTZ RECOMMENDS USE
OF LWF BOOKLET ON PRAYER

28 February 1964

MINNEAPOLIS -- The president of the Lutheran World Federation has urged the congregations of the Church he heads to make special use of the federation's 1963 publication on prayer during the present year.

"Of the many documents that were produced for the Helsinki Assembly, it is likely that this one will endure," Dr. Fredrik A. Schiotz, president of the American Lutheran Church, wrote in the Church's fortnightly The Lutheran Standard.

His reference was to Assembly Document No. 9, the 48-page study of "Prayer in the Life of the Congregation," prepared for the LWF Commission on Theology by Dr. K. F. Müller, director of the Church Music School of the Lutheran Church of Hannover.

"The federation's booklet on prayer will help the uninitiated in the practice of prayer," Dr. Schiotz said. "And it will give new delight for those to whom prayer is a living reality."

He told Standard readers that "the new year that lies before us as individuals and as congregations can remain a new year throughout the months of 1964 as we respond to Jesus' exhortation, 'Men ought always to pray.'"

The U.S. churchman recalled that the federation's 1957 Assembly in Minneapolis asked the theological commission to give thought and attention to "the worship life of the Church." The commission agreed that the spiritual life of the congregation and individual finds its expression and renewal in prayer.

"It was therefore inevitable," he said, "that the commission's report should be set forth in a booklet such as the one on Prayer in the Life of the Congregation."

The study notes that contemporary man, living in a different era from that of his fathers, thinks in different categories, speaks a different language, and thus often finds himself as if in a different country when it comes to prayer.

Referring to a sense of futility that often goes with attempts at prayer, it comments that "the heart of the difficulty is indifference toward, and separation from, God. . . . The inability to pray is always an expression of our unredeemed humanity."

With respect to "practice in praying," it advises that "we can learn prayer best from the Bible. No prayers are as clear, unequivocal, profound and simple as those of Jesus."

The document, in English, German and Swedish versions, may be obtained from Lutheran World Federation headquarters in Geneva, Switzerland, at 56 (U.S.) cents a copy.

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SWEDES TO GIVE $2 MILLION
FOR WORK ABROAD THIS YEAR

28 February 1964

STOCKHOLM -- Swedish Lutherans, through their new united agency for inter-church aid, refugee service and other foreign help programs, will give during the present fiscal year 9,786,410 crowns (nearly $1.9 million) for projects approved by the Lutheran World Federation.

In addition, about a million crowns (some $194,000) will be contributed to undertakings backed by the Division of Inter-Church Aid, Refugee and World Service of the World Council of Churches, according to figures released at agency headquarters here.

Of the nearly 9.8 million crowns for programs related to the LWF, 4,857,242 crowns (over $941,000) are to go for the work of the Department of World Service in 13 countries.

Another 2 million crowns ($387,600) has been granted toward the construction of the Kilimanjaro Christian Medical Centre which Lutherans are spearheading in Tanganyika and for which the LWF is seeking support through its Community Development Service.

Eight other CDS projects in India, Ethiopia, Peru, Tanganyika and Brazil are to receive a total of 2,075,000 crowns ($400,000). The CDS is a joint liaison and validation service of the LWF Commissions on World Mission and World Service.

Funds will be given also for the federation's work in Latin America, the field program of the Department of World Mission, LWF participation in ecumenical services to refugees in Algeria, the Lutheran Foundation for Inter-Confessional Research, the Department of Theology, and the central services of the Federation.

Known as Lutherhjälpen, the new agency was formed late last year through the merger of a former organization of the same name which channeled Swedish support for LWF programs, and one called Svenska Kyrkohjälpen which played a similar role with respect to the work of the WCC.

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TANGANYIKAN SYNOD TO INSTALL
FINNISH PASTOR AS PRESIDENT

28 February 1964

NJOMBE, Tanganyika -- The Rev. Henrik Smedjebacka, a 38-year-old Finnish missionary, will be installed here on March 22 as president of the Southern Tanganyika synod of the new united Evangelical Lutheran Church in Tanganyika.

It will be the second induction this year of a new president for one of the Church's regional synods. On Jan. 19, the Rev. Thomas Musa was installed at Singida as president of the Central Tanganyika synod. He succeeded another African, the Rev. Manase Yona.

Pastor Smedjebacka's predecessor was a Swedish missionary, the Rev. John Nilsson. His election took place in the latter part of 1963, but acceptance of it was delayed pending a decision by the board of the Lutheran Theological College in Makumira to release him from his position on its teaching staff.

Meanwhile, an African pastor, the Rev. L. Vuhahula, has been acting president of the Synod of Southern Tanganyika.

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HUNGARIAN "PEOPLE'S FRONT"
HONORS MEMORY OF PASTOR

28 February 1964

BUDAPEST -- A district committee of the Hungarian Patriotic People's Front has held public ceremonies in memory of a Lutheran pastor who was a hero in the 1848 struggle for national independence, the Hungarian Church Press service reported here.

Commemorating the centennial of the death of the Rev. János Melczer was the committee of Budapest's 18th district, whose present representative in the national parliament is Bishop Lajos Vetö, head of the Hungarian Evangelical (Lutheran) Church.

Besides a memorial meeting which Bishop Vetö attended, the committee arranged a wreath-laying on a tablet commemorating Pastor Melczer's patriotic activity. The tablet is on a wall of the Rákoskeresztur Lutheran church, which he served from 1832 to his death in 1864.

After losing both his sons in the 1848 reign of violence, János Melczer himself was sentenced to death for his patriotic statements and writings. His sentence was later reduced to six years' imprisonment, then a royal amnesty opened the gates of his fortress prison, and finally in 1856 he was permitted to return to his Rákoskeresztur charge.

The imprisonment permanently broke his health but was used by him to learn Italian, French and English. He produced numerous literary manuscripts, of which nine were published.

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PLANS TO RAZE LEIPZIG
CHURCH AROUSE PROTESTS

28 February 1964

HANNOVER -- Plans of Soviet Zone authorities to tear down the historic University church in Leipzig have stirred up numerous protests in both parts of Germany.

In the (West) German Federal Republic, strong objections were expressed in February at synod meetings of the Lutheran territorial Churches of Hannover and Hamburg.

Considered a gem of medieval architecture, the 14th century Gothic edifice was dedicated to Protestant worship by Martin Luther himself. Since 1955 it has been used for both Evangelical and Roman Catholic services.

It stands next to the Augusteum, former main building of the University of Leipzig which was burnt out during World War II. State plans for remodeling the Old Augustus Platz--now Karl Marx Platz--on which both buildings front, call for their elimination.

According to these plans, the Augusteum shell would be dynamited. This would result in a weakening of the walls of the University church, justifying its closure as unsafe, and its eventual destruction. Communist party officials argue that the city has enough other churches.

However, initiation of the demolition operation has been postponed following a wave of protests, not only from West Germany, but also from Leipzig townspeople as well as artists and art historians throughout the Soviet Zone.

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ONE-YEAR MEMBERSHIP RISE
OF 9% MARKED IN NEW GUINEA

28 February 1964

WAU, New Guinea -- The Evangelical Lutheran Church of New Guinea experienced a nine per cent net increase in baptized membership during the year 1963, it was reported at an annual meeting here of the associated Lutheran Mission New Guinea.

The Rev. Ron Fiegert, statistician, said the new membership total was 292,949, an increase of 24,342 over the figure computed at the end of 1962. He said 23,292 adult and infant baptisms were performed during the 12-month period.

He said the Church's indigenous evangelists, teachers, pastors, medical assistants and other workers totaled 2,614, and that 1,659 mission stations were staffed by only New Guineans.

The report was given at LMNG's 18th annual field conference, an 11-day meeting attended by more than 200 missionaries of several nationalities, mainly Americans, Germans and Australians.

The world's largest single Lutheran mission, LMNG is a joint endeavor of the mission boards of the American Lutheran Church and the United Evangelical Lutheran Church in Australia, along with the Neuendettelsau, Rhenish and Leipzig mission societies of Germany.

A major topic of discussion at the field conference was the "cargo cult" movement which, reports showed, has widely infiltrated the thought and culture of the New Guinean people, constituting a serious threat to the integrity of the faith of Christians.

In two of the prepared addresses it was noted that evangelism has failed to counteract the spread of this cult partly because the people have often misunderstood the Christian message as it was preached to them by missionaries who had not known how to make it applicable in the New Guinean cultural setting.

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NATIONALS NOW HEAD ALL 10
INDIAN LUTHERAN CHURCHES

28 February 1964

COPENHAGEN -- The last of India's Lutheran Churches to be headed by a missionary, the 1600-member East Jeypore Church in Orissa state, has elected a national as president, it was announced here by the Danish Missionary Society.

It said the Rev. Joseph Drakshyalotha, a Jeypore pastor of some years' experience, has been named to succeed the Rev. I. Tousgaard, a staff member of the associated DMS mission who is due back in Denmark on furlough in April.

The first Indian Lutheran church head was elected by the Gossner Church as far back as 1919, and the second by the Andhra Church, in 1944. Since then, the other Indian Lutheran Churches have followed suit, with the smallest--the East Jeypore Church--completing the list of ten.

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LUTHERANS IN VENEZUELA URGED
TO SERVE COMMUNITY MORE

28 February 1964

CARACAS, Venezuela -- The mother church of Lutheranism in Venezuela was called by its president "the wealthiest Lutheran congregation in Latin America" and rebuked for devoting only two percent of its budget to community services and other benevolent causes.

A call to "carry out our responsibility and our Christian mission in this country" was sounded at the annual meeting in February of Resurrection Lutheran church here by the Rev. Alfreds Gulbis, chairman of its executive board.

Pastor Gulbis noted, for example, that another of the congregation's four pastors, the Rev. Hansruedi Peplinski, was recently named adviser of the Venezuelan Student Christian Movement and urged the 1,500 members to provide financial support for his work in the university community.

He particularly stressed the necessity of using the congregation's talents and and resources to carry on Christian social and religious work among the needy families of the city and its outskirts.

Pastor Gulbis acknowledged that, in its internal life, the 11-year-old congregation "could be an example for many Christians in the world." Referring to its multi-national composition and its use of seven languages in its worship services, he said Resurrection was organized on the basis of a faith that "transcends nationalities and languages."

"In recent years we have built one of the most beautiful Lutheran centers in the world," he said, but added that the congregation must now enter a new phase of its life.

Otherwise, he warned, it will share in the commonly prevalent type of Latin American church life which, "after centuries of labor," was characterized by "stone walls of cathedrals in the midst of the spiritual and material misery of human beings."

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LUTHERANS IN SOUTHERN BRAZIL
TO EXPAND PASTORAL CARE

28 February 1964

RIO GRANDE, Brazil -- Efforts have been begun to provide a more adequate ministry to Lutherans of German origin in the southern part of the state of Rio Grande do Sul, who are said to number over 500,000.

With sizable help from three German agencies concerned with the spiritual care of Germans who have emigrated and other Lutherans in diaspora situations, the Evangelical Church in Rio Grande do Sul hopes to establish 12 new pastorates in this area within five years.

This Church, which is larger than the combination of the other two constituent synods of the Evangelical Church of Lutheran Confession in Brazil, is already in touch with more than 300,000 Lutherans.

The assisting German agencies are the Gustavus Adolphus Society, the Martin Luther Association and the Adolf Wischmann Fund, which is named for its founder, the head of the foreign office of the Evangelical Church in Germany.

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NEWS BUREAU

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TWO LARGEST MISSION AGENCIES IN SWEDEN ARE NON-LUTHERAN

17 February 1964

STOCKHOLM -- From the standpoint of the number of missionaries on their roster, three of Sweden's five largest mission societies, including the two that head the list, are non-Lutheran, according to new annual statistics of the Swedish Missionary Council.

The Council's figures showed the Pentecostals first with 482 missionaries, followed by the Mission Covenant Church with 213, the Church of Sweden Mission with 191, Örebro Missionary Association 149, and the Evangelical National Mission Society (Fosterlandstiftelsen), 122. Only the CSM and Fosterland are Lutheran societies.

Covered by the council statistics were 18 Swedish agencies reporting a total of 1,521 missionaries stationed in 31 countries. Together they were reported to have spent 26.4 million crowns ($5,115,000) during 1962, the year on which the new figures were based.

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The following story is for publication on Thursday, February 20, 1964, or thereafter. Please avoid premature release.

NON-ROMAN CHURCHES ALSO SEEN
IN NEED OF ECUMENICAL COUNCILS

GENEVA -- To fulfill their calling for the renewal and unity of the Church, the World Council of Churches and confessional bodies like the Lutheran World Federation need to have a modernized version of the authoritative ecumenical councils of early Christianity.

This was asserted here by a prominent Lutheran ecumenical theologian in critically comparing three major Christian gatherings he attended last year: Roman Catholicism's Second Vatican Council, the WCC-sponsored World Conference on Faith and Order at Montreal, and the federation's Helsinki Assembly.

Dr. George A. Lindbeck research professor of the new Lutheran Foundation for Inter-Confessional Research, voiced a firm conclusion on this point in the current number of the LWF quarterly Lutheran World, published here today (Feb. 20).

His article "Impressions from Helsinki, Rome and Montreal," was part of an issue given over to reports and commentaries on last summer's Helsinki Assembly, the Montreal Conference, and the 1963 Anglican Congress at Toronto, Canada.

After being an LWF delegate observer at Rome and observing at first hand certain significant shortcomings and failures of the Montreal and Helsinki meetings, he said, he saw "no alternative" to this:

"We Lutherans and other non-Roman Christians should develop conciliar procedures of our own," different from the historically evolved Roman version of the ancient general church councils, but nevertheless "actualized"--structured to "fit the modern situation."

Professor Lindbeck, who is on leave from a chair of historical theology at Yale University in the United States, acknowledged that "Roman Catholics can no doubt also learn a great deal from us about the conduct of assemblies of the Church." But his Lutheran World article, he explained, was aimed at"self-examination, not the instruction of others."

He also made clear that he was not advocating simply that the LWF and WCC should "sponsor meetings which last for month after month, session after session. That by itself would be futile."

The only thing that justifies such an expenditure of time and money, he said, is "the importance of the gathering, the weightiness and decisiveness of the issues which it must settle."

He noted that the Vatican Council "may well prove to be the turning point in 400 years of Roman Catholic history," while the other two meetings "were, comparatively speaking, rather routine gatherings."

Future historians, in Dr. Lindbeck's judgment, "will probably regard (the Helsinki and Montreal meetings) as less important than earlier or -- we may hope -- later Lutheran assemblies and Faith and Order conferences."

(MORE)

On the other hand, he declared that LWF and WCC meetings like these lacked both the authority and the time to produce the far-reaching kind of theological and ecclesiastical achievements that have been a historic characteristic of the ancient and modern ecumenical councils.

The Vatican Council, he said, "was in some respects very poorly organized. Montreal, in comparison, was moderately well run, while the planning and management of the Helsinki Assembly was in some respects almost unbelievably competent.

"Yet, theologically speaking, it was the Vatican Council which produced important results, while those of Montreal are disappointing, although probably worthwhile, and Helsinki's are largely a failure.

"The explanation is to be found in the time factor. Properly theological issues were discussed for two months at the first session in Rome, for two weeks at Montreal, and for the equivalent of perhaps three days at Helsinki."

However, "it is the question of authority which is basic to the problem of councils," Dr. Lindbeck stated. "A worldwide confessional gathering cannot claim to be a general council, nor can an inter-confessional meeting pretend to be a true successor of the ecumenical councils, unless it has authority."

He pointed out that a Roman Catholic council "can, with the agreement of the Pope, legislate for half of Christendom, while gatherings of the LWF and the WCC have no legislative powers whatsoever. They can at most recommend, and even this they must do with caution.

"As a consequence of the importance which springs from this authority, the (Vatican) Council mobilizes a far greater proportion of the theological and ecclesiastical leadership of its constituency than do the other two meetings."

At the Helsinki Assembly, "large and influential groups of theologians were not represented," while "at Montreal, the participation of both Lutherans and non-Lutherans was disappointing. Many of the leaders of the member bodies of the World Council of Churches were obviously not much interested."

Dr. Lindbeck said that Roman Catholics, lacking practice in democratic procedure, "have much to learn . . . about Christian freedom and equality in church gatherings." Nevertheless, their councils--unlike the Montreal and Helsinki meetings--have one essential requisite for democratic discussion and arrival at a common mind: "a great deal of time."

"To be sure, length of time does not ensure the success of a council, but without this it cannot be a council at all," he stressed. "In other words, without ample time it cannot become a genuinely deliberative body which makes up its own mind and thinks and acts independently; it cannot be 'democratic.'"

According to Dr. Lindbeck, "in terms of its formal procedures, the Second Vatican Council was the least democratic of these three meetings, while the LWF Assembly was the most, but in terms of substance, the situation was reversed.

"It could not be otherwise. At Helsinki, a group of hundreds of delegates from all over the world, most of them meeting together for the first time in an assembly which gathers for two weeks every five or six years, was expected to deal 'democratically' with problems whose number and complexity are comparable to those which occupy national parliaments for the greater part of each year."

(MORE)

2.2 MILLION SWEDES SUPPORT
UNCHANGED RELIGIOUS EDUCATION

17 February 1964

STOCKHOLM -- Faced with a protest petition bearing over 2.2 million signatures, the Swedish government and parliament are considering whether to adopt a proposed change respecting the teaching of religion in the higher secondary schools.

At stake is an official commission's recommendation that, in a new syllabus for the Swedish gymnasia, the imparting of "religious knowledge" be alloted only half as much time as now. The alloted hours, moreover, would be mainly concentrated in a general course in the final year, with no religion at all taught in some parts of the three-year program.

The commission's proposed syllabus, which would drastically alter the aims and character of Swedish education at that level, is to come before the Riksdag for action before the end of this year. Several Swedish lawmakers have said that it could hardly ignore the strength with which public opinion has been expressed.

In a country of seven million inhabitants, the collection of 2,226,333 signatures was an impressive success for the widely representative Christian movement that was organized to arouse popular support for retention of the present provisions for religious instruction in the gymnasia.

The movement had hoped to obtain 1.5 million signers for its petition, which is addressed to Dr. Ragnar Edenman, Minister for Education and Church Affairs in the Swedish cabinet.

The unexpectedly large volume of support for its position may be partly attributed to the fact that several prominent newspapers also sharply criticized the advocated change concerning religious instruction. However, other sectors of the press and some radio programs showed their opposition to the signature campaign.

On the other hand, the subscribers included numerous outspoken atheists, among them persons prominent in cultural affairs. They apparently agreed with the drafters of the petition who stated:

"We find that the proposal in the report on the gymnasia seriously weakens higher education in Sweden as regards knowledge of the foundations of Western culture. A good, objective knowledge of religion is necessary for insight into a whole range of social, cultural and personal problems in our society."

The report of the commission study was made public last autumn. Christian groups reacted promptly and, at a meeting in Sigtuna, their representatives laid plans to stir up a nationwide expression against the contemplated changes. They sent canvassers into as many parishes as possible, all over Sweden.

In one community having 6,000 inhabitants over 16, the canvassers reached 3,300 and obtained 3,011 signatures. In another having 16,000 they made contact with 7,047 and 87 percent of these signed the lists.

At the same time, an independent survey made by the daily Expressen showed that 64 per cent of the present students in the gymnasia felt that the proposed new syllabus would be inadequate and preferred no change in the provision for religious instruction.

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LUTHERANS SEEN UNPREPARED
FOR ECUMENICAL DEVELOPMENTS

17 February 1964

CHARLOTTE (North Carolina), USA -- The executive director of the National Lutheran Council asserted here that "any substantial Lutheran contribution towards ecumenical goals depends in some measure upon the validity and effectiveness of the Christian mission as conducted within the Lutheran household itself."

He warned, however, that "the pace has been so slow and the results so limited" in the movement toward Lutheran unity that Lutherans as a confessional family "simply are not prepared to cope with the ecumenical developments which threaten to pass them by."

The NLC leader, Dr. Paul C. Empie, speaking to the council's 46th annual meeting here, said that "the pressure to give the goal of Christian unity a much higher priority on the time and resources of the churches is becoming virtually irresistible," but that "solutions are no simpler or easier than they have ever appeared to be."

He predicted that the ecumenical movement which "has been steadily growing in strength and significance over the past quarter of a century" will "move still more rapidly and dramatically in the years just before us."

It was the first time the NLC had met so far south and only the second time it had visited a southern state since it was organized in 1918 as the cooperative agency of American Lutheranism. The Council met in Richmond (Virginia) in 1948.

One of the highlights of the three-day meeting was a dinner on Feb. 5 at which the speaker was Dr. Kurt Schmidt-Clausen, executive secretary of the Lutheran World Federation. He discussed the program of the LWF.

A 30-minute black-and-white motion picture, "Viewpoint Helsinki," had its initial showing at the dinner. The film depicts outstanding events of the LWF's Fourth Assembly in Finland last summer and interprets the extensive activities of the federation.

The dinner was attended by 175 persons, including city and county officials, religious, civic, and business leaders, and lay members of the Lutheran churches in Charlotte.

Business sessions of the council were devoted to discussion and action on a worldwide program of cooperative activity, on current developments toward greater Lutheran unity, and on issues involving church-state relations, race relations and other matters of Christian concern.

A bank official was elected treasurer of the NLC at its meeting here. Named to the honorary post was Dr. Roy L. Reierson, senior vice-president and chief economist of Bankers Trust Company in New York.

A layman of the American Lutheran Church, Dr. Reierson is a member of the Board of Regents of St. Olaf College at Northfield (Minnesota). St. Olaf, from which he graduated in 1926 and where he then taught economics for two years, awarded him the honorary degree of doctor of laws in 1960.

(MORE)

Dr. Reierson succeeds Fred C. Eggerstedt as NLC treasurer. After 12 years in the office, Mr. Eggerstedt declined re-election because of ill health. He is a retired viee-president of the Chase Manhattan Bank and a layman of the Lutheran Church in America.

Dr. Raymond M. Olson, who presided at the sessions here, was elected to his third one-year term as president of the council. Formerly stewardship director of the ALC, he has been president of California Lutheran College at Thousand Oaks since last September.

Re-elected to his third term as vice-president was Dr. George Harkins, assistant to the president of the LCA. Cyrus Rachie of Minneapolis, a layman of the LCA, was elected to a third term as secretary.

The NLC re-elected Dr. Empie as executive director and Dr. J. Robert Busche as assistant executive director. Both were elected to four-year terms ending on March 31, 1968, or until the termination of the council, if a proposed successor agency is established before that date.

The NLC is the common agency of the 3,200,000-member Lutheran Church in America and the 2,500,000-member American Lutheran Church, both organized by four-way mergers over the past three years among the eight bodies that formerly participated in the council. Also cooperating in many of the NLC's programs is the 2,600,000-member Lutheran Church--Missouri Synod.

These three major bodies, representing more than 95 per cent of the 8.6 million Lutherans in the U.S., are now engaged in negotiations toward the possible formation of a new cooperaitve agency for common theological study and Christian service.

In anticipation of the termination of its nearly five decades of service to be replaced--possibly on Jan. 1, 1967--by the "Lutheran Council in the United States of America," the NLC adopted here several resolutions related to phases of its operations that will not be incorporated into the framework of the new agency.

Immediate attention is being given to problems connected with the separation of the NLC's regular program from its functions as the U.S. National Committee for the LWF. On this matter, the Executive Committee was instructed to undertake the detailed studies and actions needed to facilitate the disengagement and report back to next year's meeting.

This aspect of the council's work is now handled by its Division of LWF Affairs. It will not be a part of the new agency because the Missouri Synod is not a member of the federation.

The NLC also received a report on doctrinal discussions that are being carried on by its participating bodies and the Missouri Synod with the members of the North American Area of the World Reformed Alliamce.

It was reported here that the NLC's annual financial appeal, known as Lutheran World Action, raised more than $4 million in 1963. This brought to $74 million the amount contributed since 1940 for its worldwide program of spiritual and material aid.

(MORE)

But "they did not have enough days and weeks at their disposal to form an informed independent opinion about the subjects on which they voted."

Because of the lack of time, he said, "controversy at Montreal and Helsinki was cut short long before the delegates were sure of the real nature of the concerns of their opponents, of the character of the issues, or of whether they really disagreed.

"There was little chance, especially at Helsinki, for the enlargement of theological vision, the attainment of new insight, or for change of mind."

Moreover, "there was insufficient time in the theological discussions at Helsinki for the manifestation of the concern, so strongly expressed at the Roman Council, that, insofar as loyalty to the truth allows, confessional positions be stated in the way which is most intelligible to separated Christians.

"It sometimes seemed that the Lutherans at Helsinki did not even have time to be 'ecumenical' to each other. They gave the impression of needing to learn from both the World Council and the Roman Catholics about the way to formulate statements to be adopted by representatives of different theological tendencies."

(End of story for release on Thursday, Feb. 20, 1964)

GERMAN CHURCHMEN URGE CHANGE
IN CATHOLIC MARRIAGE RULES 17 February 1964

BERLIN -- "Urgent hope" that the Roman Catholic Church will change its rules respecting mixed marriages was expressed by the Bishops' Conference of the United Evangelical Lutheran Church of Germany at a meeting here.

The German Lutheran bishops said that the Protestant partner in a mixed marriage should not be "subject to Catholic Church legislation," and that the education of children resulting from a marriage between a Catholic and a non-Catholic should be left to the "free decision" of the parents.

This was a reference to the Roman Church's requirement that children in a mixed marriage must be reared as Catholics.

The bishops stressed that the mixed marriage question was an "especially suited field" for Protestants and Catholics "to witness to their readiness for penitence and mutual forgiveness."

They said that a mixed marriage places heavy demands on both partners and presents the churches with a special task of spiritual care.

The Lutheran leaders called it "inadmissible that for reasons of church pedagogy, mixed marriages solemnized in non-Roman Catholic churches should be declared null and void by the Roman Catholic Church." They warned that such a policy "merely paves the way for increasing secularism."

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The Rev. Rollin G. Shaffer, assistant director of LWA, said the 1964 campaign closed with total receipts of $4,380,402. This was $176,647 more than was raised in 1962 but fell $69,598, or 1.6 per cent, short of the appeal's $4,450,000 goal. The 1964 goal of Lutheran World Action was set here at $4,392,530.

Included in the NLC's domestic areas of concern are social welfare, student work on college and university campuses, public relations, research and statistics, radio and television, American missions, service to military personnel and hospitalized veterans, and immigration services.

Overseas projects, many of them channeled through the LWF, include refugee resettlement, support of world missions, inter-church aid, material relief, church workers exchange, and theological cooperation in all parts of the world.

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JOHN ABERLY, EX-MISSIONARY,
SEMINARY HEAD, DIES AT 96 17 February 1964

GETTYSBURG (Pennsylvania), USA -- Dr. John Aberly, who headed the Lutheran Theological Seminary here for 14 years after an outstanding missionary career of 33 years in India, died here at the age of 96.

A graduate of Gettysburg College in 1888, he studied for a year at the seminary and then went to India before completing his theological training because of the great demand for missionaries at that time. He was ordained to the ministry at Guntur, South India, in 1891.

Returning to the United States in 1923, Dr. Aberly became professor of missions at the Chicago Lutheran Theological Seminary, then came to the seminary here as president in 1926. He remained in residence in Gettysburg following his retirement in 1940.

During his 33 years in India, he made a significant contribution to Telugu-language Christian literature by producing a Bible dictionary, commentaries on several books of the Bible, and a life of Christ.

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INDEPENDENT THEOLOGICAL FACULTY
IN NORWAY NOW HAS 333 STUDENTS 17 February 1964

OSLO -- During its just- completed winter term, the Independent (Lutheran) Theological Faculty here had an enrolment of 349--the highest in its history.

For its spring term, it has 333, since 16 students took their final theological examinations at the end of the winter term.

With such high enrolments, the facilities of the school are taxed to the limit, and some of the lectures have to be given in the auditorium.

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NLC URGES GREATER EFFORTS
TO ASSURE RACIAL EQUALITY

17 February 1964

CHARLOTTE (North Carolina), USA -- The National Lutheran Council reinforced here its stand in behalf of justice and equality in civil rights and other areas of human relations.

In the final hours of its 46th annual meeting, Feb. 4-6, the council adopted a resolution asserting that "Christian people should be in the forefront of efforts to assure full benefits of citizenship to all."

The resolution reaffirmed and expanded a six-year-old statement by the NLC which stressed that the exclusion of any person from church worship or membership "on the basis of color, culture, class, or caste is to sin against God and man."

The council praised the many congregations and church-related institutions and agencies that "have sought sincerely and often successfully to serve people regardless of race or color."

But it noted that "not all Christians have been quick to offer the blessings of the Gospel and of Christian fellowship to all persons."

It pointed to "the increasing uneasiness of conscience on the part of the American people over the slow rate of progress toward the establishment of full justice" for minority groups.

It also confessed "our guilt" in failing to show Christian love and concern for all and "our reluctance" to identify with those of other racial, cultural or national backgrounds "in their struggles to achieve by peaceful means their rightful place in our society."

In other sections of the resolution, the council:

--Offered its "strongest encouragement to those in all parts of our land who are working courageously and in a spirit of understanding and reconciliation to assure justice and equality before the law for all persons, and who are seeking to expand opportunities for all disadvantaged groups and individuals in our nation."

--Urged Christians, particularly Lutherans, to "examine honestly and continually their own attitudes and practices toward persons of other racial, cultural and nationality groups," and then "ask forgiveness for their failures in offering Christian love, friendliness, understanding and help."

--Called upon Christians as citizens to support legislative efforts to eliminate racial segregation and other discriminatory practices in the nation, and in their personal lives and through their churches to "foster an ever-increasing spirit of mutual understanding and of true brotherhood among the many groups which enrich the life and culture of our land."

The NLC action here came three days after the Executive Council of the Lutheran Church in America, a member body of the council, declined to accept a series of resolutions adopted by one of its congregations in South Carolina concerning the Church's position on race relations.

(MORE)

The LCA Executive Council voted unanimously to reaffirm its own Statement on Human Relations adopted last June and said it would not pass on to three boards and commissions of the Church, as requested, the resolutions voted by St. Andrews Lutheran church of Charleston (S.C.).

In a letter to the LCA, the Rev. Charles S. Wessinger, the pastor, and Julian K. Johns, lay president of the Charleston congregation, said the series of resolutions had been approved unanimously by the members of the congregation at their annual meeting on Jan. 12.

"We firmly believe that the weapons for the warfare of the Church," the letter said, "should always be the Word and the Sacraments and the loving service of Christian believers and we question the use by the Church of all other weapons."

The first resolution registered the concern of the congregation "for the proclamation of the Gospel to all sorts and conditions of men and its reliance upon the Word and Sacraments, along with the dedicated service of those called into the Christian fellowship, to further the purposes of God."

A second resolution "cautioned" the LCA Executive Council "that at a time when unity in the Church is needed, efforts to force compliance with racial programs or with organizational structures by legislative measures or in legalistic fashion will serve only to cause resentment, discontent and disunity among our churches and our people."

The congregation called upon "the Executive Council of the Church, the Board of Social Ministry, the Board of Parish Education and the Commission on Church Papers to reconsider statements made and publications or articles authorized by them in recent months which by their nature and timing compromise the Church as an effective instrument of God's grace and seem to imply that it is man's agent for accomplishing chosen purposes."

In reply, the Executive Council said that it "does not accept the first and second numbered resolutions as a true characterization of either its attitude or its actions."

In a resolution adopted last June, it had declared its conviction "that any segregation or discrimination on the basis of race in the congregations, agencies and institutions of the Church is a violation of God's will."

It also requested Dr. Franklin Clark Fry, president of the Church, "to send to all the ministers of the LCA and their congregations, a pastoral letter expressing the conviction and concern of the Church on the fundamental moral issues of love and justice in race relations."

In mid-July, Dr. Fry wrote the 6,842 LCA pastors that "the time has come to act" in wiping out racial discrimination.

The doors of all LCA churches and church-related institutions "must be open to all--without any discrimination because of the color of a man's skin," President Fry wrote in his pastoral letter.

"What it means for the congregation of which you are a pastor or the institution in which you carry on your ministry is plain," Fry wrote. "Everyone who is otherwise eligible by faith or scholastic attainments or need, should be welcomed to full membership or enrollment as a student or admission as a patient or guest on an equal basis with the people of the majority race."

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STUDY COMPULSORY WORSHIP
AT U.S. MILITARY ACADEMIES

17 February 1964

CHARLOTTE (North Carolina), USA -- Interest in compulsory chapel attendance at the three U.S. military academies was emphasized by the National Lutheran Council at its 46th annual meeting here.

Councillors instructed the NLC's Division of Service to Military Personnel, in consultation with representatives of the Lutheran Church--Missouri Synod, to continue a study of chapel attendance at West Point, Annapolis and Colorado Springs.

They asked that a report be made to next year's NLC meeting which could be used as the basis for a possible statement of policy on the controversial issue.

The council indicated its approval of the study approach just after it deferred action on a resolution that would have authorized efforts to bring about changes in the policy of "required attendance at religious services at the army, navy and air force academies."

The postponed resolution charged that such a policy "runs counter to the guarantee of freedom of religious exercise in the First Amendment of the Constitution of the United States."

Debate that followed introduction of the resolution disclosed a strong difference of opinion among the councillors on both wording and content and a reluctance to adopt a formal statement on the issue.

The NLC has never taken an official position on the mandatory requirement of chapel attendance at the service academies, but Lutheran church bodies and agencies representing them have registered objections to the practice.

The Rev. E.O. Midboe of Washington, executive secretary of the NLC military personnel division, told the councillors that from the time the service academies were established, cadets and midshipmen have been required to attend religious services.

At an earlier session of the council, mandatory chapel attendance at the service academies was defended in an address by the chief of Navy chaplains, Rear Admiral J. Floyd Dreith.

Admiral Dreith, a clergyman of the Missouri Synod, upheld the policy as a good thing and said that in his experience he had seen men who hadn't been exposed to religious training become Christians after a period of compulsory chapel attendance.

"A deep religious conviction is not only an asset but a necessity to the military fighting man and the Navy knows it," he added. Following Admiral Dreith's talk, the councillors instructed the resolutions committee to draft the statement on the issue that was later tabled.

In another action on military affairs, the NLC expressed gratification to the General Commission on Chaplains and Armed Forces Personnel for undertaking a study of the military chaplaincy that was urged by Pastor Midboe a year ago. The General Commission is an agency representing 36 Protestant Churches, none of which are Lutheran. However, Lutherans are involved in the study as consultants.

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S. AFRICA INSISTS BLACKS
MUST LEAVE MISSION FARMS

17 February 1964

STAVANGER, Norway -- Strong protests from the Christian missions that operate farms in South Africa have failed to persuade the government of that country to change its decision to evict their black tenants as part of its apartheid policy, it was reported at Norwegian Missionary Society headquarters here.

Despite prolonged resistance by NMS leaders in South Africa, the public authorities there are proceeding with arrangements to remove forcibly 1,100 Zulus from the society's large farm at Inhlazatshe, a NMS news release stated.

It said state tax officials have visited the farm to assess the value of the Africans' possessions with a view to their indemnification upon relocation on a government-assigned "native reserve."

Although offered some financial inducement for removal, the release explained the Zulus want to stay on the farm: "They were born there, they feel at home there, their ancestors are buried there, they have their land and their cattle there."

The farm is situated in an area which, according to apartheid plans, is to be exclusively for white people. A South African law passed in 1936 forbade more than five black persons to settle in one place in a white area except as salaried employees, but many Christian missions have refused to accept its application to their farms.

Another NMS farm at Imfule has about 1,000 tenants. The farms date back as much as 100 years, and during the intervening decades they have evolved into populous mission stations. The African residents "cultivate the land against payment of a small annual rental," according to the release.

"For this money," it said, "it has been possible to keep the fences in repair, and to erect a school and a church."

In 1957 a cautious government attempt to enforce the 1936 law on mission properties was abandoned after encountering strong oppostion, but a more determined effort was begun in 1962.

Among other Lutheran missions affected are those of the American Lutheran Church, the Church of Sweden Mission and the Berlin and Hermannsburg missions of Germany. A NMS mission leader in South Africa pointed out that "quite a lot of people are concerned, and the continued existence of numerous congregations is at stake."

The widespread mission resistance, however, seems to be unsuccessful. "The Africans have to leave," the NMS release said. "There is no pardon for them--they were born on the wrong side of the line, they are in 'white man's land'".

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NOLDE SIGNS WCC CABLE TO U.N.
CONCERNING RWANDA "TRAGEDY"

17 February 1964

GENEVA -- A Lutheran spokesman for the World Council of Churches has signed a cable to the United Nations secretary general, U Thant, expressing concern about the "tragic situation in Rwanda."

"According to available evidence," the situation "has marks of genocide," said the cable signed by Lutheran Prof. O. Frederick Nolde of New York, director of the WCC Commission of the Churches on International Affairs, and Sir Kenneth Grubb of London, commission chairman.

The cable was sent from Odessa, Russia, where they were attending a meeting of the World Council's policy-making Executive Committee, Feb. 10-14. On the committee agenda was a CCIA review of disarmament negotiations and developments in such tension spots as Cyprus, Panama, Tanganyika and Zanzibar.

Dr. Nolde went to Odessa after spending about three weeks at WCC headquarters here during which he voiced diaappointment with a draft declaration on religious intolerance published early in February by a UN sub-commission.

He said that, while appreciative of the United Nations' efforts to eliminate all forms of religious intolerance, he viewed the draft as "inadequate and disappointing." The draft, which the commission agreed upon after only four sessions, has been sent to the UN Commission on Human Rights for further consideration.

The ecumenical leader, who is a professor at the Lutheran Theological Seminary in Philadelphia (USA), also addressed a letter to the secretary general of the Council of the Organization of American States concerning the dispute between Panama and the United States, while he was here.

"Readiness to negotiate a modification of treaty provisions" will be a key factor in the solution of this dispute, he stressed in the letter, of which copies went to U Thant, U.S. Secretary of State Dean Rusk, and the Foreign Minister of Panama.

Dr. Nolde underscored the necessity of peaceful resolution of the issues "in order that civil strife and military conflict, with the ever-present danger of enlargement, may be avoided."

"Yet this is not enough," his letter said. "It is of fundamental importance in the age in which we live, where problems cannot be solved by war, that justice be served by processes of peaceful settlement and peaceful change.

"I venture to say that there is needed today--and quite clearly in Panama--a paradoxical combination of fidelity to treaty commitments and a readiness to negotiate a modification of treaty provisions."

Another action taken during Dr. Nolde's stay in Geneva was the transmission of a WCC Central Committee statement on "The Test Ban Treaty and the Next Steps" to delegation heads of the 18-nation disarmament conference here.

Adopted by the Central Committee at its August 1963 meeting, the statement was accompanied by a letter signed on behalf of the CCIA by Dr. Nolde and Dr. Elfan Rees, the commission's permanent representative in Europe.

(MORE)

The letter pointed out that the Central Committee, while welcoming the treaty "as a constructive agreement in the nuclear stalemate," had emphasized its opinion that only a first step had been taken.

"Today," the letter said, "we venture the view that the international climate is favorable to an acceleration of the pace toward general and complete disarmament."

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DR. FRY PRESIDES AS WCC
HOLDS. FIRST MEETING IN USSR 17 February 1964

ODESSA, Russia -- Dr. Franklin Clark Fry of New York, president of the Lutheran Church in America, presided here at the first meeting of any organ of the World Council of Churches ever held in the USSR.

Also attending the 14-member policy-making Executive Committee meeting, Feb. 10-14, were two other prominent Lutheran churchmen: Archbishop Gunnar Hultgren of Uppsala, Primate of the Church of Sweden, and Bishop Hanns Lilje of Hannover, Presiding Bishop of the United Evangelical Lutheran Church of Germany.

Dr. Fry, immediate past president of the Lutheran World Federation, is chairman of the World Council's Central and Executive Committees.

In this capacity, he not only presented a report to the meeting here but also expressed the participants' gratitude to the hosts at a formal dinner in Moscow on Feb. 9 at which they were welcomed by a spokesman of the Russian Orthodox Church.

Speaking for the host Church was Metropolitan Nicodim of Leningrad, head of the foreign affairs office of the Moscow Patriarchate and himself a member of the WCC Executive Committee. Other USSR member Churches of the World Council include the Estonian and Latvian Evangelical Lutheran Churches.

While in Moscow, the WCC leaders also visited Patriarch Alexei, supreme head of Russian Orthodoxy, and attended church services. A congregation of over 2,000 gathered in the church of Sts. Peter and Paul on the outskirts of the capital to hear a sermon by Dr. W.A. Visser't Hooft, World Council general secretary.

Early in its meeting here, the committee went into closed session to discuss progress being made in choosing a successor to Dr. Visser't Hooft, who plans to retire in 1965, when he will be 65.

Among matters of special interest on the agenda here was that of "developing relations with the Roman Catholic Church," including the impressions gained by the WCC delegate observers at the Second Vatican Council.

One of the observers told the Executive Committee that "we are spectators of a dramatic effort of sincere Roman Catholic ecumenists to draw their Church from its monologue into dialogue with other Churches."

Dr. Nicos Nissiotis, a layman of the Greek Orthodox Church, declared that the Roman Church's"effort to move in an ecumenical direction" and the fact that it had invited observers from other Churches to the Vatican Council indicate "a reorientation of the Roman Catholic Church."

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LUTHERAN CHURCH'S OPPORTUNITIES
TO HELP LEE OSWALD RECALLED

17 February 1964

ST. LOUIS (Missouri), USA -- During the lifetime of Lee Harvey Oswald, the alleged assassin of President Kennedy who himself was murdered, the Lutheran Church had several opportunities to influence his life and thought, according to information published in the Christian press of this country.

First presented in the periodical Christianity Today, the facts were reported as follows in The Lutheran Witness, official fortnightly of the Lutheran church--Missouri Synod published here:

"Mrs. Marguerite Oswald, mother of the accused assassin, was baptized in a Missouri Synod Lutheran church in New Orleans. Her son Lee was also baptized, though never confirmed, in the same city. . . .

"When Mrs. Oswald could no longer care for her three sons, two were accepted by a Lutheran institution. Lee, under three years, was accepted later. Two of his formative years were spent in Lutheran environment.

"After a brief second marriage Mrs. Oswald moved to New York City, where she entered 11-year-old Lee in a Lutheran elementary school. Because of a transportation problem he did not stay here long.

"Mrs. Oswald reports that she tried to see that Lee attended Sunday school and church. Evidence published thus far, however, shows that Lee was a psychopathic case from early youth. . . .

"The mother reflects some bitterness, Christianity Today notes, because she does not recall that anyone from the church ever visited her during her struggle for livelihood. Some church people for whom she worked never missed services themselves but expected her to have dinner ready when they returned.

"One more verified contact with the Lutheran Church was referred to in the article. At Lee's request Marguerite Oswald arranged to have her granddaughter baptized in a Lutheran church.

"Later Lee declined to have the baptism performed; he did not have money to contribute as he felt he was expected to do in return for this service of the church."

In editorial comment, The Lutheran Witness said: "Surely no one would say that Missouri Synod Lutherans must bear unusual responsibility for Oswald's alleged crime.

"But who save God can fix all the blame for his violent sin? Who but God knows the causes and the full range of Oswald's soul-sickness?"

The paper pointed out that "the urgent responsibility to follow up on all baptized persons, expecially in situations of family stress and emergency, must be apparent from the case of the Oswalds."

Lee's case, it further commented, "also makes thoughtful Christians resolve to be more ready to grasp opportunities which show Christian concern to the confused, despised, underprivileged, deranged people with whom Jesus Christ chooses to identify Himself."

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NORWEGIANS TO HAVE ANNUAL
COLLECTION FOR LWF RADIO

17 February 1964

GENEVA --Norwegian church agencies have decided to conduct a simultaneous collection every year for the operating expenses of Radio Voice of the Gospel in Addis Ababa, the general director of the station said here on Feb. 14.

Stopping in Geneva for consultations with Lutheran World Federation headquarters staff en route back to Ethiopia from Scandinavia, Dr. Sigurd Aske reported that the Norwegian mission societies and the LWF National Committee will cooperate in the effort.

Annually between Feb. 1 and March 15, he said, they will seek together to raise at least 140,000 crowns (about $20,000) for the 100,000-watt shortwave station, which is owned and operated by the LWF.

Radio Voice of the Gospel this year has an operating budget of almost $475,000, according to Dr. Aske, a Norwegian missionary pastor who had led the radio project since its early preparatory stage in 1958.

He also disclosed that the Addis Ababa center will begin broadcasting to Ceylon on May 1. Singhalese will thus become the 14th language in which the powerful station puts programs on the air for different target areas in Asia and Africa.

Dr. Aske said the continual increase in the number of target areas and languages is bringing the broadcasting burden of the existing staff and transmitters closer to the maximum they can carry.

The executive committee of the LWF Broadcasting Service, therefore, has authorized a study of what measures might be taken eventually to permit Radio Voice of the Gospel to continue expansion of its broadcast time.

One suggested possibility, he said, would be the initiation of broadcasting during morning hours, which would necessitate the employment of a second shift of technicians.

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DANISH GOVERNMENT HONORS
SEVENTH-DAY ADVENTIST

17 February 1964

SAN FRANSISCO -- Denmark's Royal Gold Medal award was presented here for the first time to a missionary who is not of the Danish Lutheran Church.

The Rev. Bent A. Larsen, for 34 years a Seventh-Day Adventist missionary in Peru, was given the medal by the Danish consul general here, in appreciation for his services to the Lutheran colony in Lima.

As pastor of the Adventist church there, Mr. Larsen shared a building with the Lutheran congregation. Adventist services were conducted on Saturday, Lutheran services on Sunday.

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NEWS BUREAU

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SCHMIDT-CLAUSEN VISITS U.S. FOR ADDRESSES IN 3 CITIES

6 February 1964

NEW YORK -- Dr. Kurt Schmidt-Clausen, executive secretary of the Lutheran World Federation, arrived here on Feb. 3 for a visit to the United States. He was due back at LWF headquarters in Geneva on Feb. 22.

His U.S. schedule called for an address at the 46th annual meeting of the National Lutheran Council in Charlotte (North Carolina) on Feb. 5, talks with American church leaders, and lectures at two Lutheran theological seminaries.

In his seminary lectures he was to give an interpretation of last year's Helsinki Assembly of the federation and discuss the LWF's present ecumenical situation. The seminaries are Concordia Seminary, of the Lutheran Church--Missouri Synod, in St. Louis, and Luther Theological Seminary, of the American Lutheran Church, in St. Paul (Minnesota).

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U.S. LUTHERANS CHOOSE NAME,
LOCATION FOR NEW AGENCY

6 February 1964

CHICAGO -- "Lutheran Council in the United States of America" was recommended here as the name and New York as the headquarters site of a new agency in which most American Lutherans would be represented in a joint program of theological study and Christian service.

The name and site were selected by the Inter-Lutheran Consultation, a committee composed of seven menbers each from four church bodies whose combined membership totals more than 95 percent of the 8,600,000 Lutherans in the United States.

Involved in the negotiations are the two members of the National Lutheran Council--Lutheran Church in America and American Lutheran Church--and the two members of the Lutheran Synodical Conference: Lutheran Church--Missouri Synod and Synod of Evangelical Lutheran Churches.

The consultation, in a 4-day session here, Jan. 21-24, also endorsed a proposed constitution for the new cooperative association that is being planned to succeed the 46-year-old National Lutheran Council.

In addition, the consultation processed basic material for by-laws that will spell out the specific function of the proposed agency in the areas of theological studies, education, missions, welfare, public relations, service to military personnel, and special activities.

New York was chosen as the headquarters site by unanimous vote on a motion by Dr. Fredrik A. Schoitz of Minneapolis, president of the ALC, seconded by Dr. Roland P. Wiederaenders of St. Louis, first vice-president of the Missouri Synod. No other city gained serious consideration in the brief discussion that preceded the vote.

The name suggested for the new agency will comprise the first of 14 articles in the constitution that will be submitted for adoption to the respective conventions of the participating church bodies over the next three years. Present plans call for establishment of the agency by Jan. 1, 1967.

Seventeen names were considered by the church representatives before "Lutheran Council in the United States of America" emerged as their final choice on the third ballot.

The preamble to the proposed constitution endorsed by church representatives states that the participating bodies "are of the conviction that they should and can more effectively carry on their work and further a Lutheran witness by cooperating in matters of common interest and responsibility, cooperation in which is not at variance with their doctrine and practice," and that they "therefore . . . do hereby establish and will maintain a common agency."

The constitution will be recommended for adoption to the respective conventions of the participating bodies over the next three years. It is expected that the ALC will consider the document next October, the Missouri Synod in June 1965 the SELC in October 1965, and the LCA in June 1966.

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MISSOURI SYNOD, ALC AGREE
TO DISCUSS CHURCH FELLOWSHIP 6 February 1964

CHICAGO -- Conversations aimed at the goal of formal church fellowship are being launched by the American Lutheran Church and the Lutheran Church--Missouri Synod.

A joint announcement by Dr. Fredrik A. Schiotz of Minneapolis, president of the ALC, and Dr. Oliver R. Harms of St. Louis, president of the Missouri Synod, said official committees that met here agreed to take steps toward "developing a basis for pulpit and altar fellowship" between the two church bodies.

The meeting was held on Jan. 20 by commissioners of the ALC's Committee on Relations to Lutheran Churches and the Missouri Synod's Commission on Theology and Church Relations.

According to the church leaders' announcement, an agenda committee consisting of three members from each body will meet in Chicago on March 20 to plan a program of future study and action.

The commissioners, it was stressed, "expressed their continued readiness to welcome participation of other Lutheran bodies." It is expected that at least one, the Synod of Evangelical Lutheran Churches, also known as the Slovak Church, will accept the invitation to join in the talks.

Although the Lutheran Church in America has declined overtures to participate in the doctrinal discussions, its representatives, the announcement said, saw "no reason why the two negotiating bodies should not feel free to proceed."

The LCA, with 3,200,000 members, is the largest of the Lutheran bodies in the U.S., followed by the Missouri Synod with 2,600,000 and the ALC with 2,500,000. The SELC has 20,000 members.

All four bodies are represented in the Inter-Lutheran Consultation which is planning a new cooperative association to succeed the National Lutheran Council, but the fellowship talks will be carried on independently and will not be related to these negotiations.

The structure of the proposed agency, the announcement pointed out, includes an ongoing program of theological study, but explicitly places church fellowship conversations outside the framework of the agency.

The meeting here was viewed by the participants as a continuation of efforts by the former ALC and the Missouri Synod to explore approaches to church fellowship with each other. Both bodies adopted a doctrinal statement known as the "Common Confession," with the Missouri Synod stipulating that it was not to be used as the basis for pulpit and altar fellowship.

Doctrinal discussions between the new ALC and the Missouri Synod were then proposed early in 1959 by the Joint Union Committee which negotiated the merger of the old ALC, Evangelical Lutheran Church and United Evangelical Lutheran Church.

The Missouri Synod authorized the talks at its triennial convention in June 1959 and its invitation to participate in them was accepted at the constituting convention of the new ALC in April of 1960.

(MORE)

At a meeting in February of 1962, the two bodies agreed "it would be desirable that the projected discussions should be on a tripartite basis, including the Lutheran Church in America."

A joint invitation was issued to the emerging LCA but was declined in its behalf in May of 1962 by the Joint Commission on Lutheran Unity, negotiating the merger of the United Lutheran Church in America, Augustana Lutheran Church, Soumi Synod and American Evangelical Lutheran Church.

In January of 1963, the ALC and the Missouri Synod announced that plans for fellowship talks had been temporarily suspended with the initiation of negotiations toward a possible new cooperative association of the three major Lutheran bodies.

At the same time it was stated that another meeting would be held early in 1964 "in the interests of a continued evaluation of further steps that may be necessary to implement the desire" of the ALC and the Missouri Synod "regarding church fellowship discussions."

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PROTESTANT CHURCH CARE GIVEN
AT INNSBRUCK WINTER OLYMPICS 6 February 1964

INNSBRUCK, Austria -- Competing athletes and spectators at the Ninth Winter Olympics here do not have to look very far to find a Protestant church.

Standing midway between the Olympic village and the stadium is the just-completed Evangelical Church of the Resurrection, seating 400. During the games it is staffed by an Austrian, a Swedish, an English, a Hungarian and three German pastors.

Holding a key place in the Olympic Protestant chaplaincy is the Rev. Karl Zeiss of Frankfurt, who served also at the 1952 Olympics in Helsinki and the 1960 ones in Rome. He, another German clergyman, and the pastor-in-charge of the local congregation conduct worship, hold counseling interviews, and provide other ministerial services.

Participation of the German pastors resulted from an arrangement effected by the host Church of the Augsburg Confession in Austria with the Evangelical Church in Germany (EKD).

International church cooperation lies behind not only the staffing of the Innsbruck-Pradl Olympic chapel, but also in its construction. Assisting the Austrian Church in covering its cost were EKD member Churches as well as Churches of Sweden and Switzerland.

Dedicated in mid-January, the building will be used by the newly established Evangelical congregation of East Innsbruck when the Olympics are over. Also available here during the games is a chapel-on-wheels, lent with its pastor by the Lutheran Church in Bavaria.

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LWF SENDS AUSTRALIAN COUPLE
TO INDIA FOR YOUTH WORK

6 February 1964

RANCHI (Bihar), India -- A young couple that is probably the first pair of Australian Lutheran missionaries to India has arrived here to serve in the 215,000-member Gossner Evangelical Lutheran Church.

Under appointment by the Lutheran World Federation's Department of World Mission, the Rev. and Mrs. Clemens G. Schmidt have been sent at the Gossner Church's request to engage in urban youth and welfare work in this area, which has become highly industrialized in recent years.

Since his ordination to the ministry of the United Evangelical Lutheran Church in Australia ten years ago, the 32-year-old clergyman has been caring for a mission parish in an industrial suburb of metropolitan Adelaide.

Because of post-war immigrants in the community, Pastor Schmidt served members of 14 nationalities in his Albert Park parish. Youth and family welfare work highlighted his successful ministry there. His wife, born in New Guinea of missionary parents, is a nurse.

The couple have had a strong interest in the needs of the Asian Churches especially since 1961, when they visited the Indonesian island of Sumatra, India, Burma, Thailand, Hong Kong and the Philippines before and after attending the New Delhi Assembly of the World Council of Churches.

Pastor Schmidt, former editor of Focus, the Australian Church's youth periodical, has also served as an associate editor of the UELCA fortnightly Lutheran Herald. In addition, he has held successively the posts of secretary and chairman of the board of the Lutheran Book Depot in North Adelaide.

On Jan. 5, two days before the Schmidts embarked on the "Marconi" for Bombay, a commissioning service was held for them in the Albert Park parish. The preacher was Dr. Max Lohe, predident general of the UELCA.

In his sermon, Dr. Lohe characterized the Church's sending out of the couple as "a kind of thank offering for the service which Gossner missionaries (from Germany) had rendered to the UELCA in its early history."

He recalled that in 1838 a group of workers of the Gossner Mission Society had been sent to the Moreton Bay aboriginal settlement, near Brisbane (Queensland), and that "later some of these men assumed pastorates in Lutheran congregations in Queensland, Victoria and South Asutralia."

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FRENCH CONTRIBUTE $6,120
TO FEED HONG KONG REFUGEES

6 February 1964

STRASBOURG, France -- A "Bread for the World" collection in the parishes of the Church of the Augsburg Confession in Alsace and Lorraine has yielded 30,000 francs ($6,120) for the work of the Lutheran World Federation in Hong Kong, it was announced at church headquarters here.

M. Etienne Jung, president of the Directorium, said the money is to be used for the distribution of foodstuffs to needy Chinese refugees in the colony.

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CANADIAN LUTHERAN COUNCIL
RE-ELECTS ALL OFFICERS

6 February 1964

WINNIPEG (Manitoba), Canada -- Dr. Otto A. Olson (junior) of Winnipeg, president of the Central Canada Synod of the Lutheran Church in America, was elected here to his third one-year term as president of the Canadian Lutheran Council.

The CLC is an agency of the Canadian sections of the Lutheran Church in America and the American Lutheran Church. Its executive director is Dr. Earl J. Treusch, who has held the past since 1955.

Also re-elected were the Rev. Archie N. Morck of Tilley (Alberta), an ALC pastor, vice-president; the Rev. Norman A. Berner of Kitchener (Ontario), an LCA pastor, secretary, and Carl N. Weber, also of Kitchener, an LCA layman, treasurer.

The elections were held during the council's 11th annual meeting here in late January. At the same meeting, the agency adopted a 1965 budget totaling more than $100,000.

Twelve clergymen and three laymen, sitting as councillors, also considered reports on the CLC's five main areas of programming: university student work, welfare-public relations, missions, and armed services.

They acted to establish the first full-time seamen's chaplaincy in Toronto, where it is estimated that more than half of all the seamen entering the port are Lutherans. For the past two years, Lutherans have had a part-time seamen's ministry in that city.

In a separate meeting held here immediately before the CLC sessions, the Rev. Fredrick A. Schole was elected president of Canadian Lutheran World Relief. He is pastor of St. Peter's Lutheran church in Leduc (Alberta) and president of the Lutheran Church--Canada, composed of three districts of the Lutheran Church--Missouri Synod.

Pastor Schole is the second person to head the Canadian Lutheran churches' overseas aid agency, succeeding Dr. Rex Schneider, president since CLWR was organized in 1946. Dr. Schneider was ineligible for re-election since he plans to reside in the United States following his retirement next August as principal of Luther College in Regina (Saskatchewan).

Action taken at the CLWR meeting increased the agency's material aid and relief budget from $29,500 last year to $42,000 in 1964. Of this, used clothing shipments will take $18,000; a vocational training school in Indonesia, $5,000, and the balance will be used for surplus food shipments to Tanganyika, Jordan and Hong Kong.

The material aid and relief program, CLWR's major thrust, sent supplies valued at $400,000 to Jordan, Algeria, Austria, Hong Kong and Yugoslavia in 1963.

George Keil, executive secretary of CLWR, reported that 10,541,699 pounds of aid valued at $4,440,000 have been sent to needy world areas by Canadian Lutherans since 1946.

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NO "ABSOLUTE" CHURCH-STATE
SEPARATION, U.S. REPORT SAYS 6 February 1964

NEW YORK -- A special commission of the Lutheran Church in America has rejected the principle of "absolute separation of Church and state" and proposed that the institutions work together for the common good.

The nine-member group of theologians, lawyers and professors made public the results of its two-year study at LCA headquarters here in late January.

"The American doctrine of separation of Church and state," its 14,000-word report said, "rests on a sound awareness that government and religion flourish best when government limits itself to its own appropriate secular functions and does not place its authority and coercive weight behind any one Church or faith."

This doctrine, the commissioners assert, is necessary "not only to preserve civic unity that is threatened when government sanctions sectarian beliefs and practices but also to protect religious freedom in its fullest measure."

The report stressed the pluralistic, complex nature of American society and declared that Church and state can work in a "mutually beneficial relationship" and at the same time remain true to their "own nature and task."

Its conclusions were described by LCA officials as "ethical guide lines" and not as "unattainable ideas, inflexible principles, or unbreakable rules and regulations."

The document opposed the position of what it called present-day "separationists" who insist that "Americans must now quickly repair the many holes that past generations have permitted in the mythical wall separating the realms of the 'sacred' and the 'secular.'

"We dare never forget that the same God is Lord of the nations as well as Head of the Church," it said. It declared that the state can aid the Church in many ways without risking an official "establishment" of religion.

"In the other direction," it was observed, "we have found many ways by which the Church, solely through the 'free exercise' of its divine mandate, is thereby also of help to the state."

Turning its attention to U.S. Supreme Court rulings that affect church-state relations, the report stated: "The court has clearly made an important contribution to the cause of religious freedom. Its interpretation of the separation principle has not stemmed from any hostility to religion or to the churches.

"On the contrary, its interpretations have been premised on the assumption that due regard for the necessity of freeing religion from the compulsion of government and of freeing government from the domination of religious forces serves the best interest of both religion and government."

However, the Lutheran commission said, "it is not enough that government refrain from laws that impose a direct restraint on the religious liberty of either the individual or the churches. Government must also abstain from laws and programs whereby it makes itself a part to religious practices and thereby attempts to prescribe an official governmental religion."

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FINN SAYS PIUS XII SOUGHT
TO END PERSECUTION OF JEWS

6 February 1964

HELSINKI -- A Finn who was his country's envoy to the Vatican during the papacy of Pius XII has taken issue with the portrayal of that Pontiff given in the widely commented current stage production "Der Stellvertreter."

In an article here in the Swedish-language daily Hufvudstadsbladet, G.A. Gripenberg, who represented Finland at the Holy See in the 1942-43 war years, told of a conversation with the Pope at the end of 1942 in which Pius expressed outrage at Hitler's persecution of the Jews.

The Rolf Hochhuth play--variously known in English as "The Representative," "The Deputy" and "The Vicar," depicts the late Pope as having shirked, for the sake of political expediency, his duty to protest publicly the Nazi atrocities against the Jews.

Mr. Gripenberg's defense of the Pontiff was prompted by the Finnish premiere of "Der Stellvertreter" in Helsinki's Swedish Theater. He recalled that in 1943 Pius XII, in an effort to bring this "dreadful tragedy" to an end, condemned the deportations of the Jews in a message to the French bishops.

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POLES PLAN LUTHER'S WORKS
IN 7 VOLUMES, OUT IN 1966

6 February 1964

ZURICH, Switzerland -- A seven-volume Polish edition of Martin Luther's works, now under preparation, is expected to be ready in about two years, a prominent Lutheran theologian of that country said here on Feb. 4.

In a lecture at the Rüschlikon Baptist Seminary, Prof. Wiktor Niemczyk, rector of the Christian Theological Academy in Warsaw, said the edition was one of several literary gifts that Polish Protestants plan to present to their nation when it celebrates its 1000th anniversary in 1966.

Other millenial gifts will include a new translation of the Bible and an anthology dealing with Protestantism's contribution to Polish culture, according to the 65-year-old professor.

The Bible translation, he said, is a project on which a committee of scholars has been working for 14 years, with 610 meetings held so far. He himself is an active member of the committee.

Professor Niemczyk explained that the Bible currently used by Polish Protestants came out in 1632. It was revised in the 19th century, he said, but the need was definitely felt for a new translation which would take account of modern language usage and benefit from textual and other Bible studies of recent times.

The Warsaw theologian, who is a member of the Supreme Church Council of the Polish Lutheran Church, gave three lectures here on Protestantism in his country.

In the third, which dealt with theological education, he said the academy of which he is rector has a total of 86 students and eight instructors, with separate Evangelical, Old Catholic and Orthodox divisions. Around half of the Evangelical students are Lutheran.

(MORE)

Dating from 1921, the Protestant theological faculty originally was attached to the University of Warsaw, but was reorganized as a separate acedemy in 1954. However, Professor Niemczyk noted that it continues to function at the university level and still is financed by the state.

He voiced gratitude that a Communist government should thus recognize the value of theological education. Between the two world wars, he said, the faculty graduated 200 pastors during a period in which Protestant churches grew from 50 to 200.

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STEWARDSHIP LEADER SAYS ITS
INFLUENCE SPREADS IN CHURCHES 6 February 1964

HERRENALB, (West) Germany -- Churches throughout the world are experiencing a growing realization of the importance of stewardship, the chairman of the Lutheran World Federation's Commission on Stewardship and Evangelism said here.

Addressing representatives of the West German territorial Churches, Dr. Herbert Reich of Hannover reported that the idea of stewardship "is stirring the young African churches as well as the churches in the (East) German Democratic Republic" and many other countries.

Dr. Reich is head of the Division of Public Relations and director of the Department of Stewardship in the territorial Church (Landeskirche) of Hannover.

Representatives of the West German Landeskirchen reported that stewardship work had helped considerably to alter the clergy-dominated pattern of congregational life by stimulating responsible lay participation in parish affairs.

Present from the LWF headquarters in Geneva was the Rev. Jussi Sippola, secretary for stewardship and congregational life in the Department of World Service.

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LUTHERAN WORK IN TANGANYIKA
UNHARMED DURING DISTURBANCE 6 February 1964

GENEVA -- Lutheran churches and missions in Tanganyika did not suffer any harm during the recent military disturbance in that country, according to word received at Lutheran World Federation headquarters here.

Reassurance was expressed in a cable received by the federation's Department of World Mission from Bishop Stefano R. Moshi, head of the Evangelical Lutheran Church in Tanganyika and a vice-president of the LWF.

He said the Church and its workers had not been adversely affected by the protest threat of the armed forces.

Lutherans in Tanganyika last year constituted the 400,000-member ELCT by uniting seven regional Churches, developed on as many mission fields. Presently associated with the Churches in the Lutheran work in that country are some 16 mission agencies of Germany, Norway, Sweden, Denmark, Finland, the Netherlands, the United States and Canada.

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STOCKHOLM CHURCH ATTENDANCE
RISES 11% IN ONE YEAR 6 February 1964

STOCKHOLM -- In two Sundays one year apart, attendance at morning public worship in this city increased 11 percent, a survey by the Institute of Religious Sociology here has shown.

At services of the national Lutheran Church the rise was 16 percent, but the over-all average was lowered by a smaller increase in the worship attendance in the free churches.

The Sundays compared were Nov. 18, 1962, and Nov. 17, 1963, which were described as having "equivalent external conditions."

In the suburbs, where numerous new churches have been erected in recent years, up to 80 per cent of the available seats were occupied on the latter date.

In all, 45,849 Stockholm residents attended worship in one of the city's 160 churches on Nov. 17, 1963, the survey revealed.

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LUTHER'S WILL TO BE KEPT
IN HUNGARIAN STATE ARCHIVES 6 February 1964

BUDAPEST -- Martin Luther's will, one of the most precious historical documents owned by the Hungarian Evangelical Church, will henceforth repose in the state archives here.

Executed in 1542, four years before the Reformer's death at Eisleben, the testament is written in a neat legible hand. It has been kept in the archives of the Church here since 1815, when it was received from a Roman Catholic collector "as a token of interconfessional good will."

The document was lost during the Polish-Prussian war and turned up in the possession of a German family named Carpzow. When the last male Carpzow died in 1803, the family estate was sold at auction.

There a Catholic collector, a Hungarian named Jankovich, acquired the will for 40 guldens. Twelve years later he presented it to the Lutheran Church.

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CLERGY SHORTAGE PROMPTS USE
OF LAY READERS IN BAVARIA 6 February 1964

MUNICH -- Because of an acute shortage of pastors particularly in rural areas, the Evangelical Lutheran Church in Bavaria has issued a decree empowering selected laymen to lead congregational worship.

Called "lectors," the lay readers must receive authorization to conduct the liturgy and preach from one of the district deans. The office of lector was introduced during World War II when many pastors were drafted for military service.

In East Germany the clergy shortage has already led the Churches to place over a hundred lay workers in charge of vacant congregations. Such deacons undergo a short training course at preachers' seminaries and a period of probation before being assigned to parish duties.

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February 1964

Pope Paul's Visit to Holy Land:

FROM DAMASCUS GATE TO THE HOLY SEPULCHER

By Provost Carl Malsch
Dean of the Evangelical Lutheran Church in Jordan

The representatives of the churches are slowly gathering before the Damascus Gate. Among them are the Knights of the Holy Sepulcher and members of the Consular corps. It is 3 p.m., and an unusually cold wind is blowing over the large square. We are looking toward the Old City's walls which are occupied by the soldiers of the Jordanian army and civilians. The square where the Pope is to greet the people is covered with pretty rugs. The usual microphones and cameras are installed. The loud speaker is playing religious music without interruption; it is installed on the roof of Schmidt's Girls College, an old German Catholic school opposite Damascus Gate. Thirty meters behind us is a wall which makes Jerusalem into a divided city. Busy reporters of television, radio and press are rushing over the square.

Numerous representatives of the denominations which are represented in Jerusalem besides the Roman Catholics are placed according to their ranks. First is the Armenian Patriarch. The Greek Patriarch Benedictus is represented by one of his archbishops. Then come the Anglicans, the Copts, the Ethiopian and the Syriacs, closely together with me, representative of the Lutherans. As if we are one unit, we are all waiting patiently. I envy the Orthodox because their flowing robes protect them much better against the cold than my Luther robe.

The arrival of Pope Paul is scheduled for 4 p.m. The restlessness is increasing, and through an order to the Jordanian soldiers by Governor Daud Abu Ghazaleh, the Custodian of the Holy Places, the square is blocked. One gets the impression that everything is well arranged. But the patience of the people is tested because the arrival of the motorcade is delayed.

(MORE)

The three-day pilgrimage of Pope Paul VI to the Holy Land was marked not only by many precedents but by many colorful and interesting sidelights. This personal account reflects both the scene and the mood that prevailed during the Pontiff's visit to the Jordanian Sector of Jerusalem.

It is now shortly after 4:30 p.m., just before dark, and the first cars are arriving. Among them are the distinguished Greek Catholic Patriarch Maximus and Maronite Patriarch Maoushi, dressed in red. The non-Catholic church leaders are welcomed with extraordinary warmth. Their presence is taken as a sign of the good will which the Pope intends to demonstrate by his visit.

Crowd Breaks Up Procession

The car of the Pope arrives. The escorting soldiers leave their vehicles. Behind the car, the crowd starts streaming to the square. The soldiers and journalists are desperately fighting through this stream towards us and just one moment later we are sunk in this stream. I am trying to hold back two soldiers who are having a difficult struggle with a journalist and they overlook the fact that the old and distinguished Patriarch Maximus is standing behind them. I am like "Saul among the Prophets" since I am one head taller than the other people and I take Maximus in my arms. He is not too much impressed by the tumult and he continues to say: "maalesh" (never mind).

In the meantime, the car of the Holy Father has not stopped at the place where it was scheduled but right at the Damascus Gate. There is no question about giving a benediction. The soldiers have built a new formation around the car and they are fighting forward, using palm branches, sticks and other instruments to push back the enthusiastic crowd. Standing undecided are some of the high churchmen: "Can we get through to Damascus Gate or should we give up the idea to take part in the procession in the narrow streets of Jerusalem?" I cannot discover an opening between the soldiers but I encourage Anglican Archbishop MacInnes and the friendly Swedish cousul to try to get through. We approach the crowd-battling soldiers. As they see my cross, a soldier keeps silence for a moment and then beats one of my neighbors. I get through the struggling throng. When I turn I discover that my companions are lost.

The Pope is still in his car. The people and especially the journalists are pushing so hard that the soldiers lose command and their well-organized formation is abandoned. People are rushing through the narrow gate to the streets, which are only three meters wide, like a wild river. There are high-ranking churchmen together with soldiers, humble priests, journalists, policemen, chorus boys and other people. It is a struggle all against all. The Italian "avanti" and the Arabic "imshi," both meaning go ahead, are the leading cries. We are approaching a dangerous curve in which people are pressed together because the soldiers have blocked an empty neighboring street to direct the stream properly to the Holy Sepulcher. It is the Sixth Station of Via Dolorosa.

Boy Rescued From Mob

Behind us we hear the people applauding and crying: "Vive il Papa!" Loud whistling of Bedouins can be heard. The Muslims are taking part in this joyful event of the city. A small choir is singing some place. I have difficulty standing and cannot avoid noting that a friendly cardinal next to me has disappeared behind the curve. It is grotesque. The journalists are busy with their work. I have now lost the group with the Pope. Our speed apparently was too great.

I discover on my right a little chorus boy in a wonderful red robe. He is crying and nearly stepped on. The crowd is moving dangerously back and forth. I reach forward with my long arms and pick up the boy. He stops crying in my arms and does not notice a cut on his cheek. He says only: "Fain el awlad? -- where

(MORE)

are the other boys?" I can only answer: "Bidnan shouf - we will see." But there is nothing that we can see for the time being. The photographers feel that my charitable action is part of the well-organized program and they fire their flashbulbs toward us. My Roman Catholic colleagues encourage me. Finally, we are pushed so far that we can breathe again. I hand over the boy to a helpful usher who takes him to his choir in the Holy Sepulcher. The boy's place beside me is taken by our Lutheran pastor of Jerusalem.

We are alone. The Pope is probably praying at one of the stations. The procession of the Roman Catholic clergy is far in front of us. They were under the protection of the Kawasses who are serving here in Jerusalem to open the way for the clergy. Single people like me are getting through the crowd, among them the Ethiopian archbishop and the Syriac bishop. We are walking faster over the last 200 meters to reach the church yard of the Holy Sepulcher. We are received by the friendly Franciscans and Father Hyazinth, the German Diskret in the Holy Land who belongs to the Custody. He encourages me to go to the Holy Sepulcher through the block of the Franciscans. Patriarch Maoushi welcomes us and directs us to our seats just next to the chair of the Pope. A quarter of an hour later, the Holy Father and his escort arrive. He is as rumpled as all of us. A couple of flowers fall from his collar when he takes off his scarlet coat. He renews his concentration again when he begins the Mass.

Fire Erupts During Mass

In the meantime, the journalists have climbed on the big scaffoldings over us. The usual flashbulbs fire from all directions and are aimed at the small altar just in front of the Holy Sepulcher. The restlessness contunues. But a concentrated silence in the center of this confusion gains influence. Suddenly a photographer appears at my side. "Oremus," says the Holy Father, and there is a noise from the camera at my side. The Kyrie Eleison and the Gloria in Excelsis can be heard. The celebration is approaching its highlight. The Pope is reading the Gospel of the Resurrection.

In the middle of the silence somebody begins crying: "El kahraba - the electricity." Some people are running around noisily and are pointing to the electric cable om the iron scaffolding. We can see two small flames. The people cry "fire." The Holy Father says "Oremus" and the people around him continue the Mass. Sayid Kamar is trying to reach the flames with a silver stick of the Kawasses. No success. A part of the electric lights go out. The Pope is praying silently. Somebody is calling for the firemen. A well-directed stream of water solves the problem. The fire is out, but the lights cannot be switched on again. Only now one fully realizes that the 13 lamps at the entrance of the chapel as well as the candles on the altar are all that remain. The spotlight appears and the Mass can be completed. The Holy Father is using the opportunity to make a brief sermon in French to the world and to the people who are at this hour following his way and the way of the Roman Church. It is a powerful spiritual message.

Missa finita est - the Mass is over. The Holy Father gives a golden olive branch to the Maronite Patriarch as a sign of peace. Then they both go together into Christ's tomb for prayer.

When he leaves the tomb, the Ethiopian archbishop, the Syriac bishop and are introduced to the Pope by a cardinal. Impressed by his personality, I take off my beret, but the Pope puts it on my head again with a smiling, friendly gesture. We are surrounded by other people and he says only one phrase of greeting in English: "We must pray together." I cannot answer anything because other

(MORE)

people come between us. The Pope goes up to the Golgotha altar, and the heavy gate of the Holy Sepulcher is opened. The people are leaving the church. The Franciscans are calling enthusiastically: "Vive il Papa."

Audiences With Pope and Patriarch

At the time of my Christmas visit, I was told by Msgr. Zabini, the Apostolic Delegate, that I would be asked by the Pope for an audience. On Jan. 1, I received the official invitation; the audience was scheduled for Jan.6 at 11:30 a.m. at the Apostolic Delegation. It is located on the Mount of Olives next to the Augusta Victoria Hospital. We are received by Msgr. Willebrands in the hall. Other churches are also represented with the exception of the Copts who have a service in Bethlehem. The Greeks and the Armenians, represented by their patriarchs in Jerusalem, received the Pope in their patriarchates. Paul VI arrives with a little delay at the delegation. We are received jointly. The television operators are working silently in one corner of the room. The Pope is standing in the middle of the room. He welcomes us with a friendly greeting and shakes hands with every single one of us. We receive a silver memorial medal which shows on one side the Resurrection of Christ and on the other, the Wise Men of the Orient. "Paul VI. Peregrinus in terra sancta," the engraving says. We are invited by the Pope to pray the Lord's Prayer together in our native tongues: Amharic, Syrian, Arabic, English, German. A friendly goodbye in Italian, French, English and German. "Receptio finita est - the reception is over."

A telephone call from the Greek Orthodox Patriarch provided this invitation: "Please come if possible for a private audience with His Beatitude, Patriarch Athenagoras." As I arrive at the Patriarchate I am welcomed by the tallest among the dignitaries. Athenagoras is a giant. My hand is completely lost in his hand. He is sitting at the patriarchal chair and we have a conversation of 30 minutes (through Greek-German interpreters). The subject: reunification of Germany. He is well informed and there is deep sympathy for Germany in his words. But my question about the unity of the church is not answered. The reunification of Germany is also connected with the unity of the Churches. The Greek Orthodox Church is, therefore, only one Church in both parts of Germany. He answers some of the specific Jerusalem questions very diplomatically. Then I receive a fraternal kiss. At this moment his gigantic beard flies like a grain field over me.

Kaiser Wilhelm said during the dedication of the church of the Redeemer in Jerusalem on Oct. 31, 1898, in a personal confession, that it was his wish "that the Evangelical Church may not be excluded where other Christians of all confessions worship their Redeemer."

"This church should give witness that faith and love are inseparable and that there is nothing else in Jesus Christ, just that faith works through love."

I have given a copy of this word of the Kaiser to both Pope Paul VI and Patriarch Athenagoras. This word is valid for our church today as it was at the time it was spoken.

31/1/64

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Uppsala's 800th Birthday:

SWEDEN PREPARES FOR A BIG JUBILEE

This year, Sweden will have one of its most outstanding church events of the 20th century, which is being compared with the great Stockholm ecumenical Conference on Life and Work of 1925. It is the 800th anniversary of the establishment of the archdiocese of Uppsala. Climaxing the anniversary celebrations will be a great festival on June 12-14.

Numerous prominent Swedish and foreign guests are expected to lend color and atmosphere to the processions and gatherings. At the invitation of the Archbishop, the Lutheran World Federation will be represented by its first vice-president, Bishop Martti Simojoki of Helsinki, Finland, as well as by its executive secretary, Dr. Kurt Schmidt-Clausen. Among other invited guests will be Bishop Otto Dibelius of Berlin, one of the few still-living delegates to the Stockholm Conference of 1925, and several Roman Catholic representatives. The King and Queen are to attend not only the festival service in the cathedral but also a banquet in the castle of Uppsala. The cathedral itself is being made ready for the jubilee by the installation of a new 47-bell, four-octave carillon costing 25,000 crowns ($4,800).

At the service, the Archbishop, Dr. Gunnar Hultgren, is to use a Latin prayer which was read in 1164 by the first episcopal head of Uppsala. On the festival program will be church music which is to include a 14th century mass, as well as some first-class religious drama. Two large exhibitions connected with the jubilee will be opened at the inaugural ceremony and remain open the whole summer. Among other events will be conferences of different kinds. One of the latter will be the annual enlarged meeting of the LWF Commission on World Mission, which will bring a large number of foreign visitors to Uppsala in mid-August. In the first week of the jubilee an international conference on liturgy and church music will be arranged. For the many foreign tourists who are expected in Uppsala during the jubilee summer, a considerable number of attractions will be arranged, including excursions to notable churches in the district. A special stamp will be issued for the jubilee and a jubilee brochure is being prepared by the Rev. Bengt Strömberg, rector of the Swedish church in Paris.

(MORE)

For those wishing to arrange excursions or individual trips in connection with the jubilee, complete itineraries are being arranged, consisting of a day's visit to Uppsala with sightseeing and special arrangements in connection with the jubilee, followed by one or two weeks' stay in Dalarna (Dalecarlia). In this beautiful province, Swedish historical tradition has been best preserved--in costumes, folklore and customs. Groups will be accommodated in hotels, from which excursions will be made to all places worth seeing. These include the museum at Mora containing the art collections of the great Swedish painter Anders Zorn, the "fäbod" pastures and the old-world villages where the world-famous Swedish domestic handicrafts are carried on, the "Himlaspelet" (Morality play with songs and dances played in the open air) and the arrival of the "church boat" at Leksand.

First Archbishop Consecrated in France

The first Archbishop of Uppsala, who was consecrated at Sens, France, eight centuries ago, was a Cistercian monk named Stefan from the Alvastra monastery in Sweden. As the consecration at Sens took place at the beginning of August in 1164, a commemorative ceremony will be arranged at Alvastra on August 4 this year. The episcopacy was brought to Sweden by the first missionaries, who were missionary bishops consecrated by archbishops of the see of Hamburg-Bremen or of England. In the initial period of Christianity in Sweden, the country was under the ecclesiastical jurisdiction of the archbishopric of Hamburg-Bremen. Later it was under the archbishopric of Lund, which at that time belonged to Denmark.

Archbishop Stefan was consecrated in the Sens cathedral by Archbishop Eskil of Lund in the presence of Pope Alexander III. The founding of a Swedish archiepiscopal see must be regarded as an effort by the Church to incorporate the Swedish province into a larger international context. The early medieval Church in Sweden adopted a comparatively independent attitude to Rome, however. This is illustrated by one of the sections in the old Swedish provincial laws on the election of bishops. It says that "when a bishop is to be elected, the king is to ask all the men of the province whom they wish to have. He is to be a farmer's son. The king is to put a staff in his hand and a ring on his finger; he is then to be conducted to the church and placed on the bishop's throne. Then he is fully invested with authority, except for the consecration." Later on, however, the Holy See came to have a decisive influence in the appointment of the Archbishop.

By the time the Reformation began, the laws of the Church regarding ecclesiastical organization and worship had become so deeply rooted in Swedish political life and in popular feeling that there was scarcely any discussion as to the retention of the episcopacy. The first bishops appointed after the breach with Rome were consecrated by a Swedish bishop who had received canonical consecration in Rome, and the "apostolic succession" was thus preserved. In the bishops' council the Archbishop acts as "first among equals" and, as such, consecrates other bishops. In accordance with ancient Swedish tradition, such consecration services take place in Uppsala cathedral, which is a national shrine.

Besides being the head of one of the country's large dioceses, the Archbishop has numerous duties in the Church of Sweden as a whole. He is chairman of the Church Assembly and of the Bishops' Conference, as well as of the governing committees of several large church institutions. From time to time, the proposal has been made to divide up the Archdiocese of Uppsala, in order to enable the Archbishop to devote more of his energies to matters concerning the Church of Sweden as a whole and to ecumenical affairs.

(MORE)

Heirs of Nathan Söderblom in Ecumenism

The Church of Sweden is working purposefully to strengthen and increase its international contacts. It seeks to promote--to the extent of its ability and its opportunities--ecumenical activity within the framework of the World Council of Churches and the Lutheran World Federation. The relief work of these two organizations has attracted special attention in Sweden and has stimulated considerable efforts in this sphere.

The leaders of the Church of Sweden are quite conscious that the legacy of the great Archbishop Nathan Söderblom lays them under an obligation. Since his death, the Archbishop's office has been filled by Erling Eidem, Yngve Brilioth and Gunnar Hultgren--all three well known and esteemed for their achievements in international contexts.

The present Archbishop, Dr. Gunnar Hultgren, who entered office in 1958, was previously bishop of two other dioceses: Visby and Härnösand. By his visits to the Churches of other countries and especially by his journeys in the mission field, he has increased collaboration with the Churches in those lands. His personal contributions to a closer contact with the Reformed Churches have attracted attention and appreciation. Archbishop Hultgren is a member of the Central and Executive Committees of the World Council of Churches and was a member of the preparatory commission of the Lutheran World Federation's new Foundation for Inter-Confessional Research. Within the boundaries of his own country, he has actively contributed to the development of a more favorable ecumenical climate. Furthermore, he has worked to bridge the gulf which came into existence between the Church and the labor movement at the time of the latter's rise to importance. Good sense, tolerance and a keen interest in human relationships have been the personal qualities that have especially fitted him to deal with the questions to which he devotes himself. Especially among the Swedish press, radio and television people, he is received with friendliness but at the same time with the obvious respect which his entire personality inspires.

30/1/64

NOTE TO EDITORS

The above article is based on a special release from the Church of Sweden information office (Kyrkans Presstjänst, Stockholm 27). That office can provide photographs of Archbishop Hultgren and the Cathedral of Uppsala to accompany the article, as well as further text matter, pictorial material, and radio tapes. In addition, it is issuing press cards for the jubilee and handling arrangements for accomodations and tours.

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DR. FRY GIVEN DECORATION BY GERMAN GOVERNMENT

23 January 1964

NEW YORK -- The Federal Republic of (West) Germany has bestowed its highest civilian award on Dr. Franklin Clark Fry, president of the Lutheran Church in America.

The Grand Cross, First Class, of the Order of Merit of the Bonn government was presented to the U.S. churchman at a ceremony in the German consulate here. The presentation was made by Consul General Georg Federer.

Dr. Federer said the award recognized Dr. Fry's leadership as immediate past president of the Lutheran World Federation and for his efforts "in creating the excellent cooperation between German Lutheran churches and the Lutheran churches of America and the rest of the world."

It was the third award the Bonn government has made to President Fry. Previously he had been awarded the Commander's Cross and the Knight Commander's Cross.

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NORWEGIAN BISHOPS, RADIO
CLASH OVER SEX EDUCATION

23 January 1964

OSLO -- Norway's Lutheran bishops are leading a campaign for a greater influence of Christian moral teaching in officially sponsored sex education in this country.

Their main antagonist is the state radio system, which aired a broadcast presenting the viewpoint that teen-agers of both sexes should be helped to procure contraceptives and taught to use them.

Encouraged by a petition signed by more than 3,000 school teachers, the leaders of the national Church issued a pastoral letter to be read in all Norwegian Lutheran pulpits which included this charge:

"While the schools and the Church, in accordance with their official charge, endeavor to impress on the young the sanctity of marriage and the idea of sexual purity, the radio makes suggestions to the schools on teaching older children how to live contrary to God's commandments without taking the risk of undesirable consequences."

The Norwegian Broadcasting Company refused a request from the bishops that the full text of their letter be read on the air.

Dr. Hans Jacob Ustvedt, director of the radio system, declared that he did not wish to deprive the bishops of their right to speak their minds, but as a matter of principle he thought they had no more right than anyone else to be heard on the Norwegian radio with a statement designed to influence public opinion.

He made known his position not only in a letter to the chairman of the Norwegian Bishops' Conference, Bishop Johannes Smemo of Oslo, but also in a statement published here in the Christian daily Vårt Land.

The controversy was discussed in the Storting (parliament), where a Conservative party member, Dr. Per Lönning, asserted: "The form of veto which the director has admitted here cannot be accepted by a democratic society.

"When the bishops of the Church have an important message for the Norwegian people, it is not the director's business to sit down and discharge the duties of an examiner," Dr. Lönning said.

The bishops' pastoral especially stressed the responsibility resting on the Norwegian Broadcasting Company, which has transmitted a number of programs on sex that conflicted with Christian ethics.

More broadly, however, the letter was addressed to the Norwegian authorities: the Storting, the government, and the state organs concerned with church and school matters.

The bishops said that a general spiritual and moral confusion is current in this country and made a plea for "a fresh and conscious rallying of all forces for good on the Christian moral basis on which our nation is built, according to its history and its law."

(MORE)

Calling for an "equally clear rejection of all that is contrary to this inheritance and this aim," they asked what other systems of values could be found to replace that founded on Christian teaching.

The bishops issued their pastoral after receiving the appeal which 3,156 teachers had signed intwo weeks, asking for an episcopal statement on questions of sexual ethics.

The teachers said that in literature, radio, television they saw an often conscious disintegration of the human ability to distinguish between right and wrong. As consequences they pointed to an increasing criminality and moral debacle in the younger age groups.

"We are glad that Norwegian law enjoins the schools to help give the young a Christian and moral upbringing," the teacherssaid. "And we note with pleasure that responsible scientists in Norway have turned away from the theories of uninhibited sexual debauchery and are emphasizing the need for moral standards."

The schools, they declared, "particularly need the Church's help in the form of a clear expression of the Christian doctrine that sexual relations are part of marriage only and that the sex instinct is intended to be a positive creative force in the community."

In concluding their appeal, the teachers said: "We recall how, during the war, Church and school stood together in battle for what was right, under the inspiring leadership of the Church.

"Today it is a question of saving our people from spiritual, physical and moral decadence. We ask the men of the Church to take the same leadership again."

The need for sound sex education of the youth also was discussed in a statement on Christian upbringing issued last autumn by a joint synod meeting of all the Norwegian diocesan councils.

The body declared it could not tolerate a radio, television and film censorship that permitted broadcasts and motion pictures which might tempt young people into moral entanglements. It also emphatically repudiated the idea that the schools might be told to give instruction in the principles of reproduction which was clearly in conflict with Christian morality.

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NOTE TO EDITORS

In our Jan. 14, 1964 story on the LWF Community Development Service (Release 3/64, page 5), please notethe following corrections:

1. Headline should read: " . . . 12 NEW PROJECTS."

2. First sentence: "A record number of 12 projects in nine countries . . ."

3. Third paragraph: "Together, the 12 projects will cost a total of $619,424 . . ." After New Guinea, delete "Pakistan and Iran" and insert "and Ethiopia."

4. Delete the Ghorveh, Iran, project and insert: "Construction of a youth center in Addis Ababa, Ethiopia, $187,000."

5. Delete the Tank, West Pakistan, project.

PRESIDENT OF WEST GERMANY
RECEIVES LWF STAFF HEAD

23 January 1964

BONN, (West) Germany -- Dr. Heinrich Lübke, President of the German Federal Republic, gave an official audience here on Jan. 21 to the executive secretary of the Lutheran World Federation, Dr. Kurt Schmidt-Clausen.

Dr. Schmidt-Clausen, a 43-year-old German clergyman, was received also by the Chancellor of the West German government, Dr. Ludwig Erhard.

Invited to Bonn by the government, he had lengthy conversations about church and state affairs not only with the President and the Chancellor, but also with a number of other high officials of the Federal Republic. In addition, he met with several prominent German journalists, including the editors-in-chief of the country's Protestant and Roman Catholic news services.

It was noted that, in paying a courtesy call on West German state leaders, Dr. Schmidt-Clausen was continuing a contact that existed under his predecessor, Dr. Carl Lund-Quist. The LWF has been carrying on different kinds of aid programs in Germany for nearly 18 years.

Accompanying the executive secretary on his visit were the Rev. Eugene Ries, secretary for resettlement and relief in the LWF Department of World Service, and Hans-Wolfgang Hessler, German editor of the LWF News Bureau.

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SAYS HOME MAY REPLACE CHURCH
IN U.S. RELIGIOUS EDUCATION

23 January 1964

CHERRY HILL (New Jersey), USA -- A Lutheran pastor predicted here that the home may have to replace the church as the center of American religious education in the 1970's.

The Rev. Howard F. Reisz of Pittsburgh said the church may have to alter its traditional patterns of religious education to meet the economic and social conditions of the next decade.

"The Sunday school may not be the basic school for religious education in the 1970's," he told 20 fellow synodical directors of parish education of the Lutheran Church in America.

Projecting the affluent society into the next decade, Pastor Reisz observed that many families will spend at least three days a week at a second home in the mountains or at the seaside.

"With a four-day work week and two homes in a family," Pastor Reisz pointed out, "it is not practical to place primary emphasis on the church as the center of religious education. We may have to concentrate on the home."

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CHURCH AGENCIES SEND AID
FOR BENGAL RIOT VICTIMS

23 January 1964

GENEVA -- The World Council of Churches and the Lutheran World Federation together released $20,000 on Jan. 20 to underwrite relief work by the Bengal Refugee Service among the thousands of victims of the Calcutta riots.

The funds were made available by corresponding American church agencies for overseas material aid: Church World Service and Lutheran World Relief.

In a cable received here by both international organizations, the Rev. Keith Dowding, director of the Bengal Refugee Service, said BRS vehicles were permitted to enter areas where the riots were still going on and fires were still burning.

They took food and medicines, he said, to homes, schools and parks where Muslims seeking refuge from attacks were protected by cordons of troops with fixed bayonets and automatic rifles.

His cable continued: "BRS took first food for three days to places like abattoirs where 5,000 sheltered.. Total helped exceeds 40,000. Used 10,000 loaves, 6,000 chapaties, 2,500 pounds milk (powder), 5,800 pounds wheat flour." Chapaties are a small flat unleavened bread common in India.

Doctors of the Bengal Refugee Service, Mr. Dowding reported, are carrying out mass immunizations against epidemics. He paid tribute to his staff's "superb" conduct in the tense and critical situation.

The BRS is an ecumenical agency through which the WCC, LWF, and other Christian organizations of different countries jointly provide relief and rehabilitation services to refugees from Pakistan in northeastern India.

For nearly three years it has been carrying out among these uprooted millions a program that includes medical, social and educational services, as well as the starting of small industries.

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FAMED ARAB LUTHERAN DOCTOR
DIES IN JERUSALEM AT 82

23 January 1964

JERUSALEM, Jordan -- Dr. Tewfik Canaan, prominent Arab physician and Lutheran layman for many years and a former medical officer of the Lutheran World Federation's service to refugees in this country, died here in mid-January at the age of 82.

Dr. Canaan was a practicing doctor for about half a century. When the LWF began helping many of the Arabs left homeless by the 1948 hostilities connected with the establishment of the State of Israel, he was engaged for service at Augusta Victoria Hospital and several outlying clinics.

He retired about eight years ago. Numerous notables of Jerusalem attended his funeral service in the city's Redeemer Lutheran Church, where he had been a member. He was buried in the Lutheran Cemetery of Bethlehem.

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WORLD MISSION COMPETITION
PRIZE WINNERS ANNOUNCED

23 January 1964

GENEVA -- Two Africans and a Danish missionary to Tanganyika have won prizes in the annual writing competition of the Lutheran World Federation's Department of World Mission, it was announced at LWF headquarters here today (Jan. 23).

The Rev. Finn Allan Petersen, stationed at Lukajange in northwestern Tanganyika, was awarded first prize of $150. Second prize ($100) went to J.G.N. Hlongwa, a teacher at the Ndlozane Bantu School in Nongoma, South Africa, and a third ($50) to the Rev. Jacob P. Lawuo, pastor of the Ngaruma Lutheran Church in Marangu, Tanganyika.

Their topic was "Festivals in the Younger Churches." Dr. Arne Sovik, director of DWM, explained that the subject had been chosen "in recognition of the need of the so-called younger Churches to find their indigenous forms of Christian life and worship."

Dr. Sovik expressed hope "that it will be possible to arrange for the best manuscripts to be shared with the Churches in Africa and Asia, and perhaps in Europe and America as well," but said that "no final decision has been made" regarding their publication.

According to the rules of the competition, the entries were to "deal with the introduction and development of church festivals, including the adaptation of pre-Christian festivals and rites (in relation to birth, puberty, marriage, death and burial and traditional festivals)."

Contestants were to describe the "social and spititual nature (of such festivals) and their value for the fostering of Christian life and worship within the Church and Christian home."

Judges were Dr. E. Damman, professor at the African Institute of the University of Marburg, Germany, Prof. Donald Flatt of the School of Missions at the Lutheran School of Theology in Maywood (Illinois), USA, and Dr. P. David, principal of the Gurukul Lutheran Theological College and Research Institute in Madras, India.

For the 1964 competition, whose deadline is March 31, contestants are to write a short story on a Christian theme. This year the contest is not open to missionaries, but only to African and Asian Christians.

Those interested in competing were advised to obtain a copy of the contest rules from the LWF Department of World Mission at 17 route de Malagnou, Geneva.

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DUTCH TANKER PORT TO HAVE
NORWEGIAN SEAMEN'S CHURCH

23 January 1964

EUROPOORT, The Netherlands -- A Norwegian seamen's church, named in honor o of King Olav V, is under construction in this new tanker port.

Expected to be finished in September, it is to be a centennial gift to the parent Norwegian Seamen's Mission from its center in nearby Rotterdam. The King is the chief patron of the 100-year-old Norwegian agency, which has 32 stations around the world.

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COUNCIL OF VOLUNTARY AGENCIES
NAMES MUETZELFELDT AN OFFICER

23 January 1964

GENEVA -- Dr. Bruno Muetzelfeldt, director of the Lutheran World Federation's Department of World Service, was elected vice-chairman of the governing board of the International Council of Voluntary Agencies at a meeting here.

At the same time, the Rev. Eugene Ries, LWF/WS secretary for resettlement and relief, was named secretary of the council's newly established commission on relief and development.

Constituted a little over two years ago to replace two similar bodies, the ICVA is a common organ of nearly 80 voluntary agencies. Dr. Muetzelfeldt, who had been chairman of the council's refugee commission since its formation, had declined earlier to accept nomination for the chairmanship of the ICVA governing board.

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CANADIAN COUNCIL SURPASSES
$100,000 IN 1965 BUDGET

23 January 1964

WINNIPEG (Manitoba), Canada -- A prediction made nine years ago by the executive director of the Canadian Lutheran Council was over-fulfilled when the CLC adopted its 1965 budget here on Jan. 22.

When Dr. Earl J. Treusch first assumed direction of the council, he foresaw a CLC program that in a decade would involve a $100,000 budget. That figure was surpassed in the total approved at the council's 11th annual meeting for next year's welfare, public relations, missions, armed services and university student work.

When the CLC was organized in 1952, its first annual budget was $12,000. Its staff has increased from two members in 1953 to eight in 1964.

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MISSOURI SYNOD LEADERS
HAIL DAVIS CUP WINNER

23 January 1964

ST. LOUIS (Missouri), USA -- Leaders of the Lutheran Church--Missouri Synod joined civic and sports officials of this area in welcoming home Charles R. (Chuck) McKinley here following his successful recapture of the Davis Cup at Sydney, Australia.

The 24-year-old tennis star, who also won the Wimbledon title, is a member of Hope Lutheran church in St. Ann, a suburb of St. Louis. His mother is a Sunday school teacher in the congregation and his brother, Robert, is in the junior confirmation class conducted by the Rev. Robert Baum, pastor of the church.

In a statement addressed to Chuck, Missouri Synod President Oliver R. Harms congratulated the champion. He added: "You are to be commended for your determination, the way in which you harnessed your skill and disciplined your spirit. Your country and your church are proud of you."

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INTERNATIONAL EFFORT YIELDS
STUDENT HOSTEL FOR LONDON

23 January 1964

LONDON -- Combined contributions of 15 Lutheran organizations in seven countries have made possible the opening here this winter of a new hostel in which up to 30 Asian and African students can be accommodated.

Major contributor to the capital cost is the Lutheran World Federation's Department of World Mission in Geneva. Thirteen German, Swedish, Norwegian, Danish and Finnish mission societies are making additional grants through the DWM, and the Lutheran Council of Great Britain, which owns and operates the hostel, also is doing its part.

The hostel is expected to meet a pressing need in this city, according to a council spokesman, because of the severe difficulties faced by foreign students in obtaining accommodations and the unfavorable influences to which they are subjected.

It is expected to earn enough income to cover its operating costs. Accommodations will not be limited to Lutherans, or even to Christians. When rooms are not required for Asians or Africans, they may be rented to missionaries.

Single, double and triple bed rooms are available. Breakfast is served to the residents, and there are kitchen facilities for those who wish to prepare other meals.

Acting warden of the hostel is Mr. K. Rajaratnam of India, who is studying in this country under an LWF scholarship grant.

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CZECH SILESIAN CHURCH PLANS
TO REVISE CONSTITUTION

23 January 1964

TESIN (Teschen), Czechoslovakia -- A commission on church law has been appointed by the Silesian Evangelical Church of the Augsburg Confession to revise its constitution.

In particular the commission is to propose modification of the place of the synod and the church council in the organizational structure of the 53,000-member body.

The constitutional revision is being done in obedience to a decision taken by the Church's synod at a meeting here in November. This town around which the Church is concentrated, now on the Polish border, has been a crossroads in European history.

As a result of military and political shifts, since the beginning of this century it has successively been a part of the Austrian Lutheran Church, then of the Polish Lutheran Church, then an autonomous body, again part of the Polish Church, then of the Evangelical Union Church in Breslau, and now an independent body again.

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WANTULA'S ELECTION AS LWF
OFFICER IMPRESSES POLES

23 January 1964

WARSAW -- Poles are attributing unusual significance to the fact that one of their leading Protestant churchmen has been elected a vice-president of the Lutheran World Federation, it was reported here in The Polish Ecumenical Review.

Along with the information that the Polish state radio and press had issued special news items telling of Bishop Andrzej Wantula's election as LWF second vice-president, the periodical of the Polish Ecumenical Council published a statement it had obtained from the bishop himself.

"In my election," he said, "Lutherans throughout the world have acknowledged the small community of Polish Lutherans."

"This election," continued the head of the Polish Lutheran Church, "is undoubtedly an expression of interest in, and recognition for, the Slavic element among Lutherans, and at the same time a vote of confidence. It also is an encouragement for further work, for patience and loyalty.

"Let the ties which have always in the past connected us with the Lutheran family in the world become even firmer in the times to come," he said.

As an indication of the importance that this country's non-Roman Catholics attached to the event, Bishop Wantula said he had received messages of congratulation and satisfaction not only from Lutheran parishes and pastors but also "all the minority Churches cooperating in the Polish Ecumenical Council."

The council includes the Orthodox, Polish Catholic and Old Catholic (Mariavite) Churches, as well as the Reformed, Baptist, Methodist, United Evangelical and Lutheran Churches of Poland.

In this overwhelmingly Roman Catholic country, Polish Protestants have always been conscious that they were a minority, the 58-year-old Warsaw churchman said.

"From the point of view of the world history of Protestantism," he explained, "the Polish Protestant Churches always followed a modest path alongside the great trails of history.

"Polish Protestants have hardly ever so far--or never at all--occupied any prominent position among their fellow believers elsewhere in the world. The tragic aftermath of World War II for Polish Protestants--their number having dropped from almost one million to some 120,000--increased the feeling of their weakness."

Election of a Pole to an LWF office, he said, "will not only give our Lutheran believers encouragement; it will also increase their zeal and strengthen the Protestant Churches in Poland, and all the other minority Churches in this country.

Bishop Wantula's election took place at an LWF Executive Committee meeting last August immediately after the Helsinki Assembly of the federation.

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LUTHERANS WILL CONTINUE
TO SELL MORMON RECORDINGS

23 January 1964

PHILADELPHIA -- The Lutheran Church in America's Board of Publication voted here to continue selling recordings of the Mormon Tabernacle Choir in its retail stores despite a synodical objection that this implied theological endorsement.

The dispute arose when the LCA's Western Canada Synod urged the board "to refrain from promoting the sale of recordings of the choir of the Church of Jesus Christ of the Latter Day Saints--Mormons--inasmuch as they represent a religious group outside the pale of Christianity."

Furthermore, the synod contended, the advertising and sale of the recordings by the Lutheran Church "gives the public the impression that we approve of their theology."

In a unanimous statement, the 21-member board said that "recordings offered for sale...are judged on the quality of the music and not on the theological views of the performing artists."

"Further," it stated, "materials offered by the board in its stores are not to be viewed at any time as an endorsement of theological positions or of the viewpoints expressed by an author or performing artist."

The original complaint by the Western Canada Synod was sent to the LCA's Executive Council. Last October the matter was referred to the publication board with the comment that the council "does not consider the sale of materials by the Board of Publication as an endorsement of any theological or other point of view therein represented."

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OVER ONE-THIRD OF PROTESTANTS
IN FRANCE ARE LUTHERANS

23 January 1964

GENEVA -- France today has nearly 785,000 Protestants, of whom 297,050 are Lutherans, according to figures published here in the weekly La Vie Protestante (Protestant Life). It reported that the largest Protestant confession in that country, the Reformed Church, has 460,530 followers.

The paper said that since the middle of the 19th century, the whole French population has increased by more than 20 per cent, but the Protestant sector has dropped about 15,000.

Protestants, it noted, are not distributed almost evenly throughout the country, but are concentrated in certain regions and departments.

The zone it named as having the greatest number of Protestants--308,000--is that of Alsace-Lorraine-Montbeliard, which is where the Lutheran strength of France is concentrated.

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WEST GERMAN STAMP SERIES
TO INCLUDE BONHOEFFER

23 January 1964

BONN, (West) Germany -- Dietrich Bonhoeffer is one of eight leaders of the German movement of resistance to the Hitler regime that are to be pictured on a series of 1964 commemorative stamps of the West German Post Office.

The eight include also Father Alfred Delp, a Jesuit priest who, like the famed Protestant theologian, was executed by the Nazis in 1945 for involvement with the abortive plot to assassinate Hitler the previous year.

A leader in the Confessing Church, Pastor Bonhoeffer had close associations with the German opposition to the Nazi rule. He traveled to Stockholm in 1942 under great difficulties and attempted to establish contact between British political circles and the German underground.

Father Delp, an expert on social questions, took part in the activities of the Kreisau Circle, a German underground opposition group composed of civic, military and religious leaders.

In another act of good will toward the West German Churches, the Post Office of the Bonn government has shared with their agencies substantial sums derived from the surcharge on its annual series of "welfare" postage stamps.

Both the Roman Catholic Caritas and the Evangelical Inner Mission and Hilfswerk are among the charitable agencies that have received upward of $5,000,000 from funds brought in by these stamps. The Federal Republic has issued 13 such series of welfare semi-postals since 1951.

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IT TOOK 4,000 HOURS
TO MAKE THIS WEDDING GOWN

23 January 1964

MEXICO CITY -- A Chinese wedding gown, modelled on one of the Ching Dynasty and made by craft workers of the Lutheran World Federation refugee service in Hong Kong, was shown to 3,500 delegates at a travel agents' convention in this country. The gown required 4,000 hours of handwork. It was covered with gold and silver embroidery combined with silk-thread satin-stitch.

It was an outstanding example of the workmanship achieved by those employed in the arts and crafts section of the LWF Department of World Service field office in Hong Kong. They are all refugees or convalescent patients in needy circumstances who have to be given a sense of economic security.

Crippled children who have suffered from Hansen's disease and amputees are among those who have been helped in this way. Doll and flower making, the production of brocade-covered boxes, and rattan work are begun at different institutions. Later, trainees are sent to the craft department as registered outworkers and the articles they make are bought by the department until they find outlets.

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82,973 STUDENTS ENROLLED
IN U.S. LUTHERAN SCHOOLS

23 January 1964

WASHINGTON -- Lutheran theological seminaries, colleges and high schools in the United States and Canada have a total enrollment of 82,973 students, it was reported here to the National Lutheran Educational Conference.

This represents an increase of 4,843 students over last year's grand total of 78,130, according to Dr. Gould Wickey, executive director of the organization. The NLEC is composed of all Lutheran seminaries and colleges in North America. The enrollment figures were reported by the schools as of October 31, 1963.

Commenting on the student statistics which were made available to the 50th annual convention of the NLEC, Dr. Wickey said U.S. and Canadian Lutherans have 19 seminaries, 37 colleges, 18 junior colleges and 43 high schools. A junior college, Concordia, at Ann Arbor (Michigan), was added to the 17 that reported last year.

Eighty-two women are listed among the 4,050 theological students at Lutheran seminaries, he said.

The four-year colleges have 59,568 students enrolled; the junior colleges, 3,687; and the high schools or high school departments, 15,646. The other 22 are students below college level who are enrolled in one or more college courses.

In post-graduate studies at the seminaries, Dr. Wickey said 447 are enrolled of whom 116 are non-Lutheran.

The 19 seminaries had 33 students less than in November, 1962, when 4,083 students were registered.

Figures on the church body affiliations of the seminary students showed the Lutheran Church in America whith 1,272; Lutheran Church--Missouri Synod, 1,042; American Lutheran Church, 1,004; Wisconsin Evangelical Lutheran Synod, 116; Evangelical Lutheran Synod,8; Church of the Lutheran Confession,4; and other Lutheran bodies, 32. Non-Lutheran churches accounted for 226 additional seminarians.

In a section devoted to the confessional affiliations of regular and special students at Lutheran colleges for the current academic year (September to June), Dr. Wickey said that there were:

Lutheran, 27,990; Methodist, 3,008; Presbyterian, 2,626; Roman Catholic, 2,333; Anglican, 1,457; Baptist, 1,327; Congregational-Christian, 869; Jewish, 703; United Church of Canada, 473; Reformed, 275; and Disciples, 115. Other denominations accounted for 2,023 of the regular college students, while 1,097 designated no affiliations.

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NEWS BUREAU

LUTHERAN WORLD FEDERATION
LUTHERISCHER WELTBUND
LUTHERSKA VÄRLDSFÖRBUNDET

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SWEDISH MISSIONARY NAMED TO LWF HEADQUARTERS STAFF

14 January 1964

GENEVA -- The Rev. Manfred Lundgren, until last year field director of the Swedish Evangelical Mission in Ethiopia, has been appointed Africa area secretary of the Lutheran World Federation's Department of World Mission.

His acceptance of the appointment was announced here by the director of DWM, Dr. Arne Sovik, at an executive committee meeting of the LWF Commission on World Mission. Pastor Lundgren is currently on "extended home leave," residing at Hälsingborg, Sweden.

(MORE)

He returned from Ethiopia last year after having served in the mission since 1945 and been its field director since 1961. From 1938, when he was ordained, to 1944 he was a parish pastor at Hälsingborg.

Born on Sept. 26, 1914, in Lövånger, Manfred Johannes Lundgren is a graduate of the Swedish Bible Institute (1933) and Johannelund's Theological Seminary (1938). In 1935-36 he served with a Swedish Red Cross unit in Ethiopia during its war with Italy. As a missionary, his responsibilities included training of pastors and literature work.

Dr. Sovik said Pastor Lundgren is to begin work at LWF headquarters here in February. His wife and three sons aged 21, 17 and 15 will not move to Geneva till later, however.

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ONE CONGREGATION IN PERU
OPERATES CHILDREN'S HOME

14 January 1964

GENEVA -- Peru's single Lutheran congregation has a unique social welfare program. By itself it owns and operates a home in which it cares for abandoned youngsters of the community, ranging in age from six months to four years.

Details of the undertaking were outlined here on Jan.9 at a meeting of the governing committee of the Lutheran World Federation's Community Development Service.

The CDS is a joint agency of the LWF Commissions on World Service and World Mission and the Committee on Latin America which screens project proposals outside their regular program budgets for referral to interested donor organizations.

Proponent of the project in Lima is the Evangelical Lutheran church of Peru, a multilingual congregation of some 475 families. The venture began about two years ago with donations from members of the church toward the support of a few Peruvian children.

In time, it blossomed into a full-scale enterprise with rented facilities for about 35 boys and girls. It is now supported by regular monthly offerings and specially designated contributions.

Women of the church meet once a month to sew clothing for the children. This helps keep the cost per child at an estimated 120 soles (under $7) a month.

The congregation informed the CDS that it plans construction of a new children's home on a residential tract near Lima's old airport. It already has purchased the land and has had architects draft the plans.

In addition to the land purchase, the congregation is raising $22,000 toward the project. Its application to the CDS for an additional $50,000 in funds was approved here. The Swedish National Committee of the LWF has agreed to provide this amount.

The new structure will have a "square doughnut" appearance with an open-air patio in the center designed for play areas. Although basically one-story high, some second-story construction is planned for staff quarters.

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The following story is for publication on Friday, January 17, 1964, or thereafter. Please avoid premature release.

LWF TO SET UP ECUMENICAL
REFUGEE PROGRAM IN TANGANYIKA

GENEVA -- A new Christian refugee service will be set up in Tanganyika by the Lutheran World Federation at the request of the World Council of Churches, it was announced at LWF headquarters here today (Jan. 17).

The action is being taken with the concurrence of the Christian Council of Tanganyika, which last year asked the WCC Division of Inter-Church Aid, Refugee and World Service to foster the development of a refugee assistance program in that country.

It constitutes the first implementation of a new agreement between the WCC division and the LWF Department of World Service whereby in specified circumstances the latter will carry out service programs on behalf of the wider ecumenical community.

Because of diverse developments in eastern Africa in the past year or two, there are now more than 13,000 refugees in Tanganyika. They have come from Ruanda, Kenya, Sudan and Mozambique.

The director of LWF/WS, Dr. Bruno Muetzelfeldt, announced that the program director of the new Tanganyikan Christian Refugee Service will be George Farquharson, a 33-year-old Anglican layman from Scotland.

Mr. Farquharson for the past two years has been serving LWF/WS in Hong Kong as supervisor of its refugee self-support and rural rehousing department and--more recently--also coordinator of disaster relief.

Dr. Muetzelfeldt said that, following consultations with staff in Geneva on Jan. 20-24 and a brief visit to the LWF/WS refugee work in Jordan, Mr. Farquharson would proceed immediately to Tanganyika to take initial steps for establishment of the new program.

He noted that, at least for the present, the program director will be stationed in Bukoba in northwestern Tanganyika, which is conveniently located in relation to the two principal settlements of Ruanda refugees, one at Karagwe and the other at Katuma.

The LWF/WS director expressed hope that Mr. Farquharson would be able to submit his project recommendations in time for action by the federation's Commission on World Service when it meets in Geneva on April 20-24.

As a starting point for his investigations, he will have for examination a series of tentative project proposals gathered by a two-man survey team which LWF/WS sent to Tanganyika last September to assess the need for such a new program.

In addition, Mr. Farquharson "will receive requests for financial assistance from existing church and community organizations and assess their validity and priority in relation to the whole program," Dr. Muetzelfeldt said.

(MORE)

Furthermore,"he will ascertain whether or not it will be in the interest of the refugees to provide facilities not available through existing church and community organizations and, if so, develop direct operations to meet such needs.

How long the TCRS will be operated "will entirely depend on the developments and needs," according to Dr. Muetzelfeldt.

He explained that his department "does not desire to institutionalize any program in Tanganyika, but will stand ready to continue to provide such services as are desired by the CCT and DICARWS so long as the services requested will be of sufficient priority with respect to the LWF's global commitments and the availability of resources."

For the first year, he said,"an amount of approximately $100,000 would appear to be an appropriate target for the total operation--depending,of course, on the needs and their priorities as determined by the program director in consultation with the CCT and its constituent churches."

In accordance with the general WCC-LWF agreement, the federation assumes the basic financial responsibility for the program. However, "support from church donor agencies other than those which normally support the LWF is requested and accepted only by mutual consent between WCC/DICARWS and LWF/WS."

The basic arrangement between the two world inter-church bodies was concluded last September when the WCC Central Committee accepted an offer from the LWF Executive Committee providing for undertakings such as the Tanganyikan one.

They had acted on recommendation of their respective service program units which are involved in the agreement.

The newly appointed program director for Tanganyika was born in Hamilton, Scotland, in July 1930. Except for a brief period in 1956, he spent more than a decade in the Royal Air Force, serving in the United Kingdom, Egypt, Cyprus, Germany, Singapore and Hong Kong.

In Hong Kong, he became so heavily involved in volunteer work among Chinese refugee children that in 1961 he left the RAF to give his full time to such activities. He joined the LWF/WS staff there in October of that year.

(End of story for release on Friday, January 17, 1964)

FRENCH OFFERINGS REQUESTED
FOR LWF INTER-CONFESSIONAL PROGRAM 14 January 1964

PARIS -- French Lutheran congregations have been asked to dedicate this year's offerings during the Week of Prayer for Christian Unity, Jan. 18-25, to the work of the new Lutheran Foundation for Inter-Confessional Research.

The request was issued by the National Alliance of Lutheran Churches (ANELF) which is the common organ of the Lutheran World Federation's two member Churches in this country: the Evangelical Lutheran Church of France and the Church of the Augsburg Confession of Alsace and Lorraine.

The LWF-spnnsored foundation is establishing its research center in the territory of the Alsace-Lorraine Church, at Strasbourg.

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COMMUNITY DEVELOPMENT SERVICE
APPROVES 13 NEW PROJECTS

14 January 1964

GENEVA -- A record number of 13 projects in ten countries of Asia, Africa, and Latin America was approved here on Jan. 9 by the governing committee of the Lutheran World Federation's Community Development Service.

The CDS, a joint agency of the LWF Commissions on World Mission and World Service and the Committee on Latin America, screens project proposals outside these units' regular program budgets and forwards them to interested donor organizations.

Together, the 13 projects will cost a total of $481,324, according to estimates submitted. The list includes two projects each for Madagascar, South-West Africa and India, and one each for Brazil, Peru, Tanganyika, Nigeria, New Guinea, Pakistan and Iran.

It was the first meeting of the CDS committee since it was reconstituted after the federation's 1963 Assembly. Presiding here was its new chairman, Bishop Martti Simojoki of Helsinki, first vice-president of the LWF.

In the order of their size, the projects are:
Construction of a hospital in Ghorveh, Iran, $200,000.
Enlargement and modernization of a girls' domestic science boarding school in Fianarantsoa, Madagascar, $110,049.
Enlargement of a school for deaf and dumb children in Antsirabe, Madagascar, $93,775.
Reconstruction of a hospital on Karkar island, New Guinea, $50,000.
Erection and furnishing of a children's home in Lima, Peru. $50,000.
Rebuilding and modernization of a hospital in Tank, West Pakistan, $48,900.
Reconstruction of a girls' upper primary school in Kidugala, Tanganyika, $42,850.
Improvement of a hospital and nurses' training school in Onandjokue, South-West Africa, $30,940.
Rebuilding and modernization of a secondary school in Oshigambo, South-West Africa, $21,560.
Establishment of demonstration farms at Sarnatoli and Lali (Ranchi district), India, $10,300.
Construction of a youth and community center in Numan, Nigeria, $8,950.
Enlargement of an eye hospital in Tiruchirappalli, South India, $7,500.
Extension of a hospital in Mondai (Santa Catarina), Brazil, $6,500.

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PROF. OLAF MOE OF NORWAY
PASSES AWAY AT 87

14 January 1964

OSLO -- Prof. Olaf Moe, who taught at the Independent Theological Faculty here for 37 years before his retirement in 1953, died in December at the age of 87.

Besides instructing a whole generation of the school's students in New Testament exegesis, he was the author of mumerous books, of which the best known were on St. Paul and the Revelation of St. John (Apocalypse).

Olaf Moe passed his theological examination in 1900, and six years later became a theological instructor at the University of Oslo. In 1912 he obtained his doctorate in theology.

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15 STUDIOS NOW FEED TAPES
TO ADDIS ABABA RADIO STATION 14 January 1964

GENEVA -- A network of 15 local recording studios in 11 countries of Africa and Asia now produce the program tapes in different languages that are beamed to those and other countries by the powerful Radio Voice of the Gospel in Addis Ababa, Ethiopia.

This was revealed at Lutheran World Federation headquarters here by Dr. Sigurd Aske, general director of the 100,000-watt shortwave station owned and operated by the LWF Broadcasting Service.

The Norwegian clergyman, here for a two-day executive committee meeting of the LWF Commission on World Mission on Jan. 10 and 11, said latest additions to the network are a Persian-language studio in Teheran, Iran, a Nyanja-language one in Lilongwe, Nyasaland, and a Telugu-language one in Guntur, India.

Meanwhile, the Lutheran Radio Centre in Tanganyika is preparing to dedicate on March 9 a large modern studio building in Moshi, replacing a more modest facility at Mwika that its staff has been using for the past year and a half.

Dr. Aske said the Tanganyikan center is already moving its operation to Moshi, several weeks in advance of the formal opening of the new building. The edifice includes a studio, announcer's booth, control room, library, workshop and six offices.

Headed by the Rev. Ferdy E. Baglo, a Canadian missionary of the Lutheran Church in America with more than a decade of homeland experience in radio production, the staff of the Tanganyikan center produces 50 minutes of Swahili-language programs to be transmitted from Addis Ababa each evening.

Dr. Aske pointed out that, under a standing arrangement, about half of the station's broadcasting time is used by non-Lutheran churches through ecumenical organizations. Many of the local recording studios in the station's network, therefore, are interdenominationally sponsored, while others are operated by Lutheran churches.

Three of the studios are located in different language areas of India, and two each are situated in Nigeria and Cameroun. The others are in South Africa, Ethiopia, Lebanon, Kuwait, Madagascar, Tanganyika, Iran and Nyasaland.

The three latest additions raised to 16 the number of languages on the local studios' production schedules. Previous languages were Afrikaans, English, Zulu, Sesotho, Amharic, Arabic, Hindi, French, Fulani, Hausa, Tamil, Malagasy and Swahili.

From here, Dr. Aske flew to Beirut, Lebanon, for an executive committee meeting of the Board of Directors of the LWF Broadcasting Service on Jan. 13-14.

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LWF TRANSMITTERS CARRY
11 BROADCAST HOURS DAILY

14 January 1964

GENEVA -- The two huge shortwave transmitters of Radio Voice of the Gospel in Addis Ababa, Ethiopia, are now beaming programs over one-third of the earth's surface for a total of 11 broadcast hours a day.

Each of the 100-kilowatt transmitters is on the air for 5½ hours beginning at 2 p.m. Greenwich Mean Time (5 p.m. Ethiopian time), Dr. Sigurd Aske, general director of the station, said at Lutheran World Federation headquarters here.

The station is owned and operated by the LWF Broadcasting Service. Dr. Aske, who was in Geneva for an executive committee meeting of the federation's Commission on World Mission, reported that the following broadcasting schedule is in effect till the end of February:

Transmitter No. 1 --

2 to 2:30 p.m., GMT, in Amharic to Ethiopia (5 to 5:30 p.m., Ethiopian time), on the 49-meter band.
2:30 to 3, in English to Ethiopia (5:30 to 6, local time), same band.
3 to 3:30, in English to nearby areas (6 to 6:30, local time), on 41 meters.
3:45 to 4:30, in Amharic to Ethiopia (6:45 to 7:30, local time), 60 meters.
4:30 to 5, in English to Ethiopia (7:30 to 8, local time), 60 meters.
5 to 6:30, in Arabic to the Near East (7 to 8:30, local time), 41 meters.
6:30 to 7, in English to West Africa (local times beginning at 5:30 or 6:30), 19 meters.
7 to 7:30 p.m., in English to West Africa (local times beginning at 6 or 7 p.m.), 19 meters.

Transmitter No. 2 --

2 to 2:30 p.m., GMT, in English to South India (7:30 to 8, Indian time), 19 meters.
2:30 to 3, to South India (8 to 8:30, local time), 19 meters (Monday and Friday Hindi, Sunday and Thursday Tamil, Tuesday and Saturday Telugu, Wednesday music).
3 to 3:45, in Malagasy to Madagascar (6 to 6:45, local time), 31 meters.
3:45 to 4:10, in English to East Africa (6:45 to 7:10, local time), 31 meters.
4:10 to 5, in Swahili to East Africa (7:10 to 8, local time), 31 meters.
5 to 6, in Arabic to Middle East (local times beginning at 8 or 9), 31 meters.
6 to 7, to southern Africa (8 to 9, local time), 31 meters (Tuesday, Thursday and Saturday Zulu; Monday, Wednesday and Friday Sotho and Afrikaans; Sunday first half-hour Zulu and Sotho, second half-hour Nama, Herero and Ovambo).
7 to 7:30 p.m., in English to southern Africa (9 to 9:30 p.m., local time), 31 meters.

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