

POPE RECEIVES LUTHERAN DEAN  
DURING HOLY LAND VISIT

14 January 1964

JERUSALEM -- A private audience which Pope Paul VI gave to the Lutheran provost of Jerusalem during his historic Holy Land pilgrimage has been assigned ecumenical significance in some church circles.

As a little-publicized item among many others of unprecedented character, the Roman Pontiff received Dean Carl Malsch for a 10-minute conversation at the Catholic Apostolic Delegation here.

Provost Malsch, a 48-year-old German churchman, is regarded as a Lutheran representative in the Holy Land and a human symbol of the Protestant presence here.

Some authorities on ecumenical questions interpreted the audience as reflecting the Vatican's intention to strengthen relations not only with the Eastern Orthodox but also with the Churches of the Reformation.

Dean Malsch is also the spiritual leader of the Evangelical Lutheran Church in Jordan. He and the church's four Arab pastors joined in the tumultuous welcome accorded to the Pope when he first entered the Holy City.

They were among the dignitaries of church and state who received the Pontiff at the Damascus Gate, the north entrance to the Old City of Jerusalem, during his three-day pilgrimage to the cradle of Christianity.

The Arab pastors were the Rev. Daud Haddad of Jerusalem, the Rev. Elias Shehadeh of Bethlehem, the Rev. Bassim Nijim of Ramallah, and the Rev. Neuman Smir of Beit Jala.

Pope Paul--the first head of the Roman Church to leave Italy in more than 150 years and the first to travel by air--flew from Rome to Amman, the capital of Jordan, on Jan. 4. There he was welcomed by King Hussein I and Catholic and Eastern Orthodox prelates.

He then headed a motorcade over a 54-mile route that passed Jericho, the Dead Sea, the Jordan River and Bethany, and arrived in late afternoon at Jerusalem, the city divided between Jordan and Israel.

So great was the milling throng in the square outside the Damascus Gate that welcoming ceremonies were curtailed, a discourse by the Pontiff was omitted, and a planned procession through the Old City, in which the Lutheran churchmen were to participate, was abandoned.

Amid a scene of wild confusion, security guards rushed Pope Paul through the massive gate into the walled city. Pushed and shoved at every turn of the narrow, twisting streets, he moved slowly along the Via Dolorosa to the Church of the Holy Sepulcher, where he celebrated a mass attended by the Lutheran pastors.

The Pope reached the Via Dolorosa at the third station, as the first two are off to the side of the chosen pontifical route. The huge, unruly crowds prevented him from praying at each station as planned and he paused only briefly from the third to the eighth station, where he turned left into the Street of Christians to enter the Holy Sepulcher.

(MORE)

At this point, the papal party passed close to the Lutheran Church of the Redeemer, whose bell tower rises high over the nearby rooftops, only a short distance from the Church of the Holy Sepulcher.

The oldest Lutheran Church in Jordan, Redeemer was consecrated by Empress Wilhelm II of Germany on Oct. 31, 1898, the anniversary of Luther's nailing of his 95 theses of protest against Catholicism to the door of Wittenberg Church in 1517.

Its present minister, Pastor Haddad, is president of the synod of Jordan's Lutheran Church, which was granted state recognition in 1959 as one of the "non-Mohammedan religious communities" of the country.

The church building also contains the residence of Provost Malsch, who was named dean of the Jordanian Church in 1960 and was installed in the office by Bishop Otto Dibelius of Berlin, who was then council chairman of the Evangelical Church in Germany.

By request, the Lutheran Church in Jordan submitted a brief statement to the Catholic Information Bureau, pointing out that it was the product of nearly a century of German mission activity in the Holy Land. Its four congregations have 1,500 members, and its five primary and secondary schools have 1,100 pupils.

The Church is closely associated with the Lutheran World Federation, which since 1948 has carried on an extensive relief and rehabilitation program among the Arab refugees and frontier villagers.

Included in the LWF work is the Augusta Victoria Hospital on the Mount of Olives, erected by Empress Wilhelm in 1910 and named in honor of the Empress. Operated with a United Nations subsidy, the hospital provides free medical care to about 10,000 Arab refugees annually.

The federation also operates three medical clinics, sponsors a vocational training school where 150 boys can be taught carpentry, metal work, auto mechanics and crafts for the blind, and distributes millions of pounds of food and clothing.

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SCOUTING HANDBOOK PUBLISHED  
BY CANADIAN LUTHERANS

14 January 1964

WINNIPEG (Manitoba), Canada -- A handbook for the promotion of Boy Scouts and scouting awards has been published for use in Canadian Lutheran churches.

Walter A. Schultz, chairman of the Canadian Lutheran Committee on Scouting, announced here that the 48-page publication is being distributed to all Lutheran pastors and Lutheran scout troops in Canada. Pastors are being urged to use this as an aid in promoting scouting in their local congregation.

Represented on the committee are the American Lutheran Church, the Lutheran Church in America, and the Lutheran Church--Missouri Synod.

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AUSTRIAN CHURCH HEAD HAILS  
CHANGING CATHOLIC ATTITUDE

14 January 1964

VIENNA -- A changing Roman Catholic attitude toward the principles and Churches of the Reformation occupied the attention of Bishop Gerhard May in a New Year's pastoral letter to the parishes of Austria's Evangelical Church of the Augsburg Confession.

Writing as spiritual leader of a Lutheran minority of 400,000 in an overwhelmingly Roman Catholic land, he hailed the Second Vatican Council as the most important church event of 1963.

Bishop May said it was surprising how many council fathers had called for "renewal of the Church's faith and life on the basis of Holy Scripture and according to Biblical principles."

If this trend is continued, he predicted, "in a few years and decades we will see a Catholicism that is drastically changed and in many respects closer to Evangelical Christianity."

As examples he cited council statements by cardinals that (1) asked that the Churches of the Reformation be called "ecclesiastical communities" by the Roman Catholics, (2) called for recognition of mixed marriages conducted by non-Catholics, and (3) acknowledged Catholicism's share in the guilt for the divided state of Christianity.

Calling such pronouncements "surprising and welcome," the Austrian churchman added, "Naturally, time will tell whether the Council will agree and will draw practical conclusions from all this."

He also discussed at length Pope Paul's plea for forgiveness by non-Catholic Christianity, which he characterized as "spiritually the most significant word." Bishop May commented that "we Protestants can only receive these words of the Pope with sincere gratitude and respond by acknowledging our own guilt."

Protestants, he said, out of love for their own Church, have often neglected to assume their share of the total Christian responsibility, and in this they are guilty before their sister Churches.

"This we regret," the Lutheran leader said. "We ask forgiveness of God and the brothers before whom we are guilty. We are deeply moved by the knowledge that their forgiveness is assured."

Bishop May noted that "forgiveness means reconciliation and peace among the Churches, but not yet Christian unity." He said peace among the different confessions must be pursued in the future with mutual respect and tolerance, adding that such peace implies not only abolition of suspicion but also the end of abuse and pastoral encroachment.

"The Church is to stand in a common front in its service for Christ to the world," he declared. "This is a serious matter, and God grant that we may take it seriously."

ESTONIAN EXILE CHURCH HEAD  
REPORTED RETIRING AT 89

14 January 1964

LONDON -- Archbishop Johan Köpp of Hägersten, Sweden, 89-year-old head of the Estonian Evangelical Lutheran Church in Exile, has decided to retire because of "ill health and advancing age," according to church officials here.

Election of his successor, it was said, "is hoped to take place early in 1964." Dr. Köpp on Dec. 14 completed 24 years as Archbishop of his Church, which now cares for some 65,000 Estonians who since 1940 fled their homeland and resettled in western Europe, the Americas and Australia.

Born Nov. 9, 1874, in Helme, Estonia, Johan Köpp completed his theological studies at the age of 31. From 1908 to 1922 he served a pastorate in southern Estonia. Already in 1917, however, he began teaching practical theology at the University of Tartu.

Two years later, he played a key role in the development of the university's theological faculty. Between 1928 and 1937 he was thrice named rector of the university, where he continued as a professor until becoming Archbishop in 1939.

This was less than five years before he and many of his people had to leave the country at the time of the Soviet occupation.

Widely respected as a scholar, Dr. Köpp has written many essays and books, even during his later years. He edited a new service book for his Church which was printed in Sweden in 1951 and more recently has been writing his memoirs.

He has received honorary doctorates from the Universities of Tartu, Riga and Szeged, and was named an honorary professor of theology at the University of Debrecen in Hungary.

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LCA CONGREGATIONS CONSTRUCT  
110 CHURCHES FOR \$13,200,000

14 January 1964

CHICAGO -- A total of 110 new congregations of the Lutheran Church in America spent \$13.2 million in 1963 to erect their first churches, the LCA Board of American Missions was informed here.

Dr. D. L. Houser, board executive, said a substantial amount of the construction costs was lent to the congregations by the board.

Another LCA official added that the Church's self-supporting congregations spent at least another \$15 million in church building during 1963, bringing to more than \$28 million the total LCA church construction figure.

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#### CALENDAR ADDITION

Please add the following to the 1964 Lutheran World Federation Calendar of meetings issued on January 8:

April 17-18 Committee on Latin America, Geneva

FUNERAL HELD AT KIEL  
FOR BISHOP HALFMANN, 67

14 January 1964

KIEL, (West) Germany -- Last rites were held on Jan. 11 for Dr. Wilhelm Halfmann, for the past 17 years Bishop of Holstein in the Lutheran Church of Schleswig-Holstein. Bishop Halfmann had died of a heart attack three days earlier, at the age of 67.

The funeral sermon was preached by Dr. Hanns Lilje of Hannover, Presiding Bishop of the United Evangelical Lutheran Church of Germany. The deceased churchman was buried in Kiel's South Cemetery, near Klaus Harms, the famed 19th century Lutheran preacher and theologian.

In a telegram from Geneva received at the church office here, the executive secretary of the Lutheran World Federation, Dr. Kurt Schmidt-Clausen, expressed the federation's sympathy on the bishop's death.

"May God comfort the bereaved," Dr. Schmidt-Clausen wired, "and assist the Evangelical Lutheran Church of Schleswig-Holstein in these difficult days. We pray for a merciful judge for the deceased, and a joyous resurrection to life."

Bishop Halfmann was board chairman of his Church, which is the only German Lutheran territorial Church (Landeskirche) that has two bishops. Bishop of Schleswig is Dr. Reinhard Wester.

Born on May 12, 1896, in Wittenberg, the shrine of the Lutheran Reformation, Wilhelm Halfmann was reared in the district of Holstein, at Itzehoe. He was ordained by the Church of Schleswig-Holstein in 1923 and spent 20 years in the parish ministry. He held an honorary doctorate in theology from the University of Kiel.

Elected bishop in 1946, Dr. Halfmann exercised a leading responsibility in the reorganization of his Church that was necessary after the 1933-45 church struggle against the Nazi regime. He was a strong advocate of the formation of an all-German Lutheran federation.

Prior to last summer's Helsinki Assembly of the Lutheran World Federation, Bishop Halfmann had attended every LWF assembly: Lund in 1947, Hannover in 1952, and Minneapolis in 1957. He had intended to go to Helsinki, but illness obliged him to cancel his plans.

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BISHOP GULIN OF FINLAND  
MARKS 70TH BIRTHDAY

14 January 1964

TAMPERE, Finland -- Dr. Elis Gulin, Bishop of Tampere since 1945, received congratulations and good wishes here on the occasion of his 70th birthday.

One of Finland's most active and enthusiastic participants in ecumenical affairs, Bishop Gulin has served as a vice-president of the World Alliance of YMCA's, chairman of the Ecumenical Council of Finland, general secretary of this country's Student Christian Movement, and president of the Finnish YMCA.

He became known to the international press last summer by presiding at the press conferences of the Lutheran World Federation's Helsinki Assembly. Born on Dec. 29, 1893, in Mikkeli, E.G. Gulin studied at the University of Helsinki, where he obtained a master of arts degree in 1915 and a doctorate in theology seven years later. In 1933 he returned to the university to serve as professor of New Testament exegesis for 12 years.

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LUTHERANS SUPPORT PASTORS' PLEA  
IN ATLANTA FOR RACIAL JUSTICE

14 January 1964

ATLANTA (Georgia), USA -- Nine pastors of the Lutheran Church in America were among a large number of clergymen in this area who issued a manifesto urging Americans to live and act so that not only racial justice, but "brotherhood shall become a reality in our land."

The statement, which stressed that the country's racial crisis demands "good-will, brotherhood and positive action," was drafted by an inter-faith committee that included Dr. Robert E. Lee, pastor of Redeemer Lutheran church in Atlanta.

"Equality of rights and of opportunity must be provided for all our people within a climate of mutual understanding and without regard to race, class or creed," the manifesto asserted.

Lutheran signers, in addition to Dr. Lee, included Dr. Raymond D. Wood of Atlanta, president of the LCA's Southeastern Synod.

The LCA has 12 congregations in the Atlanta area, the Lutheran Church--Missouri Synod five congregations, and the American Lutheran Church two congregations.

The manifesto was signed by white and Negro Protestant, Roman Catholic and Jewish clergymen in this city. It marked the third such racial statement issued by clergy in Atlanta since the 1954 U.S. Supreme Court decision banning public school segregation.

The document gave "wholehearted" support to the "Action for Democracy" program for ending discrimination in Atlanta. This effort calls for anti-segregation action in such fields as public accommodations, employment, housing, health and social services, and voter registration.

Churches and synagogues were urged to "implement the principles" of the program in their worship and congregational life. "We implore both civic and religious leaders," the manifesto said, "to move without delay to assure the rights which are sought, and we call upon all men of goodwill to support them in that action."

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U.S. YOUTH TO PRESENT  
PROGRAMS IN SCANDINAVIA

14 January 1964

MINNEAPOLIS -- An American Lutheran youth team will present programs in a series of Scandinavian localities next summer on invitation of the latter's youth leaders, it was reported here by The Lutheran Standard, periodical of the American Lutheran Church.

It said the group is to offer programs of music and testimony in churches, schools and youth conferences "in an attempt to reach young people" whose leaders are "concerned over (their) indifference toward Christianity."

Team members include three from the Lutheran Church in America, one from the ALC, and two from other churches.

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FAITH, HOPE KEYNOTE EAST  
GERMAN BISHOPS' MESSAGES

14 January 1964

BERLIN -- Lutherans in the (East) German Democratic Republic have been encouraged by their bishops to face the outlook for 1964 with faith and hope.

Among those publishing such New Year's pastoral messages in the weekly church papers distributed in their parishes were the heads of the 3,600,000-member Church of Saxony and the 1,700,000-member Church of Thuringia.

"We have one Lord, Jesus Christ, by Whom all things exist, and by Whom we exist," Saxon Bishop Gottfried Noth of Dresden wrote.

"The universe with its infinite dimensions which we have managed to penetrate a little further than our parents--world history with its wanderings and upsets in which we are inevitably involved--personal life with all it brings with it, all our joys and sorrows and the daily demands laid on us-- all this is subject to the one Lord Jesus Christ."

Bishop Noth reminded Saxon Lutherans that although "we are sent into the world with a duty to fulfill, with joys and sorrows to share and with troubles to endure . . . we should be mindful that this whole world belongs to the Lord who gave His life for us."

Thuringian Bishop Moritz Mitzenheim of Eisenach urged his parishioners to "thank God that He has preserved peace for the world and for our nation."

Praying for His continued help, he voiced hope that "the steps taken last year toward relaxation of tensions in world politics and toward mutual understanding between Germans may be followed with further such measures."

In closing, Bishop Mitzenheim said: "The world around us awaits the testimony of Christians. Let nothing distract you. Use your right of freedom of belief. Be and remain strong believers in the Triune God."

Among the West German bishops, Dr. Hanns Lilje of Hannover also marked the new year with an exhortation to Christian witness. "Without clarity of belief and without witness for the Church of Jesus Christ, our life is not possible," said Bishop Lilje.

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SOUTH AMERICANS PREPARE  
ANOTHER COMMUNICATIONS CONFERENCE

14 January 1964

BOGOTA, Colombia -- Lutherans of southern South America will hold their Second Communications conference in Sao Leopoldo, Brazil, in the first week of July this year, it was announced at the office of the Lutheran World Federation's Committee on Latin America here.

The Rev. Guido Tornquist, acting director of LWF/LA, said a steering committee was working on the theme and program of the conference, which will be attended by Lutheran communication specialists of Bolivia, Chile, Paraguay, Uruguay, Argentina and Brazil. Host to the meeting will be the Evangelical Theological Faculty of Sao Leopoldo.

Also announced were the place and dates of the LWF-sponsored Fourth Latin American Lutheran Conference. It is to be held in Lima, Peru, on July 5-10, 1965.

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NORWAY APPOINTS SUCCESSOR  
TO BISHOP SCHJELDERUP

14 January 1964

OSLO -- Dean Alex Johnson, rector of the theological seminary here, has been appointed by King Olav V to succeed Dr. Kristian Schjelderup as the Lutheran Bishop of Hamar. Bishop Schjelderup, who is 69, is retiring from office.

In recommending Dean Johnson's appointment, the government chose the man who obtained second place in the diocesan election. He received 72 votes as the preferred candidate, while Bishop H.E. Wisløff of the Diocese of South Hålogaland obtained 160.

Church law permits the government to select any of the top three candidates from a diocesan election. In the Hamar election, third place went to another theological professor, Dr. Johan B. Hygen, with 64 votes.

The new bishop is strongly opposed to the admission of women to the ministry, unlike Bishop Schjelderup, who officiated at the national Lutheran Church's first two ordination services for women.

In commenting on Dean Johnson's appointment, the Oslo Christian daily *Vårt Land* said it had long been taken for granted that he would sooner or later be named bishop.

"Bishop Johnson is a man of very definite opinions," the paper said. "Everybody does not always agree with him, but on important matters he usually holds to a central position. On the whole, his place in Norwegian church life is strong."

However, it took note that Bishop Wisløff had been passed over in the Hamar appointment, commenting that "the government ought to be morally obligated to listen to the opinion of the Church."

"As far as we know," *Vårt Land* added, "Bishop Wisløff had not sought a transfer but the Hamar diocese had asked for him." Bishop Wisløff was named to the South Hålogaland diocese in 1959, and his decisive majority in the Hamar election had led many to expect his appointment there.

Alexander Lange Johnson was born on Oct. 26, 1910, in Madagascar. He passed his theological examination in 1933, and two years later became a secretary of the Norwegian Student Christian Movement.

Beginning in 1939, he spent a number of years in the parish ministry, and in 1960 he came to the theological seminary to teach practical theology and serve as its rector.

The bishop he will succeed was a controversial figure in Norwegian church life, attacked by some groups for his "liberal theology." A few years ago he was involved in a public debate over the existence of hell.

3 LUTHERAN BODIES AMONG  
TOP TEN IN PROTESTANTISM

14 January 1964

NEW YORK -- Three of the ten largest church bodies in American Protestantism are Lutheran.

On the basis of membership in the United States, according to the 1964 Edition of the Yearbook of American Churches, the Lutheran Church in America ranks sixth in size, with 3,080,272 members; the Lutheran Church--Missouri Synod is eighth, with 2,522,095, and the American Lutheran Church is ninth, with 2,338,959.

Including both the U.S. and Canada, the LCA had 2,200,314 members in 1962, the year for which the statistics were compiled, the Missouri Synod 2,611,695 and the ALC 2,410,977. The latter body's membership was increased early in 1963 when it was joined by the Lutheran Free Church, which had 92,900 members.

The Yearbook, published by the National Council of Churches, reveals that the Southern Baptist Convention, with 10,191,303 members, has replaced the Methodist Church, with 10,153,003 members, as the largest denomination. Third is a Negro body, the National Baptist Convention, USA, Inc., with 5,000,000 members.

Other denominations in the first ten are: (4) Protestant Episcopal Church, 3,317,870; (5) United Presbyterian Church in the U.S.A., 3,265,234; (7) National Baptist Convention of America (Negro), 2,668,799; (10) Churches of Christ, 2,250,000.

The Yearbook records that 117,946,002 Americans are members of churches, synagogues, or other places of worship, including 64,929,941 Protestants, 43,847,938 Roman Catholics, 5,509,000 Jews, 3,001,751 Eastern Orthodox, 597,372 Old Catholics and Polish National Catholics, and 60,000 Buddhists.

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U.S. CHURCH APPROVES  
REPORT ON "TONGUES"

14 January 1964

MINNEAPOLIS -- A report which neither encourages nor condemns the practice of "speaking in tongues" has been approved by the Church Council of the American Lutheran Church following a two-year study.

The report was prepared by a special committee which sent two of its members on a field trip last summer. The trip included visits in four ALC congregations where "glossolalia," as the "speaking in tongues" is known among theologians, had been practised.

Dr. Fredrik A. Schiottz, ALC president, said the report "is prepared in the same evangelical spirit as characterizes Paul's disucssion of the subject in I Corinthians 12-14. The report calls our attention to the wisdom of St. Paul, who saw fit to permit, not promote the practice," he said.

He added that the report points out that "there is a danger of over-emphasis on glossolalia on the part of some, with an unbáanced distorted Christian perspective as the outcome."

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LWF TO BE REPRESENTED AT  
ARCOT CENTENARY IN INDIA

14 January 1964

GENEVA -- The Lutheran World Federation will have an official representative at the centenary celebration of the Danish Missionary Society's Arcot field in India, it was announced at LWF headquarters here. The observance will be from Jan. 31 to Feb. 2.

Dr. Kurt Schmidt-Clausen, LWF executive secretary, said the federation's greetings will be brought by the chairman of the DMS, the Rev. Conrad Rendtorff of Vanløse, Denmark, who is a former member of the LWF Commission on World Mission.

Pastor Rendtorff and Mrs. Bodil Koch, the Danish government's Minister for Church Affairs, are to be among the chief foreign guests at the celebration, which will take place at Tiruvannamalai in the North Arcot district.

The century-old Danish mission work bore fruit in 1913 with the first constitution of an indigenous Church. Subsequent reorganizations increased its autonomy, and the present constitution of the 13,000-member Arcot Lutheran Church dates from 1951.

The Church's present head, the Rev. Dorairaj Peter, elected to office in 1960, is its first Indian president. The Church became a member of the LWF in June 1962.

In the past 40 years the Arcot Church has grown from a body of only 3,600 members. Although its present 22 pastors are insufficient to meet all its needs, there are currently no ordained missionaries from the DMS on the field. There are, however, six women missionaries.

Among the Lutheran Churches of India, the Arcot Church is one that attaches great importance to Lutheran unity discussions with the Church of South India, and the hope of their union.

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DANISH PRINCESS PAYS VISIT  
TO HONG KONG TRAINING CENTER

14 January 1964

HONG KONG -- Princess Margrethe, heiress apparent of the Danish crown, took time to go through a Lutheran World Federation vocational training center during a three-day visit to this British crown colony.

She was received at the center in Tsun Wan by the Rev. K.L. Stumpf, senior representative of the federation's Department of World Service, Johannes Rasmussen, director of vocational training, and other LWF/WS staff executives in Hong Kong.

Located in the Princess Alexandra Community Centre, the Tsun Wan vocational training classes are supported by Danish Lutherans through their overseas aid agency Folkekirkens Nødjaelp, which this year is contributing about \$15,000 for this purpose.

Mr. Rasmussen, a Danish educator, and Pastor Stumpf showed the princess classrooms where children were learning to sew, do woodwork, and assemble machinery. On behalf of the tailoring class of the center, a Chinese young woman presented her with a child's padded silk suit.

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AMERICAN LUTHERAN RADIO  
BROADCASTS ON INCREASE

14 January 1964

NEW YORK -- The number of broadcasts of religious radio programs produced by American Lutherans has climbed from 2,000 a week to 2,700 during the last two years, latest estimates show.

The statistics were released here during a semi-annual Consultation of Lutheran Broadcasters, an informal gathering of spokesmen for Lutheran church bodies and agencies active in this field of communication.

Attending the two days of sessions were representatives of the Lutheran Church--Missouri Synod, the American Lutheran Church, the National Lutheran Council, and the host for the consultation, the Lutheran Church in America.

Radio material and programs, it was noted, range from as brief as a minute-and-a-half to as long as an hour.

The minute-long material includes a recorded series of spot messages produced by the ALC which are designed to serve as a ministry and counsel to the lonely, particularly those in the midnight-to-dawn audience.

Called "Introspect," the series involves a new concept in religious programming. The series' messages are broadcast by an estimated 1,000 stations.

Other radio programs widely broadcast are "The Lutheran Hour" and "The Family Worship Hour," produced by the Laymen's League of the Missouri Synod, the Lutheran series of "The Protestant Hour" and "Church World News" produced by LCA, and "Children's Chapel," an NLC production.

In the field of television, newest estimates show approximately 460 telecasts each week, a decline of 140 from the 600 telecasts reported two years ago at the initial consultation.

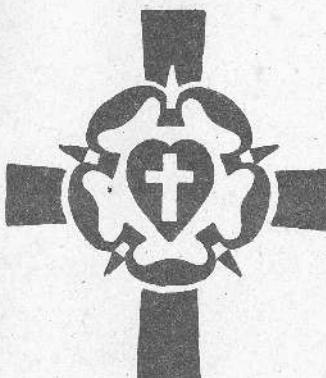
Dr. Philip A. Johnson, director of the NLC's Division of Public Relations, pointed out that television programming consists primarily of "This is the Life" of the Missouri Synod, "Davey and Goliath" of the LCA, and "Light Time" of the NLC.

In noting the decline in telecasts, he explained that the two latter programs "continue to circulate widely on a re-run basis, but due to financial limitations, new episodes are not being produced."

Discussions during the consultation included an examination of U.S. Lutheran objectives in broadcasting and the role of radio and television in connection with the 450th anniversary of the Reformation in 1967.

Participants expressed hope that a proposed new inter-Lutheran agency will have been inaugurated by that time to coordinate the special programming geared to the anniversary.

NEWS BUREAU  
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LUTHERISCHER WELTBUND  
LUTHERSKA VÄRLDSFÖRBUNDET



PRESS SERVICE

PRESSEDIENST

PRESSTJÄNST

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For the LWF 1964 meeting calendar, see page 2.

POPE AND LWF EXECUTIVE  
TRADE TELEGRAPHIC GREETINGS

8 JANV. 1964

GENEVA -- Pope Paul VI and the executive secretary of the Lutheran World Federation, Dr. Kurt Schmidt-Clausen, have exchanged telegrams of greeting on the occasion of the former's visit to the Holy Land.

"From the land sanctified by the life, death and resurrection of the Savior," the Pope wrote, "recalling the Christian and fraternal collaboration of your observers at the Second Vatican Council and assuring you of our prayers, we send you our best wishes for peace and prosperity."

Dr. Schmidt-Clausen replied: "I sincerely thank you for your Holiness' message from the land which has witnessed the appearance of our Lord Jesus Christ among men.

"Remembering your fraternal reception of our observers at the Second Vatican Council, I assure you of my intercession for your service and for the unity of all who are baptized in the name of Jesus Christ."

Telegrams with identical wording were received here also by the general secretary of the World Council of Churches, Dr. W.A. Visser 't Hooft, and that of the World Presbyterian Alliance, Dr. Marcel Pradervand.

Dr. Visser 't Hooft answered: "Most grateful for the fraternal message of your Holiness from the city of divine peace and remembering the warm reception given to our observers. Please accept Christian greetings and the assurance of prayers for your ministry and for the unity of the people of God."

The reply of Dr. Pradervand was: "I wish to thank you warmly for your telegram sent from the Holy Land and for the brotherly welcome granted to our observers. I pray that God may bless your ministry and fill our churches with His Holy Spirit that they may together seek that unity which Christ wills."

1964 CALENDAR - LUTHERAN WORLD FEDERATION

(Subject to change)

Jan. 10-11 Executive Committee, Commission on World Mission, Geneva

Jan. 13-14 Executive Committee, Board of Directors, LWF Broadcasting Service, Beirut, Lebanon

Jan. 23-24 LWF executive staff, Vevey, Switzerland

March 3-6 LWF Officers, Geneva

March 11-13 Board of Trustees, Lutheran Foundation for Inter-Confessional Research, Copenhagen

April 20-24 Commission on World Service, Geneva

April 26-

May 2 Consultation on "The Church and the Jewish People," Løgumkloster, Denmark

May 19-25 Consultation on "The Healing Ministry in the Mission of the Church," (Tübingen, Germany)

June 8-12 Commission on Stewardship and Evangelism, London

July 6-10 Theological Conference for Pastors, Oxford, England

July 13-17 Theological Conference for Pastors, Hamburg, Germany

July 20-24 Theological Conference for Pastors, Berlin

July 29-

Aug. 3 Commission on Theology, Pullach, Germany

Aug. 5-10 Commission on Worship and Spiritual Life, Bratislava, Czechoslovakia

Aug. 13-23 Commission on World Mission, Uppsala, Sweden

Aug. 27-29 Coordinating Committee for Budget and Program, Reykjavik, Iceland

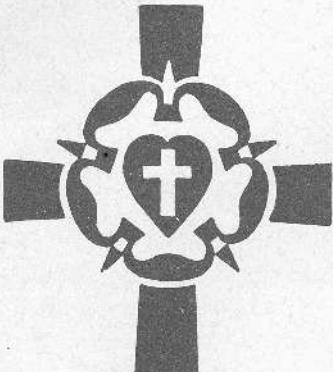
Aug. 31-

Sept. 5 LWF Executive Committee, Reykjavik, Iceland

Oct. 8-18 Second All-Asia Lutheran Conference, Prapat, Indonesia

1-17-64  
NEWS BUREAU

# LUTHERAN WORLD FEDERATION LUTHERISCHER WELTBUND LUTHERSKA VÄRLDSFÖRBUNDET



PRESS SERVICE

PRESSEDIENST

PRESSTJÄNST

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January 1964

## The Second Vatican Council:

REFORM, BUT SLOW AND CAUTIOUS

by George A. Lindbeck

"Renewal" and "reform" continued to be the watchwords of the current Roman Catholic Vatican Council during its second session in Rome which adjourned in early December. The moderate optimism expressed after the first session by most non-Roman Catholic delegate observers and guests is still justified. A majority of the bishops are still in favor of major changes in the Roman Church. So also--apparently--is the new Pope, Paul VI, even though his personality and style of action are very different from that of late John XXIII. The way is still being "prepared for great and encouraging changes in the Roman Catholic Church," as I wrote in my report of the first session.

Yet the mood after this second session is far less enthusiastic than after the first. Many of the bishops and observers express some disappointment. They had hoped that more would be accomplished. Three schemae were inconclusively debated: on the Church, on the government of the dioceses, and on ecumenicism. Two--on the liturgy and on "Instruments of Social Communication"--which had been discussed in the first session, were amended, approved and promulgated in final form. That leaves 12 schemae still outstanding. At the present rate, it would take four or more years to finish the council. Obviously, the Bishops do not relish the burden of spending several months of every year at Rome away from their normal duties.

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Dr. Lindbeck, on leave from Yale University Divinity School to serve as research professor of the Lutheran Foundation for Inter-Confessional Research, is an LWF delegate observer to the Second Vatican Council. A few copies of his report on the first session are still obtainable from the LWF News Bureau.

However, they are not only disturbed by the slowness of proceedings, but even more by the cause of this slowness. The conservative minority is making it difficult to get a program of reform through the council. To be sure, those who are opposed to change are no longer trying to impose their own reactionary schemae on the rest of the bishops as they did at the beginning of the council. They discovered in the first session, and again in this, that they simply do not have the votes.

On only one issue they came close to winning, and even then they failed. They pressed for a separate schema on the Virgin Mary which, while not containing any new dogmas, would still have emphasized her role more than has been done in any equally authoritative document. They wished, in other words, to support officially some of the more extreme forms of Marian devotion which prevail in some areas. However, they were defeated by 1,114 votes to 1,074. Instead of having an independent schema, it was decided simply to include a Marian statement in the schema on the Church. We do not yet know what this statement will say, but those favoring it generally hope that it will limit what were called, even in the debates in St. Peter's, "the excesses of the cult of the Blessed Virgin." It will, of course, in no sense disavow the Roman dogmas of the Immaculate Conception and the Assumption, and consequently it will not be satisfactory from the viewpoint of non-Roman Catholic Christians, but there is reason to hope that it will serve to check Mariolatry, and perhaps even help to diminish it.

#### Most Bishops Favor Decentralization, Democratization

On other issues, the conservative strength has been smaller, ranging between 300 and 600 votes. Yet this minority has been able to slow progress, and there is anxiety that it may even be able permanently to block some advances which the great majority of bishops are willing to approve.

The great majority accept principles which, if put into practise, would make the Roman Church much less a highly centralized, absolute monarchy and give it a decentralized, somewhat democratic and much more pastoral character. They affirm that the college of bishops, as long as it is in union with the Pope, has supreme authority in the Church. They favor much greater participation by the laity in many aspects of the Church's work and administration. They would like to see the Vatican bureaucracy, the Curia, lose much of its power, and they call for major reforms in the secret and often oppressive ways in which the Holy Office handles accusations of heresy. According to some, the Index of Forbidden Books should be abolished. Deacons should be re-instituted as a permanent order of clergy which would, in many cases, probably be married. All these reforms could be made because they do not contradict any of the Roman dogmas. The emphasis on the authority of the college of bishops, for example, can be reconciled with papal infallibility, if the latter is reinterpreted. Thus, from the point of view of most of the bishops, there is nothing subversive about these changes, and yet the conservatives are resisting them bitterly. Some will almost certainly be adopted in future sessions of the council, but the final decisions may fall far behind the hopes of the majority.

In regard to relations with non-Christians, a similar situation exists. The schema on ecumenicism which was discussed this past autumn is less advanced than some Roman Catholics would like. For example, it carefully avoids calling Protestant denominations "churches," and for this it was criticized by several

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bishops in St. Peter's. Nor does this schema confess that Roman Catholics may share the blame for Christian divisions, even though the Pope himself made this confession in the opening speech of the session and again when he received the non-Roman observers in a private audience. In short, this is a cautious schema whose ideas, even from the ecumenical Roman Catholic point of view, are too much influenced by the last four centuries of defensive theology. Yet it was severely criticized by the conservatives. Its spirit was too ecumenical for them. Their criticism was muted, perhaps in part because of the presence of those of us who were non-Catholic observers, but it was quite clear that they thought it was too kind to the "separated brethren."

And, indeed, it is easy enough to understand their attitude, for there are multitudes of Protestants who would object if a Protestant document were to speak with equal Christian love and generosity about Roman Catholics. This Roman Catholic schema is unfailingly respectful and appreciative of the Christian character of Orthodox and Protestants. It praises them, sometimes more highly than they deserve, for their love of Christ, their reverence for Scripture, their works of Christian charity and social justice. It exhorts Roman Catholics in truly moving language to love and strive to understand their fellow Christians. In short, its spirit is unfailingly ecumenical, even though its ideas--its theology--should be improved, in the opinion of many of the bishops. However, in view of the conservative opposition, it is doubtful that these improvements will be made.

#### Minority Still Exercises Decisive Power

The conservatives also attacked the chapters on religious liberty and on the Jews which were attached to this schema on ecumenicism. To be sure, the opposition to the statement against anti-semitism was partly political, prompted by the hostility of Christian and Muslim Arabs against the new state of Israel, while the opposition to the declaration in favor of religious liberty was more a matter of traditionalistic theology and was more widespread. Nevertheless, even the Theological Commission, despite its conservative leadership, voted 18 to 5 in favor of the affirmation of religious liberty. Probably both these statements will eventually be approved, yet here also a recalcitrant minority is delaying, and will perhaps succeed in weakening, decisions which the majority favor.

The obstructive power of this minority comes in part from its control of key positions in the Curia and in the council itself. It can therefore frustrate the will of the majority, just as can a minority in a parliamentary organization such as the U.S. Congress when it controls strategic committee chairmanships. Another factor which gives the minority power is the importance of unity and, if possible, "moral unanimity" for a council of the Roman Catholic Church. There is great reluctance to take any action which is strongly opposed by hundreds of bishops, even when they represent only 15 to 30 percent of the total.

Possibly only the Pope can effectively break the deadlock. If he were to take a strong, public stand in favor of concrete reforms, no doubt many obstructionists would yield. However, the danger of this is that he would then be interfering with the freedom of the council. So far, he does not seem to have decided what to do. He appears to be in favor of the forces of renewal, but his support has been limited to general pronouncements and to half-measures which leave uncertain the extent to which the council will carry out even those reforms which are acceptable to most bishops.

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It is for this reason that a rather sober mood prevails among many bishops and observers at the end of this second session. They are afraid that the council may prove to be less successful than it could be. Yet this does not mean that it is threatened with failure. It has already transformed the atmosphere in the Roman Church in many ways. It has produced concrete results in the form of the two schemae which were approved at this last session. To be sure, one of them, that on "Instruments of Social Communication," is poorly done, almost trivial in its platitudeous traditionalism, but the one on the liturgy marks a milestone in the history of Roman Catholicism. If its principles are put fully into practice, it may well, in the course of a few decades, make Roman Catholic worship far more biblical in both form and content.

We see, then, that both excessive optimism and excessive pessimism must be avoided. On the one hand, we must remember that the reforms now taking place are strictly limited. They do not disavow any of the dogmas against which Protestants rightly protest, although they may involve noteworthy changes in interpretation. Humanly speaking, they do not even increase the possibility of Christian unity in the foreseeable future, even though they may lead to greatly improved relations between the confessions. Yet, on the other hand, this council is encouraging biblical movements in worship and theology, it is stimulating ecumenicism, religious liberty and more evangelical mission and service to the world. There can be no doubt that the Holy Spirit is working mightily in the Roman Catholic Church at the present time, and for this we must both pray and praise God.

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## NEWS BUREAU

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LWF OFFICIAL CITES PROGRESS  
IN WORLD LUTHERAN COOPERATION

GENEVA -- Achievements growing out of four decades of international Lutheran cooperation and the significance resulting for all Protestantism from last summer's Helsinki Assembly of the Lutheran World Federation were emphasized by LWF General Secretary Kurt Schmidt-Clausen in his Christmas message to present and former staff members throughout the world.

In the 40 years since the first meeting of the Lutheran World Convention in 1923, he said, "an atmosphere of powerful spiritual and intellectual solidarity has developed" among the Lutheran Churches.

He added, however, that this "by no means" meant "retirement into a self-satisfied seclusion." The executive secretary cited a number of evidences from the 1963 Assembly of the Lutheran Churches' concern for bringing the Gospel to bear on the whole of human life today.

STRESSES NEED FOR OPEN MIND,  
LOVE IN MISSIONARY APPROACH

20 December 1963

MEXICO CITY -- Christians ought to approach non-Christians with an open mind and a heart full of unselfish love, a German Lutheran bishop said at an international mission meeting of the World Council of Churches here in mid-December.

A presumptuous attitude of superiority "is as unchristian as it can be," Bishop Heinrich Meyer, head of the Evangelical Lutheran Church in Lübeck, told the WCC Commission on World Mission and Evangelism at its 13-day gathering which closed on Dec. 20.

He said that among people of other faiths there are profound believers with highly developed ideas and a strong devotion to their service of God as well as to their ethical codes.

The German churchman, who is chairman of the Lutheran World Federation's Commission on World Mission, said Christians have to be ready to admit that non-Christians take their beliefs as seriously as do the followers of Christ.

The way to deal with members of other faiths, according to Bishop Meyer, is to tell them about the Savior and Master humanely and humbly, with as much love and seriousness as possible.

He said it should be done "as beggars tell beggars where bread can be found (and) as sick people tell others where the right doctor can be found."

Bishop Meyer, a member of the 25-member Divisional Committee of World Mission and Evangelism of the WCC, was one of a score of Lutherans among the 200 participants, who represented 48 countries. The larger commission includes 11 Lutherans of 8 nationalities.

Among other internationally known Lutherans in attendance were Dr. Franklin Clark Fry of New York, immediate past president and a present Executive Committee member of the LWF, Bishop Stefano R. Moshi of Tanganyika, a vice-president of the federation, and Dr. Arne Sovik of Geneva, director of the LWF Department of World Mission.

Also, Bishop Erich Eichele of Stuttgart, head of the Evangelical Church in Württemberg, Dr. Hans Heinrich Harms of Hamburg, chairman of the German Evangelical Mission Council, Prof. Georg Vicedom of Neuendettelsau, secretary for mission questions in the United Evangelical Lutheran Church of Germany, and Dr. Gerhard Brennecke of Berlin, director of the Berlin Mission Society.

During the meeting, a number of the participating churchmen took time out to make an unofficial visit to the Basilica of Our Lady of Guadalupe on the 432nd anniversary of the alleged appearance of the Virgin Mary to a 16th century peasant.

Later, World Council representatives were received by Archbishop Miguel Dario Miranda y Gomez, head of the Mexican Roman Catholic hierarchy.

FINNISH CHURCH BODY REQUESTS  
ADDITIONAL THEOLOGICAL FACULTY

20 December 1963

HELSINKI -- Establishment of a theological faculty at one of this country's universities outside Helsinki has been requested of the government by the 1963 Church Assembly of Finnish Lutheranism.

At present the state university here is the only one in the country having a faculty of theology. Even though it trains more Lutheran divinity students than any other institution in the world, it is not able to fill the national need for theological graduates.

A few additional students are trained in the theological faculty of Abo Academy, a private Swedish-language institution at Turku.

In agreeing at a plenary session to support a proposal for a new faculty of theology, the assembly--the supreme legislative organ of the Finnish Lutheran Church which meets at Turku every five years--expressed no choice of location.

Attention in the discussion was focused on the necessity of taking action to alleviate this country's severe shortage of Lutheran pastors, which was said to be getting steadily worse. The problem was brought before the assembly at the express desire of some of the diocesan synods which had discussed it at 1962 sessions.

It was stated that about 130 more theological graduates could be readily placed in pastorates, and that over 200 additional trained teachers of religion could be employed in Finnish high schools. Ministerial vacancies in many small, remote parishes have remained unfilled for years.

On the other hand, it was noted that overtaxing of facilities and staff threatens the effectiveness of the theological education imparted at the University of Helsinki.

The theological faculty here, which is not supposed to admit more than 110 new students in any one year, accepted 195 this year under the pressure of many applications and the Church's urgent need for pastors.

TO ALL WHO ASSIST US

.... in sharing the information contained in our releases with a wider circle of readers or hearers, the Lutheran World Federation News Bureau takes pleasure in extending hearty good wishes for a joy-filled Christmas season and a blessed New Year.

GERMAN MISSION AGENCY LISTS  
PROJECTS TOTALING \$625,000

20 December 1963

HAMBURG -- Germany's new Evangelical Association for World Mission has drawn up a list of mission projects costing a total of 2.5 million marks (\$625,000), it was announced at the organization's headquarters here in mid-December.

The association was set up during 1963 jointly by the Council of the Evangelical Church in Germany (EKD) and the German Evangelical Mission Council to coordinate the overseas mission activities of this country's Protestant territorial Churches.

Announcement of the project list was made by Dr. Niels Peter Moritzen, a secretary at the Mission Council here who is acting as the association's general secretary until it appoints a full time director.

He explained that the projects listed were ones that exceeded the capacity of individual Churches and mission societies to undertake them alone. Included are projects in the fields of religious radio and journalism.

The mission forces of German Protestantism took the final step for establishment of the new agency at a conference in Berlin in September. The EKD synod gave its definite authorization last March.

German Evangelical missionary societies have traditionally been free organizations within the general framework of church life rather than official agencies of the Churches. The new organization will serve to relate the societies and the Churches more closely.

The two sponsoring councils have each named seven representatives to make up the association's board.

Among the internationally known German church and mission leaders elected to the board are Dr. Rudolf Weeber of Stuttgart, treasurer of the Lutheran World Federation, Bishop Hermann Dietzfelbinger of Munich, an LWF Executive Committee member, and Bishop Heinrich Meyer of Lübeck, chairman of the federation's Commission on World Mission.

Others are Dr. Gerhard Brennecke of Berlin, director of the Berlin Mission Society, Dr. Hans Heinrich Harms of Hamburg, chairman of the German Evangelical Mission Council, and Prof. George Vicedom of Neuendettelsau, secretary for mission questions in the United Evangelical Lutheran Church of Germany.

Functions of the association will include establishment of chairs for teaching about Christianity in Asian and African universities, and distribution of Bible translations and other religious publications throughout the two continents.

In the homeland, its concerns will include such all-German mission institutions as the Missionary Academy at the University of Hamburg, the Institute for Protestant Medical Missions in Tübingen, and the Society for Missionary Science.

NORWEGIAN BISHOPS ASK END  
TO APARTHEID IN S. AFRICA

20 December 1963

OSLO -- The Lutheran Bishops' Conference of Norway has appealed to the South African government to "let the Christian idea of human worth . . . lead to a radical change of course and of racial policy before it is too late."

Apartheid is "contrary to fundamental Christian concepts," they declared in a statement which they asked their government to transmit to the authorities of the Republic of South Africa.

The bishops said they "are acquainted with the delicate racial situation in South Africa" and "acknowledge the positive attempts made by the government and Church there."

Nevertheless, they added, "we regret that the apartheid policy . . . is steadily enlarging the difference between the races and leading to increased violence."

"When three million people suppress nine million, it cannot but lead to a catastrophe and to irreparable damage for the spiritual values and the moral ideas which the world today so desperately needs," the churchmen warned.

They urged the South African government to "let the Christian idea of human worth--together with the concept of brotherhood and the commandment to love one's neighbor as oneself" prompt a reversal of its policy "before it is too late."

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BISHOP HAUG OFFICIATES AT  
PRESIDENT HEUSS' FUNERAL

20 December 1963

STUTTGART -- Dr. Martin Haug, retired Lutheran Bishop of Württemberg, conducted here the state funeral for Dr. Theodor Heuss, first President of the (West) German Federal Republic.

Bishop Haug was a personal friend of the late President, who was buried in Stuttgart, his home city, on Dec. 17, five days after his death at the age of 79.

Leading Evangelical churchmen paid tribute to Dr. Heuss, hailing him as a symbol of "German essence" at its best and as one who always felt closely associated with Protestantism.

Among those who lauded the late President were Dr. Kurt Scharf, chairman of the Council of the Evangelical Church in Germany (EKD), Dr. Hanns Lilje, Presiding Bishop of the United Evangelical Lutheran Church of Germany, and Bishop Otto Dibelius, Dr. Scharf's predecessor in the EKD chairmanship.

Dr. Heuss' successor, President Heinrich Luebke, said at a memorial service in the Baden-Württemberg state parliament building that the deceased statesman had "erected in the hearts of the German people a memorial that will last longer than one made of iron."

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CANADIANS SEND OVER MILLION  
POUNDS OF AID ABROAD

20 December 1963

WINNIPEG, Canada -- Canadian Lutherans sent 1,140,000 pounds of material aid, valued at \$400,000, to refugees and other needy people in six countries in the twelve months that ended on Oct. 31.

These figures were released here in the annual report of Canadian Lutheran World Relief, which serves on behalf of all major Lutheran church bodies represented in this country.

Foodstuffs accounted for \$325,000 of the total value; used clothing and layettes, \$73,750, and cash grants \$1,275.

One million pounds of milk powder, valued at \$290,000, were received from the Canadian Department of Agriculture and sent to Austria and Algeria. Donated baby food valued at \$16,000 was sent to Hong Kong for distribution by the Lutheran World Federation Department of World Service.

Tinned meat products totaling 28,000 pounds (value \$10,000) were purchased for a hot lunch program in schools of Jordan. Algeria received from CLWR, 23,000 pounds of meat ball stew (value \$10,000).

Refugees in Hong Kong and Jordan were recipients of the used clothing and layettes.

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PROF. BRUNNER NAMED TO BOARD  
ON INTER-CONFESIONAL RESEARCH

20 December 1963

MUNICH -- Dr. Peter Brunner, professor of systematic theology at the University of Heidelberg, has been elected to the Board of Trustees of the Lutheran Foundation for Inter-Confessional Research, it was announced here by Bishop Hermann Dietzfelbinger, board chairman.

Professor Brunner was a member of the Lutheran World Federation special commission which prepared the plans for the foundation that were given final approval at the federation's Helsinki Assembly last summer.

Other board members are Dr. K.E. Skydsgaard, professor of systematic theology at the University of Copenhagen, Dr. Warren A. Quanbeck, professor of systematic theology at Luther Theological Seminary, St. Paul (Minnesota), USA, both vice-presidents;

Also, Dr. Clarence W. Sorensen, president of Augustana College, Rock Island (Illinois), USA, Dr. Sven Silén, Bishop of Västerås, Sweden, and Dr. Rudolf Weeber of Stuttgart, treasurer of the LWF.

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GERMANS CRITICIZE COUNCIL  
INACTION ON MIXED MARRIAGES

20 December 1963

BERLIN -- Grave disappointment over the Vatican Council's "incomprehensible" deferral of any decision respecting Roman Catholic laws on mixed marriages was expressed here by authorities of the United Evangelical Lutheran Church of Germany (VELKD).

Meeting under the chairmanship of Presiding Bishop Hanns Lilje of Hannover, the VELKD leaders stressed that only through a satisfactory revision of its mixed marriage rules and practices could the Roman Church "manifest an ecumenical broadmindedness."

Other current questions in ecumenical and mission affairs were also discussed at the meeting here.

Two weeks earlier, a spokesman at VELKD headquarters in Hannover had hailed the proposal by the Catholic Archbishop of Cologne, Joseph Cardinal Frings, that the Council recognize the validity of mixed marriages performed by non-Roman clergymen.

Pointing out that if the cardinal's proposal were adopted it would remove a serious obstacle in the path of Christian unity, the VELKD spokesman commented: "We can only hope that this courageous overture from a country of mixed marriages will lead to practical results."

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BISHOP LILJE LAUDS POPE  
FOR TRIP TO HOLY LAND

20 December 1963

HANNOVER -- Bishop Hanns Lilje, Presiding Bishop of the United Evangelical Lutheran Church of Germany, praised here the intended visit of Pope Paul VI to the Holy Land.

"If Pope John opened windows of the Catholic Church to the world," he said, "the new Pope opens doors."

At a recent synod meeting of the Evangelical Lutheran Church of Hannover of which he is Bishop, the former president of the Lutheran World Federation observed that amazing strength had been demonstrated by the Roman Church at the Vatican Council.

However, he warned against prematurely expecting dramatic results, since the second session of the Council was dealing with considerably more difficult problems than the first.

Citing other current highlights in developing relations between Catholics and Protestants, Bishop Lilje said the Roman Church's new stance with respect to other Churches can only be welcomed and gratefully recognized by all Christians.

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ROMAN CATHOLIC CHURCH  
SEEN IN "NEW EPOCH"

20 December 1963

ROME -- A Lutheran expert on Roman Catholicism said here that the Catholic Church has entered a "new epoch of its life with new determination and energy" and that this development places an obligation on other Churches to review their attitude towards it.

Dr. K.E. Skydsgaard, professor of systematic theology at the University of Copenhagen and a Vatican Council delegate observer of the Lutheran World Federation, told a press conference at the conclusion of the second session that all Churches should rejoice at the developments thus far and should make every effort, "without being uncritical, to overcome traditional resentments" about the Roman Catholic Church.

Speaking specifically about the schema on ecumenism, which is still to be voted upon, he said the chapter on religious liberty represents a major step forward and contains "ideas which would have been drowned earlier in suspicion and hostility."

While it may take a long time to put its concepts into practice, he said, "the important thing is that words concerning 'unlimited religious liberty of the individual and the community' have been said."

In the schema on the liturgy, he said, we see "old and new things" in parallel relationship, "sometimes almost in contradiction," but "it cannot be ignored that something has happened here of which . . . during past centuries we had not the slightest forewarning and which would earlier have frightened Catholicism."

Lutheran Professor Edmund Schlink, of Heidelberg, an observer for the Evangelical Church in Germany, also praised the "advances made which cannot be revoked" in the discussion of the "ecumenism" schema. At the same time he pointed out "not insignificant differences" between this schema and the schema on the Church.

While the latter, he said, is concerned only with isolated non-Catholic Christians, the first spoke of "non-Catholic Churches and communities" and thus "respects the mystery of the Church which is greater than the Church of Rome alone."

Another LWF delegate observer, Dr. George A. Lindbeck of the United States, expressed the opinion that it will take decades for the newly initiated liturgical reforms of the Catholic Church to be fully implemented.

He noted, however, that work at the second session on the schema concerning liturgy confirmed his earlier assessment that complete application of the advocated reforms to a Roman Catholic service of worship would make of it what could truly be called an Evangelical service.

With respect to the debate on the Roman episcopacy, Dr. Lindbeck--who is currently the federation's inter-confessional research professor--said that it reflected a moderation of the claims of the papacy that embraces some very positive aspects as far as Eastern Orthodoxy is concerned.

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"We Protestants have certainly never been able to hope that the primacy of the Pope could be made to appear so worth considering," stated Professor Lindbeck, who is on leave from a chair of historical theology at Yale Divinity School in New Haven (Connecticut).

None of the Lutheran delegate observers, however, would support the optimistic view voiced in a press interview here by Pastor Richard Baumann of Tübingen, a Lutheran whose affirmations respecting reunion with Rome have caused him to be placed under discipline in his own Church.

Pastor Baumann, who was removed from his parish by the Evangelical Church in Württemberg, was quoted by a Roman Catholic news service as affirming:

"The Catholic Church by discovering the necessity of collegiality, and the Evangelical Churches by discovering the necessity of the primacy, have begun an intellectual rapprochement which may well lead to eventual unity."

He added, according to the news service, that "scientific research in the Protestant world, especially in the last 50 years, has come to recognize and accept the genuineness of the classical passages on the primacy of Peter in the New Testament . . . something contrary to the position taken by Protestants in past centuries."

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GERMANS HONOR DR. STOUGHTON,  
U.S. STEWARDSHIP LEADER

20 December 1963

STUTTGART -- Dr. Clarence C. Stoughton, president emeritus of Wittenberg University in Springfield (Ohio), USA, was awarded the Wichern Medal, highest decoration of the Diaconal Council of the Evangelical Church in Germany (EKD).

Dr. Stoughton, an internationally known lay leader in the stewardship field, was presented the medal by Dr. Theodor Schober, president of the council, which governs the EKD welfare agency Inner Mission and Hilfswerk.

Attending the ceremony was Dr. Kurt Schmidt-Clausen of Geneva, executive secretary of the Lutheran World Federation. Dr. Stoughton was chairman of the federation's Commission on Stewardship and Congregational Life from 1952-1957.

The medal he received is named for Johann-Hinrich Wichern, an outstanding German Evangelical churchman and social reformer of the 19th century who was responsible for the foundation of this country's inner mission movement.

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LWF MOVES QUICKLY TO AID  
ARAB TRIBE HIT BY FLOOD

20 December 1963

BETHLEHEM, (Jordan) -- Quick response by Lutherans to the emergency needs of an Arab tribe whose community was lashed by torrential rains and subsequent flood waters has prompted expressions of gratitude from officials here.

The immediate needs of the tribe's 47 families were met less than eight hours after the Lutheran World Federation's Department of World Service was advised of the disaster, an LWF representative reported.

Theodore Bustany, the federation's superintendent of relief services in Jordan, said the flood waters swept away many of the personal belongings of the tribespeople and 250 head of their livestock. A five-year-old boy also was reportedly lost.

The heavy rains pounded the huge valley occupied by the Rashaydeh tribe during the night of Nov. 10-11. The LWF/WS was notified by mid-morning. A team dispatched to the scene arrived there early that afternoon.

A short time later, the families gathered in a nearby police station compound at Rujm El Nagha, some 25 miles east of Takoua Village, for the LWF distribution of clothing, blankets and oil.

The district officer, chief of police, and the attorney general of Bethlehem observed the distribution and extended their thanks to LWF/WS for its "prompt humanitarian help," Mr. Bustany reported.

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LWF EXECUTIVE COMMITTEE  
TO MEET IN ICELAND IN 1964

20 December 1963

GENEVA -- In 1964 the Lutheran World Federation Executive Committee will meet in Iceland for the first time in its 16-year-history, LWF Executive Secretary Kurt Schmidt-Clausen announced at headquarters here.

Scheduled for Aug. 31 to Sept. 5 in Reykjavik, capital of the island republic, the meeting will be the first held by the federation's new Executive Committee since immediately after its election at last summer's LWF Assembly in Helsinki.

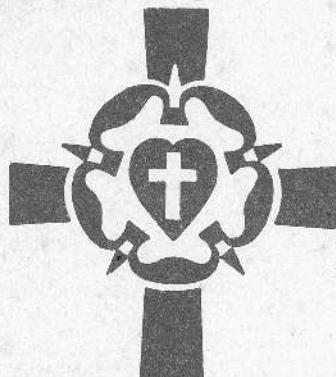
Host Lutheran Church will be the National Church of Iceland, whose reported membership of 166,000 constitutes about 95 per cent of the population of the North Atlantic island. Head of the Church is Bishop Sigurdjörn Einarsson.

Dr. Schmidt-Clausen said the Executive Committee, under the chairmanship of President Fredrik A. Schiøtz of Minneapolis, will continue its already-initiated work of follow-up action on the recommendations and decisions of the Helsinki Assembly.

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STRASBOURG TO BE CENTER FOR  
INTER-CONFESIONAL RESEARCH

15 November 1963

STRASBOURG, France -- This Alsatian city has been chosen to be the center for work under the newly established Lutheran Foundation for Inter-Confessional Research, which is to carry forward an investigation into the theological boundaries between Churches.

The decision was taken here near the close of the first meeting of the foundation's Board of Trustees on Nov. 7-8, under the chairmanship of Bishop Hermann Dietzfelbinger of Munich, head of the Evangelical Lutheran Church in Bavaria.

While here, the six board members signed the foundation's incorporation papers in the presence of a Swiss consular official, since the body's legal seat will be in Geneva.

(MORE)

The foundation is to continue and develop the program of inter-confessional research that was begun in February 1960 by a special commission of the Lutheran World Federation. Its initial study concerns modern Roman Catholicism.

Establishment of the foundation was approved by the federation's Fourth Assembly at Helsinki last August and its Board of Trustees was elected by the LWF Executive Committee at a meeting there immediately afterward.

Named here by the board were two vice-chairmen: Dr. K.E. Skydsgaard, professor of systematic theology at the University of Copenhagen, who was the federation's first inter-confessional research professor in 1960-62, and Dr. Warren A. Quanbeck, professor of systematic theology at Luther Theological Seminary in St. Paul (Minnesota), USA.

The other trustees--all of whom attended the meeting here--are Dr. Clarence W. Sorensen, president of Augustana College, Rock Island (Illinois), USA, Dr. Sven Silén, Bishop of Västerås, Sweden, and Dr. Rudolf Weeber of Stuttgart, Germany, treasurer of the LWF.

Preliminary plans were discussed by the board for a book to appear in the middle of next year, giving a theological analysis by Lutherans and other non-Roman Catholics of the first two sessions of the Second Vatican Council.

Earlier, attention was given to reports by the federation's observers at the council. At one time or another during the second session, all five LWF representatives have been present.

In recent weeks the council has been attended by two delegate observers--Professor Skydsgaard and Dr. George A. Lindbeck, present LWF inter-confessional research professor--and two alternates--Bishop Silén and Dr. Quanbeck. Dr. Lindbeck is on leave from an associate professorship of historical theology at Yale University in New Haven (Connecticut), USA.

During the first part of the second session, the federation's third delegate observer, Dr. Vilmos Vajta, director of the LWF Department of Theology in Geneva, was present. He was scheduled to resume attendance at the council on Nov. 18.

In opening the two-day board meeting, Bishop Dietzfelbinger described the foundation's work as "a service for the whole ecumenical movement" rather than an "exclusive special undertaking" of the Lutheran confession.

Emphasizing the ecumenical character of the Reformation, he pointed out that Lutherans believe not only that ecumenical dialogue is necessary among the Christian Churches but also that "a clear theological orientation" is essential to such dialogue.

Selection of Strasbourg for the location of the foundation's work followed many months of study of possible sites. Munich, Vienna and a half dozen other scattered European cities were mentioned during a thorough discussion of the question here, despite the fact that Strasbourg was already referred to at Helsinki last summer as the probable location.

Among the criteria cited as contributing to the selection of the site were "proximity to a theological faculty, the spiritual environment and support of a Lutheran Church, and proximity to those with whom the institute will be in dialogue."

(MORE)

It was noted that at Strasbourg the Lutheran center will be close to both Roman Catholic and Reformed churches and theological faculties. Until now the inter-confessional research program has had its temporary center in Copenhagen.

The board adopted an operating budget of \$45,000 for the work during 1964, and a tentative budget of \$47,000 for 1965.

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U.S. CONSERVATIVE LUTHERANS WARN  
AGAINST "HERESY OF LIBERALISM"

15 November 1963

MINNEAPOLIS -- A free Lutheran theological conference charged here that "the heresy of liberalism, known as 'neo-orthodoxy,' has infiltrated college and seminary units of most of our Lutheran synods" in America.

As a result, it said, recent seminary graduates "hold views contrary to the confessions of the Lutheran Church."

The conference called for establishment of committees in each of the synods "to contact the proper authorities in their respective bodies to have this situation . . . corrected."

If there is no assurance of satisfactory progress, the committees were instructed "to explore the possibility and feasibility of making the necessary provisions for Christian education of our youth at independent institutions with a conservative wholesome Christian emphasis."

Another resolution contended that certain pastors and professors in the Lutheran Church in America, the American Lutheran Church and the Lutheran Church--Missouri Synod "claim that God has used evolution to create the world and that man has progressed from some primary group."

The effect of this teaching, the conference said, is to "negate the doctrine of original sin and remove the basic need for a Divine Savior."

In another action, the conference urged withdrawal of Lutheran Churches from the National and World Councils of Churches. The same resolution attacked the Lutheran World Federation. Leading theologians in all three agencies, it was charged, deny the historical and factual accuracy of the Genesis account of creation, the Virgin Birth of Christ and the physical resurrection of Christ.

The conference also objected to inclusion of church bodies from Communist-controlled nations in the LWF and the WCC.

The conference was sponsored by the Word Alone, Inc., a small fundamentalist organization directed by the Rev. Allen R. Blegen of Wheaton (Illinois). It was attended mainly by clergymen opposed to mergers which created the ALC and the LCA, as well as by ministers of the Wisconsin, Norwegian and Missouri Synods.

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LWF VISITORS REPORT VITAL  
CHURCH LIFE IN HUNGARY

15 November 1963

GENEVA -- A strong and deep religious vitality capable of enduring adversity was found in the Hungarian Evangelical (Lutheran) Church by a Lutheran World Federation delegation during a nine-day visit, its members reported on returning here.

Among the observations they cited were overflow congregations at worship services, active participation in church life by large numbers of young people, generous support for building projects, and a pastoral ministry of high caliber.

Heading the delegation, which ended its visit to Hungary on Nov. 4, was the LWF executive secretary, Dr. Kurt Schmidt-Clausen. With him were two other Geneva staff members of the federation: Dr. Bruno Muetzelfeldt, director of the Department of World Service, and the Rev. Paul Hansen, the department's secretary for minority Churches.

During their brief stay, they visited numerous congregations and church institutions in scattered localities, spoke at services, met with large groups of pastors, held discussions with Lutheran and ecumenical churchmen, and made a courtesy visit to the Hungarian State Secretary for Church Affairs.

In addition, Dr. Schmidt-Clausen paid an hour's call to the internationally known Hungarian churchman Bishop Lajos Ordass, now retired, who is an honorary member of the LWF Executive Committee and a former vice-president of the federation.

The visit to Hungary was in response to an invitation extended some time ago by Lutheran leaders of that country and renewed during the recent Helsinki Assembly of the federation.

When they arrived in the Budapest railroad station, the LWF representatives were received by the leading officials of Hungarian Lutheranism, headed by Bishops Lajos Veto of the Northern District and Zoltan Kaldy of the Southern District.

Included in the visitors' schedule was participation in an ecumenical Reformation festival service along with representatives of not only Budapest's different Protestant groups but also its Orthodox community.

On two occasions they took part in dedication ceremonies for new church buildings or extensions at which they were informed that the congregations had raised locally about 80 per cent of the funds needed for their own construction projects.

The remainder, in about equal parts, came from a central church fund through which the stronger congregations assist the weaker ones and from inter-church aid provided by Lutherans of other countries through the LWF Department of World Service.

Favorable impressions were reported of the Theological Academy in Budapest where the Hungarian Church trains its pastors and of the Church's diaconic (welfare or inner mission) institutions. The academy has five full-time professors, two lecturers and 26 students, while there are 19 Lutheran diaconic institutions with a total of 521 beds.

EAST-WEST CHURCH DIALOGUE  
UNFOLDING, BISHOP KALDY SAYS

15 November 1963

BUDAPEST -- Churches in the two parts of the politically divided world have reached the point in their relations where "a truly brotherly dialogue has developed" between them, Hungarian Lutheran Bishop Zoltán Káldy told Lutheran World Federation representatives during their visit to this country.

In a document he presented to the three-man LWF delegation whose nine-day visit ended on Nov. 4, the Bishop of the Hungarian Evangelical Church's Southern District said he saw a welcome improvement over recent past East-West church relations in which "we could observe serious inadequacies."

Not so long ago, "there were what we might call monologues on both sides, and unilateral statements were made," according to Bishop Káldy's assessment, which was first presented to his own district in a report he gave at its October meeting.

"When professors, bishops or newsmen 'in the West' made some negative statements concerning our Church, our country or the whole human race, we 'in the East' made the mistake of blaming them on the whole of 'Western Christendom' or some specific Western Churches, while forgetting that these bishops, professors or newsmen were not always qualified to speak for the Western Churches concerned and the simple members of these Churches."

On the other hand, he said, "we often had the painful experience that, 'in the West,' the Christendom of 'the East,' including our Hungarian Lutheran Church, was very often 'mythologized.' That is to say, things were said of her that were not true but fictitious.

"Among other things, more than once it was said and written about us that we were not 'loyal Christians,' we 'refused to take upon ourselves the cross of Christ,' that we 'mixed the Gospel with an ideology' etc.

"At the same time, we also felt that some representatives of the Western Churches had not always the proper understanding for our Church that was in search of her place and service in the new economic, social and political order.

"Recently, however, there are a number of indications that we are near the end of this period of 'mythologizing' which actually served the ends of the cold war," Bishop Káldy said.

"We have had favorable experiences of this change in New Delhi (at the Third Assembly of the World Council of Churches), Helsinki (at last summer's assembly of the LWF) and also in Rochester (at the 1963 meeting of the WCC Central Committee).

"A truly brotherly dialogue has developed between the representatives of the Churches living in the East and in the West. We are convinced that we must, again and again, seek the continuation of this dialogue, while getting rid of all our prejudices," the Hungarian churchman declared.

Members of the LWF delegation to whom the document was presented were three Geneva staff members: Executive Secretary Kurt Schmidt-Clausen, Dr. Bruno Muetzelfeldt, director of the Department of World Service, and the Rev. Paul Hansen, the department's secretary for minority Churches.

THEOLOGICAL FACULTY IN PARIS  
CONFERS DEGREES ON VAJTA, KIIVIT

15 November 1963

PARIS -- Two internationally known Lutherans were among four churchmen and theologians of different nationalities who received honorary degrees of doctor of theology from the Free Faculty of Protestant Theology here on Nov. 6.

They were Dr. Vilmos Vajta, born in Hungary, now a Swedish citizen and director of the Lutheran World Federation's Department of Theology in Geneva, and Archbishop Jaan Kiivit of Tallinn, USSR, head of the Estonian Evangelical Lutheran Church.

Archbishop Kiivit's degree was conferred in absentia, since he was unable to arrive in time for the ceremony. A strike situation in France delayed his departure from Moscow for a visit of nearly three weeks to this country.

Other recipients of doctorates were Dr. W.A. Visser 't Hooft of Geneva, general secretary of the World Council of Churches, and the Rev. Rudolf Pfisterer of Schwäbisch-Hall (Württemberg), Germany, translator of numerous French theological works into German.

Archbishop Kiivit's visit to France takes in not only Paris but also the region of Alsace. After stops at a number of churches and institutions, he is scheduled to attend, on Nov. 21-22, a meeting of the Presidium and Advisory Committee of the Conference of European Churches.

The meeting is to be held at the Liebfrauenberg conference center of the Church of the Augsburg Confession of Alsace and Lorraine. Archbishop Kiivit is one of the five presidents of the conference, as is also Dr. Hanns Lilje of Hannover, Presiding Bishop of the United Evangelical Lutheran Church of Germany.

Main business of the meeting will be to make plans for the Fourth Nyborg Conference of European Churches, which is to take place in October 1964.

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LWF RADIO STATION HOST TO 30  
AT STUDIO DIRECTORS' CONFERENCE

15 November 1963

ADDIS ABABA -- Nearly 30 persons from 12 countries took part in a conference of area studio directors organized here by Radio Voice of the Gospel.

The ten-day meeting was the first of its kind arranged by the Lutheran World Federation's huge new shortwave broadcasting center, which went on the air last February.

A major speaker was Dr. Oswald C.J. Hoffmann of St. Louis (Missouri), USA, internationally known "Lutheran Hour" preacher and former public relations director of the Lutheran Church--Missouri Synod.

Besides hearing addresses and reports on a number of subjects related to their work, the participants attended workshops at which they received guidance in the production of different kinds of radio programs.

They also were received in audience, in the absence of Emperor Haile Selassie, by the acting head of state, the Crown Prince of Ethiopia.

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TANGANYIKAN CABINET MINISTER  
LAUDS LUTHERANS' EDUCATIONAL WORK

15 November 1963

ARUSHA, Tanganyika -- This country's Minister for Education, Dr. Solomon Eliufoo, voiced thanks here to the Lutheran Church in Tanganyika for "its invaluable educational work, especially in primary and secondary schools and teacher training."

He paid the tribute on Nov. 4 in opening a complex of new buildings for the Lutheran Secondary School of nearby Ilboru. During the Ilboru ceremony he received an honorary doctorate of humane letters from Bethany College, a U.S. Lutheran institution at which he studied several years ago.

Dr. Eliufoo, himself a Lutheran, expressed hope "that other voluntary agencies are following the example of the Evangelical Lutheran Church in Tanganyika and training suitable Africans to become heads of schools."

The headmaster of the Ilboru school, Mr. Anza-Amen Lema, who also spoke at the ceremony, studied at the same American college, which is located in Lindsborg (Kansas). Another Bethany College graduate, the Rev. Carl Johansson, executive secretary of the Lutheran Church in Tanganyika, officiated at the conferring of the degree on Dr. Eliufoo.

Earlier in the day, the Rev. Elirehema Mwanga, president of the Church's Synod of Usambara-Digo, dedicated the school's new chapel and assembly hall. In the evening, a leaving ceremony was held for students of the Ilboru institution who had reached Form 4, which is their twelfth year of schooling.

Next year the school will graduate its first class of Form 6. The Lutheran Secondary School was begun about 18 years ago under the direction of a U.S. missionary, the Rev. Ray Cunningham (senior).

Mr. Lema, in welcoming the Minister for Education and other visitors at the inauguration ceremony, said that since 1961 the Tanganyikan government had made a capital expenditure of 830,000 shillings (\$116,200) on the school, and the Lutheran Church 446,000 shillings (\$62,440).

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BISHOP KRUMMACHER GUEST  
OF BRITISH CHURCHES

15 November 1963

LONDON -- Bishop Friedrich-Wilhelm Krummacher of Greifswald, chairman of the East German Evangelical Bishops' Conference, has returned home after an autumn visit to Great Britain as guest of its Churches.

The Soviet Zone churchman, who is head of the Evangelical Church of Pomerania and an Executive Committee member of the Lutheran World Federation, attended the annual business meeting of the British Council of Churches at Bristol in the latter part of October.

He also visited a number of congregations and church institutions of the Churches of England and Scotland at their invitation. In asking Bishop Krummacher to come, the British Churches had stressed their desire to strengthen their relations with the Churches of the (East) German Democratic Republic.

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AFRICANS RECEIVE TRAINING  
IN RADIO SCRIPT WRITING

15 November 1963

KITWE, Northern Rhodesia -- Among 12 students currently learning to write radio scripts in an ecumenically sponsored course here are three Africans preparing to serve in Lutheran production studios in Tanganyika and South Africa.

At the studios they will apply their newly acquired techniques to help produce taped programs to be aired by Radio Voice of the Gospel of the Lutheran World Federation Broadcasting Service in Addis Ababa, Ethiopia.

Taking the three-month course which terminates on Dec. 10 are Herbert Ramokgopa and Patrick Johannes of Tanganyika and Jesse Moshi of South Africa. The other nine students come from six other African countries.

Known as the Radio Writers' Workshop, the course is sponsored by the All Africa Conference of Churches with the help of two committees of the Division of Foreign Missions of the National Council of Churches, USA. One is concerned with Christian literature and the other with radio mass communication.

The workshop has been described as the first step toward helping African Christians to prepare for the opportunities of communicating the Christian message through the medium of radio. Conducting the sessions are four professional writers from Sweden and the United States.

It was reported that a number of similar broadcasting workshops have been scheduled for 1964. Efforts are being made to arrange some French-language courses for those parts of Africa where that tongue is commonly used.

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SAYS CHURCH SHOULD DECIDE  
WHETHER CHILDREN MAY COMMUNE

15 November 1963

OSLO -- A new Norwegian law being prepared concerning confirmation in the national Lutheran Church should say nothing about the age at which children may receive Holy Communion, the weekly *Vår Kirke* has urged here.

Under legislation now in force, it is illegal to take the Sacrament of the Altar before the age of 14. The paper contended that the question of children's admittance to the Lord's Supper should be examined within the Church, unhindered by any legal factor.

*Vår Kirke* labeled as "monstrous" the present situation in which parents who took their unconfirmed children to the Holy Table would be guilty of breaking public law.

Current legislation on confirmation, dating from 1911, stipulates that it is through this rite that admission to Holy Communion is obtained. Confirmation was introduced into Norway in 1736 and the age limit was set at 14 in 1759.

It was pointed out that in Denmark the confirmation law was changed in 1909, giving children permission to commune "when the minister is willing to receive them as communicants."

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"CONFESSITIONAL LUTHERANS" URGED  
TO WORK TOWARD WORLD FEDERATION

15 November 1963

MULHOUSE, France -- Churches in fellowship in the conservative wing of world Lutheranism have been urged by their fellow believers in this area to "strive toward a close federation" on an international plane.

The call was issued "in the interest of confessional Lutheranism" by a general assembly here of the 1,000-member Evangelical Lutheran Church--Synod of France and Belgium. The synod and the Churches with which it is in fellowship are not members of the existing Lutheran World Federation.

"We feel," a synodical spokesman said, "that such a (new) federation can be of great aid not only to its member Churches, but also to the cause of Lutheranism generally."

The appeal resulted from an attempt by the synod to formulate its contribution to the deliberations of an inter-church committee concerning the position of the "confessional Lutheran Churches" with respect to the LWF.

It is addressed to "all Churches with which we are in fellowship." This presumably refers to the bodies affiliated with the Lutheran Synodical Conference of North America, the largest of which is the Lutheran Church--Missouri Synod, and a number of small free Churches in Germany, Finland, South Africa and Australia, as well as Missouri Synod-related bodies in several other countries.

Among such countries are England, Brazil, Argentina, Nigeria and India.

In another action here, the synod constituted a theological commission to carry out work in accordance with a decision taken by representatives of most of these Churches at an international Lutheran theological conference held in Cambridge, England, last August.

Some 50 churchmen from 13 conservative Lutheran Churches discussed the Scriptural doctrine of the Church at the Cambridge meeting and drafted plans for collaboration in theological study.

Synod delegates at Mulhouse also re-elected the Rev. Frédéric Kreiss of Strasbourg as their church president.

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CZECH COUNCIL OF CHURCHES  
ELECTS LUTHERAN AS CHAIRMAN

15 November 1963

PRAGUE -- Dr. Ján Chabada of Bratislava, Bishop-General of the Slovak Church of the Augsburg Confession, is the new chairman of the Ecumenical Council of Churches in Czechoslovakia.

He was elected at the council's general assembly in Brno to succeed Dr. I. Varga, Bishop of the Reformed Church in Slovakia.

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BISHOP MOSHI DISCUSSES  
UNITY MOVES IN EAST AFRICA

15 November 1963

NEW YORK -- Moves toward greater unity among Protestant Churches in East Africa have gained added momentum through the creation of theological panels for the study of doctrinal questions.

To these panels, explained Bishop Stefano R. Moshi, head of the Evangelical Lutheran Church in Tanganyika, have been assigned such questions as the ministry, the sacraments, and the meaning of the Church.

Bishop Moshi, a visitor in this country for two months at the invitation of Luther Theological Seminary at St. Paul (Minnesota), outlined progress in unity efforts during an interview here.

Panels mark the latest development in exploratory steps toward greater unity taken by participants in the Conference for Wider Church Union. The conference will hold its next meeting in Tanganyika's capital, Dar es Salaam, early next year.

Among the churches in East Africa participating in the discussions, the bishop said, are the Moravians, Anglicans, Lutherans, Presbyterians and Methodists. Others, he added, are represented by observers.

Of the questions being studied, which also include an effort to obtain vocabularies with similar meaning in all Churches, he singled out the ministry as probably "the most difficult." In pinpointing the question as a potential problem, Bishop Moshi noted that "some Churches believe in apostolic succession and others do not."

Reservations toward a suggestion that a timetable be established for achieving fuller unity were voiced by the African churchman. "Some think at the next conference we must say when and how," he reported.

"The Lutheran Church in Tanganyika does not see why," he said, adding that the adoption of a timetable now "may cause worse disunity."

Bishop Moshi, a vice-president of the Lutheran World Federation and a co-president of the All Africa Conference of Churches, was scheduled to give several addresses while in the United States. He will also attend, as a member, the World Council of Churches' Commission on World Mission and Evangelism meeting at Mexico City in December.

The bishop is to be a major speaker at the 1963 meeting of the Lutheran Foreign Missions Conference of North America in St. Louis (Missouri), on Nov. 25-26. Other prominent speakers there will include Dr. Paul C. Empie of New York, executive director of the National Lutheran Council and chairman of the LWF Commission on World Service, and Dr. Arne Sovik of Geneva, director of the LWF Department of World Mission.

It is Bishop Moshi's second trip to this country. He will leave for East Africa immediately after the Mexico City meeting.

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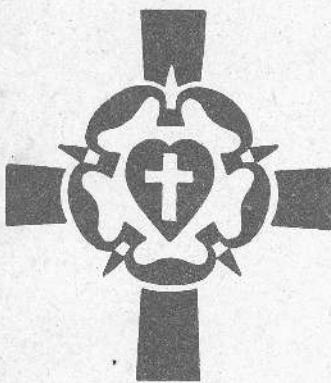
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GERMAN BISHOP TO VISIT  
CENTRAL AMERICA, MEXICO

4 November 1963

STUTTGART, (West) Germany -- Bishop Erich Eichele, head of the Evangelical Church in Württemberg, plans a month's visit to Central America and Mexico beginning on Nov. 22.

Most of the time, from Dec. 8 onwards, will be spent participating in the Mexico City meeting of the World Council of Churches' Commission on World Mission and Evangelism, of which he is a member.

It will be Bishop Eichele's first visit to that area, although he has been to South America. He will see Lutheran work--especially among people of German origin--in four countries. After a weekend in Costa Rica, he is to travel to El Salvador, then Guatemala and finally Mexico.

BISHOPS ASK TO SEE REVISED  
LUTHER BIBLE OUT BEFORE 1965

4 November 1963

STUTTGART, (West) Germany -- Hope was expressed here by this country's Lutheran Bishops' Conference that a recently completed revision of the Old Testament part of Martin Luther's famed German Bible might be published before the end of next year.

The version of the Reformer's Old Testament translation now in use was issued more than 60 years ago, and only minor changes have been made since then. A revision of Luther's rendition of the New Testament, launched about 30 years ago, was completed in 1957 and work was begun on the Old Testament the following year.

In an autumn session here, the bishops of the United Evangelical Lutheran Church of Germany, representing 17 million members of ten territorial Churches in both parts of the country, voiced the desire that final touches on the Old Testament revision be speeded up as much as possible.

First proof copies of the revised version have been received by the Lutheran, Reformed and United territorial Churches of this country, but this does not mean it is ready for printing.

Now the authorities of their nationwide federation, the Evangelical Church in Germany (EKD), have to examine the new text and take the last decisions on any points of disagreement. The country's Bible societies, therefore, do not expect to be able to publish copies of the full Bible till some time in 1965.

Revision of the Old Testament, like that of the New Testament, was carried out by a special EKD commission of widely representative character. The last commission meeting for the Old Testament project was held last spring at Eisenach in the Soviet Zone.

German Evangelical leaders generally have supported the Luther revision. However, at the Lutheran bishops' meeting here recognition was given to the opinion expressed by some that the country also needs one or more entirely new translations of the Bible into modern language.

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

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GERMAN LUTHERANS WELCOME  
POPE'S PLEA FOR FORGIVENESS

4 November 1963

STUTTGART, (West) Germany -- Pope Paul's recent plea for pardon reflects a new Roman Catholic attitude toward other Churches that should be "welcomed with gratitude by all Christendom," the Lutheran Bishops' Conference of Germany stated here.

Gathered for an autumn session, they said the Lutheran Church was definitely prepared to seek new means in the common direction of mutual understanding, particularly since confession of sins and forgiveness characterized the way that the Church must take, according to the Reformation understanding of it.

(MORE)

"If the whole of Christianity would together pursue this Reformation way of repentance," declared the bishops of the United Evangelical Lutheran Church of Germany (VELKD), "then an essential step would be taken by the divided Churches in the direction of each other."

The German churchmen were referring to the address given by Pope Paul VI at the opening of the second session of the Second Vatican Council in which he expressed regret over the prolonged division of Christianity.

"If we are in any way to blame for that separation," the official English translation quoted him as saying, "we humbly beg God's forgiveness and ask pardon, too, of our brethren who feel themselves to have been injured by us."

The Lutheran bishops, who met under the chairmanship of Presiding Bishop Hanns Lilje of Hannover, cautioned against expecting the improved Catholic attitude toward other Churches to result by itself in any "sensational solution of difficult theological and ecclesiastical questions which still significantly separate Rome from other parts of Christianity."

But they said that here is where a task exists for every Church "to consider carefully how its own words and actions affect others, avoiding any unnecessary sharpness and always seeking a fresh and true dialogue."

A few days earlier, the head of one of the ten VELKD-affiliated territorial Churches, Bishop Hermann Dietzfelbinger of Munich, told a synod meeting of his Church that the Pope's plea for forgiveness called for "an Evangelical answer."

Dr. Dietzfelbinger, besides being Bishop of the Evangelical Lutheran Church in Bavaria, is VELKD's commissioner on relations with Roman Catholicism and chairman of the Board of Trustees of the Lutheran World Federation's Foundation for Inter-Confessional Research.

He told the synod of the Bavarian Church, which met at Ansbach, that genuine forgiveness would help to "purify the atmosphere for conversations between the Churches, for the struggle for truth and for the dialogue on unity."

Bishop Dietzfelbinger spoke on the matter at the Ansbach and Stuttgart meetings after an open letter concerning it had been addressed to him by Dr. Hans Rasmussen of Heidelberg.

Dr. Asmussen, who before his retirement was dean of the Lutheran cathedral in Kiel, is a founder and leader of Die Sammlung, a German movement for Catholic-Protestant unity started eight years ago.

In his letter, he had said that requests for forgiveness not only can be heard with open ears "but they must also be answered." For Protestantism not to reply to the Pope's words would be "sinful implacability," Dr. Asmussen asserted.

He suggested that Lutherans speak out clearly as to how the Catholic Church had injured them, and the Roman Church speak out as to how the Lutheran Church had injured Catholics.

Bishop Dietzfelbinger told the Bavarian synod that what was taking place in the Roman Church today merited the full attention of Evangelical Christians. He said "surprising things" had been uttered at the Vatican Council during its discussion of the schema on the Church. "We can only be glad when the pure Gospel is heard also outside the Evangelical Church," the bishop declared.

OFFICE OF "LECTOR" VOTED  
FOR FINNISH WOMEN THEOLOGIANS

4 November 1963

TURKU (ABO), Finland -- Establishment of a special vocational position for women theological graduates in this country's national Lutheran Church was approved at its five-year Church Assembly here on Oct. 29. Those who hold the office are to be called lectors.

Although a recommendation to this effect was passed by the overwhelming vote of 118 to 5, debate and balloting on a subsequent recommendation showed that a strong minority actually wanted to open the regular ordained ministry to women.

By a margin of 63 to 55 and only after vigorous arguments were given by both sides, delegates accepted an assembly commission's proposal to drop the idea of ordaining women.

In adopting the two recommendations of the assembly commission, the supreme legislative organ of the Finnish Lutheran Church for the second successive time rejected a solution offered by a special committee that had been named to study the question during the interim between assemblies.

However, the final decision this time corresponds in principle to what was unsuccessfully advocated by the committee that reported to the 1958 Church Assembly. On the other hand, the new committee which subsequently went into the matter had recommended to the 1963 assembly that women receive full ordination.

Observers explained that the decisions taken by the two assemblies reflected a five-year shift of attitude in the direction of giving women theological graduates an official place in the ecclesiastical structure, although in each case the majority was not yet ready to go so far as proposed by its preparatory committee.

Meetings of the Church's eight diocesan synods a year ago had partly foreshadowed the final fate of the recommendations which the second study committee, under the chairmanship of Dean Aimo T. Nikolainen of the theological faculty at Helsinki university, had formulated.

None of the synods gave a majority vote in favor of the proposal that the regular ministry be opened to the members of both sexes. The Archdiocese of Turku refused to consider the question at all, while the other dioceses rejected the Nikolainen committee's recommendation by such votes as 94-34 (Helsinki), 55-24 (Borgå), 69-16 (Mikkeli) and 87-7 (Lappo).

However, as expected, the strength of support for women's ordination was greater in the Church Assembly because of the larger proportion of lay voters. Of the 134 assembly members, only 56 were clergymen as compared with 78 lay delegates.

The assembly went into recess on Oct. 31 after being in session since Oct. 1, its presiding officer being the Archbishop of Finland, Dr. Ilmari Salomies. During most of the month it worked in commissions, and only in the final days did it meet in plenary to take definite decisions.

(MORE)

With some of the latter business still incomplete, the assembly will resume deliberations for a few days late in November. Among important matters still to be settled are proposed modifications in Finnish Lutheran church law and possible action resulting from a committee study of the Church's place in a changing society.

Before the recess, the assembly not only acted on the question of creating a church office for women theologians, but also accepted a new church manual which includes orders of worship and other materials.

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MISSOURI LUTHERANS ADVOCATE  
AD-HOC JOINT THEOLOGICAL TRAINING

4 November 1963

BOGOTA, Colombia -- Representatives of the Lutheran Church--Missouri Synod proposed here to other Lutheran bodies working in the Caribbean area that they set up together a provisional theological training program while decisions are pending on a more permanent joint venture along this line.

The proposal was made by the synod's Caribbean Missionary District at a meeting of the interim committee of the proposed common theological seminary that is intended to train pastors for all Lutheran churches working in northern Latin America. The committee accepted the proposal.

Plans to establish the seminary are currently held up awaiting approval by a general convention of the Missouri Synod. The most recent convention, last year, was not yet ready to take a definite decision, and the next convention will not be till mid-1965.

This means that the joint theological center is not likely to be opened before 1966. On the other hand, acceptance of the provisional arrangement by all parties would make possible the reception of the first students in February 1965, according to a Missouri Synod representative.

The Missouri Synod proposal suggested that the provisional program be carried out in Mexico City, which is to be the location of the contemplated seminary. Like the proposed permanent program, it would be conducted at the university level.

Intended participants in the joint theological training plans, besides the Missouri Synod district, are the Mexican Lutheran Church, the Evangelical Lutheran Church--Colombia Synod, and the unaffiliated Scandinavian and German Lutheran congregations of Mexico.

Other Lutheran congregations in those countries, as well as in Venezuela and the Central American countries, would be able to have their theological students trained at the proposed center.

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BISHOP GIERTZ NOW HEADS  
SWEDISH NATIONAL COMMITTEE

4 November 1963

BORAS, Sweden -- Bishop Bo Giertz of Gothenburg, an Executive Committee member of the Lutheran World Federation, was elected chairman of the federation's Swedish National Committee at a meeting here.

He succeeds the Bishop Emeritus of Växjö, Dr. Elis Malmeström, who is retiring after several years in the chairmanship. Elected vice-chairman was Bishop Sven Danell of Skara.

A major development announced when the committee met here was the consolidation of the Swedish Church's two agencies for overseas assistance.

Merged with Lutherhjälpen, which has been channeling support for Lutheran projects, was Svenska Kyrkohjälpen, which has been the agency for more broadly ecumenical aid.

The new unified agency, which will promote Swedish Lutheran support for both LWF and World Council of Churches undertakings, is to be called Lutherhjälpen and headed by the director of the national committee, the Rev. Ake Kastlund.

Pastor Kastlund is a member of the federation's Commission on World Service and represents the Swedish National Committee in the LWF Committee on Latin America.

Attention was given at the meeting here also to the national committee's new theological department. During its initial year, which began on Oct. 1, the department will be headed by Dr. Helge Brattgård, a member of the federation's Commission on Worship and Spiritual Life.

It was explained that the new department will seek to give the theologians and pastors of the Church of Sweden a greater familiarity with the results of theological work in the LWF. It will also attempt to increase the Swedish contribution to such labor in the federation and its other member Churches.

Activities of the department are to include not only study, but also the arrangement of lectures and provision for the supply of information through theological courses.

At the meeting here, a lecture on "International Diakonia in an Ecumenical Perspective" was given by Dr. Bruno Muetzelfeldt of Geneva, director of the LWF Department of World Service. Also present from federation headquarters was Editor Hans-Wolfgang Hessler of the News Bureau.

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LWF ASSEMBLY MESSAGE READ  
FROM ALL AUSTRIAN PULPITS

4 November 1963

VIENNA -- The message issued by last summer's Helsinki Assembly of the Lutheran World Federation was read in Lutheran pulpits throughout Austria during the Reformation season.

Some congregations heard the message--which was addressed to all LWF-affiliated Churches and their members--on Oct. 31, the 446th anniversary of the launching of the Reformation. Others heard it the following Sunday, Nov. 3.

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The following story is for publication on Friday, Nov. 15, 1963, or thereafter. Please avoid premature release.

DIALOGUE ADVOCATED AS FORM  
FOR CHRISTIAN-JEWISH ENCOUNTER

GENEVA -- A battery of writers in the Lutheran World Federation's theological journal here invited clergy and church members throughout the world to take a fresh look at Christian-Jewish relations.

Speaking as experts on the subject but with varying backgrounds and points of view, they said Christians had good reason to see their encounter with Israel today in terms of a dialogue with the historic people of God.

Their views were published today (Nov. 15) in a number of the quarterly Lutheran World dedicated to the subject, "The Church and the Jews."

One writer--the Rev. H.D. Leuner, European secretary of the Hebrew Christian Alliance in London--listed a number of criticisms of traditional Christian missions to the Jews but explained that exchanging mission for dialogue did not mean "a renunciation of Christian witness" to the Jews.

But, he said, dialogue does hold to the principle "that the voice of God can be heard even today from the synagogue--in other words, that Jews have something to say to us too, even as it is presupposed that we as Christians have something to say to them."

Historical facts and biblical teachings to support a re-examination of traditional Christian-Jewish relations were cited in four major articles by Mr. Leuner, a Church of Scotland minister; Dr. Leonhard Goppelt, professor of New Testament theology at the University of Hamburg; Dr. K.E. Skydsgaard, professor of systematic theology at the University of Copenhagen; and Dr. Jakob J. Petuchowski, professor of Rabbinics at Hebrew Union College in Cincinnati (Ohio), USA.

"If Judaism and Christianity," Rabbi Petuchowski said, "can . . . grant the validity of each other's covenants, there need be no reservations about their 'peaceful co-existence.' Indeed, they could even engage in helpful dialogue."

Acknowledging that "church and synagogue, in entering the market-place of ideas, must offer and describe their wares to all comers, must answer the queries of all questioners" and therefore that "theoretically the possibility of a limited kind of 'two-way traffic' (in conversions) must be granted," he nevertheless stated that "this possibility must never be more than a peripheral concern."

Professor Goppelt, citing St. Paul's Epistle to the Romans (chapters 9-11), made clear that "the Christian cannot recognize Israel's pathway to God as equal to the Christian way" and that "Christians cannot say that their mission to the world corresponds to Israel's or that they both have the same hope."

(MORE)

But, he added, "Jew and Christian can recognize one another as men who are confronted by a measure of the same revelation of God.

"They are different from humanity in general in that their starting point is not only the witness of God the Creator . . . but His special revelation of salvation, and they both await the completion of this revelation which will bring the time of their pilgrimage to an end."

All the contributors enumerated and discussed the common basic beliefs that are shared by Israel and Christianity, despite their sharp differences.

The writers pointed out that traditional efforts to evangelize the Jews have led to extremely meager results during the past 1600 years. Mr. Leuner listed some of the poor missionary methods of certain Christian groups and serious misconceptions on which these methods have been based.

However, it was claimed that the biggest obstacle to winning Israel to the Gospel has been the unbroken stream of hostility and degradation which has characterized Christian dealings with the Jews since the second century, climaxing in the Nazi atrocities in the 20th.

"The credibility of the Christian message," Mr. Leuner wrote, "is put to question by the fact that the hatred of Jews within the Church . . . stands in striking contrast to our insistence that with the coming of Jesus the messianic kingdom of peace and justice has dawned."

He quoted these words of Franz Delitzsch, a 19th century German Lutheran Bible scholar: "The attitude of the Church to the Jews was almost wilfully aimed to strengthen them in their antipathy to Christianity. . . . Is it astonishing that the Jewish people is such an insensitive and barren field for the seed of the Gospel? The Church itself has drenched it in blood and then heaped it with stones."

Mr. Leuner said that "among thinking Protestants as well as Catholics all over the world, there will hardly be a person today who would seriously deny this failure of Christianity.

"Even he who neither directly nor indirectly participated in the gruesome events (of the Hitler period) is still confronted by the question of conscience as to whether he really did know nothing about what happened and did everything he could for those in distress and under persecution.

"And that applies to the individual Christian just as it applies to the governments of the free world who often could not pride themselves enough in their Christianity," he asserted.

It was therefore suggested that, in his encounter with the Jew, before the Christian can witness to the power of the Gospel his first word must be a confession of sin and acknowledgement of his need for forgiveness because of his own violation of the law of love.

(End of story for release on Friday, Nov. 15, 1963)

The following story is for publication on Friday, Nov. 15, 1963, or thereafter. Please avoid premature release.

SAYS "THE DEPUTY" CHALLENGES  
CHRISTIANS' DEFENSE OF JUSTICE

GENEVA -- Those who comment on Rolf Hochhuth's current stage production "Der Stellvertreter" miss the vital theme of the play when they debate its interpretation of the role of Pope Pius XII during Hitler's persecution of the Jews, a prominent Lutheran theologian asserted here.

"In a certain sense the whole of Christendom is being accused, in the person of this Pope," of yielding to political expediency instead of speaking out for justice and truth, said Dr. Vilmos Vajta, director of the Lutheran World Federation's Department of Theology.

"Instead of the Pope, Hochhuth could just as well have chosen a whole list of non-Catholic church leaders or anonymous nominal Christians," he argued in an editorial on the dramatic work appearing in the current issue of the LWF quarterly *Lutheran World*, published here today (Nov. 15).

"Here Christendom is being called to give account of its faith."

The German play is variously known in English as "The Representative," "The Deputy" or "The Vicar." The title is intended to allude both to the Pope, whose Church considers him the vicar of Christ, and to a Jesuit priest and a Protestant layman, characters in the play who "substitute" for the Pontiff in suffering martyrdom to protect the Nazis' victims.

Dr. Vajta characterized the work's vigorously debated proposition that "if Pope Pius XII had strongly protested to Hitler against the persecution of the Jews, he would have been able to save the Jews" as a "historical hypothesis." As such, he said, "it is difficult to discuss," either affirmatively or negatively.

Noting that most critics "have seen only the historical hypothesis of the play but not the confessional stand which it wishes to make," the Lutheran theologian stressed that the unconditional Christian witness to truth and justice "is just as much a central theme of the play as the criticism of the Pope."

He contended that "the main part is really not played by Pius XII at all, but by Father Riccardo (the priest) and Kurt Gerstein," the Protestant, a secretly anti-Nazi storm trooper, who together "personify" the drama's "confessional position." Both characters are based on historical personalities.

Riccardo and Gerstein "make a confession which is an admonition directed at Christendom," Dr. Vajta said. "They believe in the Church as the communion of saints, as the communion of those who suffer, as the communion of those called to suffer with the suffering, and thus challenge us to like faith."

"Can Christendom believe in the path which Riccardo and Gerstein took?" he asked. "That there were not countless examples of faith such as this at the time of the inhuman persecutions, that is the guilt of Christendom."

(MORE)

Dealing with the allegation that the Pope invoked "reasons of state" to justify his silence with respect to the Nazi atrocities, the LWF executive declared: "The real question is whether Christendom still believes in the path of suffering of its Lord, or whether it makes its witness dependent on political considerations.

". . . The question of guilt cannot be answered by condemning a dead Pope, our fathers, or ourselves as people of yesterday, as if we today were free of all guilt."

Although "here and there we find an outstanding Christian character prepared to withstand evil to the last," Dr. Vajta charged that "for reasons of state, Christendom today not only allows injustice to take place but also silences those who are ready to resist and who are not afraid of martyrdom."

He warned that the Church should not forget that "she should never measure her political witness by the standard of possible success or failure, but only by the standard of truth."

Otherwise, he said, "the Church itself fails as the 'representative' of Christ, that is, as the mouth and hand of Christ on behalf of the suffering and the oppressed."

(End of story for release on Friday, Nov. 15, 1963)

GERMANS DISCUSS BETTER WAYS  
FOR LWF THEOLOGICAL WORK

4 November 1963

STUTTGART, (West) Germany -- More effective ways by which the Lutheran World Federation might plan and carry out its theological work are to be discussed at a consultation of German theologians that is to be held next April by the federation's German National Committee.

This was decided here at a meeting of the national committee which itself offered suggestions on this matter in connection with a thorough review of last summer's Helsinki Assembly of the LWF.

In the committee, the view was expressed that the Assembly had sought an impossibility in attempting to produce, within the few days it was in session, a new formulation of the Lutheran doctrine of justification-by-faith upon which all participants should agree.

However, the Assembly's inability to achieve this was definitely not seen as a failure to perform its theological task--much less a sign that Lutherans were uncertain concerning their central doctrine.

The committee repudiated an interpretation offered in some quarters that what happened at Helsinki showed that the Lutheran Church no longer had a clear idea of the fundamentals of its evangelical message.

Presiding at the meeting here was the committee chairman, Bishop Hanns Lilje of Hannover, an LWF Executive Committee member and former president who played an important role in the Assembly's theological work. Also taking an active part in the discussions was the federation's executive secretary, Dr. Kurt Schmidt-Clausen of Geneva.

OPEN ADMISSION POLICY  
URGED FOR LCA COLLEGES

4 November 1963

NEW YORK -- The Lutheran Church in America's Board of College Education and Church Vocations adopted a statement here in October that says the LCA's 21 church-related colleges in the U.S. and Canada "shall be open to people of all races."

Although couched in diplomatic language, the implication of the statement is plain. If a college refuses to admit qualified students, regardless of their race, the education board cannot consider the institution as adhering to the standards it established for church-related colleges.

Dr. Francis C. Gamelin, secretary for college education, told the 21-member board that in addition to academic standards set by the board earlier this year, the colleges and universities should have open admission policies to be recognized by the board.

"A second standard for recognition of a college by the Lutheran Church in America should be formulated in the light of recent events and pronouncements on equal opportunities for study regardless of race," he asserted.

"Lenoir Rhyne College (Hickory, North Carolina) already has revised its students admission procedures to accord with social justice rather than local custom."

Of the 21 universities, colleges and junior colleges related to the Church, four are located in the South. In addition to Lenoir Rhyne, they are Newberry College, Newberry (South Carolina); Roanoke College, Salem (Virginia), and Marion College (junior), Marion (Virginia).

Approximately 4,300 students attend the four colleges. No Negro students are enrolled.

Dr. Gamelin's reference to the policy change at Lenoir Rhyne College was prompted by the admission of five Negro public school teachers to a workshop conducted on the campus in June.

The admission came less than a month after Dr. E. Theodore Bachmann, executive secretary of the LCA's college education board, urged the institution to admit Negroes.

Dr. Bachmann, who delivered an address at the college, said at the time:

"From what I have gathered so far, I believe that our Lutheran colleges in the South are ready to accept qualified Negro students. . . . If our mind is clear and our heart is right, then one of the important places where our Lutheran colleges can do their share of bearing the present travail that comes before the new day is actually to accept students without discrimination as to color or race."

The board's action today reflects the position of the LCA which was affirmed by the Church's Executive Council in a recent statement on racial justice.

To implement its position the board has directed its staff "to assist LCA colleges in clarifying their admission procedures and publications in accord with this position."

"ENCOURAGING PROGRESS" REPORTED  
IN PLANNING OF NEW U.S. AGENCY

4 November 1963

CHICAGO -- Church leaders reported "encouraging progress" in talks toward the possible formation of a new cooperative agency that would unite American Lutherans in common theological study and Christian service.

The note of cautious optimism was sounded by the Inter-Lutheran Consultation after its second session here on Oct. 24-25. Organized last January, the group is composed of seven members each from four church bodies that represent most of the 8,500,000 Lutherans in the United States.

During the meeting, the consultation received and discussed initial findings of six sub-committees appointed to study specific areas of potential cooperation.

Careful consideration was given by the group to reports on theological studies, welfare services, public relations, education services, mission services, and miscellaneous services.

A joint statement issued at the close of the meeting described the results of the deliberations as "satisfactory." It said also that "encouraging progress was made toward consensus on the areas of church activity in which the several church bodies can cooperate through a new inter-Lutheran agency."

Participating in the discussions are delegations from the Lutheran Church in America, Lutheran Church--Missouri Synod, American Lutheran Church, and Synod of Evangelical Lutheran Churches (also known as the Slovak Synod).

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U.S. CHILDREN'S TV SERIES  
DISTRIBUTION EXTENDED

4 November 1963

NEW YORK -- The Commission on Press, Radio and Television of the Lutheran Church in America has decided to continue distribution of its children's television series, "Davey and Goliath," through 1964. The commission earlier had voted to terminate distribution of the TV series at the end of 1963.

The 39-week series of 15-minute programs has been the most widely distributed television series in the history of the Broadcasting and Film Commission of the National Council of Churches.

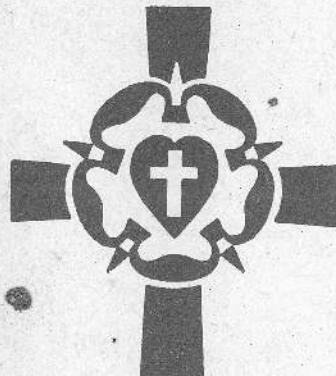
It has been shown--and repeated two and sometimes three times--on more than 300 television stations in the United States and Canada. Many stations have been carrying the programs in color.

A research team reported to the commission that the "Davey and Goliath" series "should certainly be run and re-run as long as the stations will carry them," and the program directors of the latter have repeatedly requested them.

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CHRISTIANS IN SWEDEN UNITE  
TO DEFEND RELIGIOUS INSTRUCTION

24 October 1963

SIGTUNA, Sweden -- A movement that claims the backing of all Swedish Christian groups has been launched to arouse popular opposition to a proposed major reduction in the time and scope of religious instruction in this country's higher secondary schools (gymnasia).

In a nationwide drive, the movement hopes to collect 1.5 million signatures by Nov. 30 for a petition to be submitted to Cabinet Minister Ragnar Edenman. The petition will support the stand enunciated here in September at a widely representative ecumenical conference called to deal with the issue.

(MORE)

A statement issued by the conference declared: "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 Christianity is necessary for judgment in a series of social, cultural and individual problems in the community."

The new gymnasium syllabus, which is recommended by a government committee, would drastically change the aims and character of education at that level. To the teaching of "religious knowledge" would be allotted only half as many hours as at present, and they would be mainly concentrated in a general course in the final year of the three-year program.

In their statement, the Sigtuna participants said they welcomed extended teaching about other religions but that the number of hours should be continued as until now: two hours a week in the first year, two in the second, and one in the third.

Leaders of all Swedish denominations are behind the protest movement. Earlier this year, a joint manifesto setting forth the same position was released by the Primate of the national Lutheran Church, Archbishop Gunnar Hultgren of Uppsala, and the Council of Free Churches.

It warned that "any step taken to change the place of religious instruction in the gymnasium would be a fatal mistake and would evoke the strongest objections."

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U.N. REFUGEE OFFICIAL LAUDS  
MISSIONS' HELP IN E. AFRICA

24 October 1963

GENEVA -- Prince Sadruddin Aga Khan, United Nations Deputy High Commissioner for Refugees, voiced official appreciation here for the "important and useful role" that Christian missions have played "in bringing closer the solution" to refugee problems in East Africa.

His reference to missions was contained in a report he rendered at a meeting of the Executive Committee of the High Commissioner's Program in October at the UN's European headquarters.

Stressing that the importance of refugee problems involved, and of the work done by the UNHCR, in any particular situation could not be measured by the size of the program, the Deputy High Commissioner cited as an illustration the help given to refugees from the little African country of Rwanda.

The value of assistance provided by non-UNHCR sources, he said, doubtless considerably exceeded the UNHCR's outlay of a little over \$1 million in 1962-63 for 130,000 of those refugees. Then he added:

"This extremely valuable and generous assistance . . . is being provided by the host governments, other interested governments which provided assistance on a bilateral basis . . . the League of Red Cross Societies and its national affiliates (particularly the Norwegian Red Cross), all the other non-governmental organizations and, last but not least, the missions which have played such an important and useful role in bringing closer the solution to these refugee problems."

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"BREAD FOR THE WORLD" FACES  
NEED TO ADJUST GIVING POLICY

24 October 1963

STUTTGART, (West) Germany -- "Bread for the World," the German Protestant Churches' overseas aid effort which has collected over 60 million marks (\$15 million) in less than four years, is facing the need to adjust the way in which it disburses its funds.

From churches in Africa and Asia to which "Brot für die Welt" has been providing money for social projects, indications are beginning to come that a kind of "saturation point" has been reached as far as this sort of international aid is concerned.

At organization headquarters here, a letter received from the Gossner Evangelical Lutheran Church of India has been cited as revealing what is happening in younger Churches to which the German Protestant assistance has been going.

The 212,000-member Indian Church has asked "Bread for the World" not to introduce any more major projects in its jurisdiction on the ground that the Church would be unable to "develop and administer them carefully."

At the same time, the Rev. Joel Lakra, who was Pramukh Adhyaksh (head) of the Church when the letter was written, expressed in it the "warm thanks" of Gossner Lutherans for the more than 2,000,000 German marks (\$500,000) in project funds which they have received since 1960 "from the freewill offerings of your congregations."

Officials of "Brot für die Welt" said the agency's efforts to bring relief to the still-remaining vast areas of human need in the world will have to be directed through more broadly based joint endeavors in close cooperation with such common bodies as national Christian councils, the World Council of Churches and the Lutheran World Federation.

German Evangelicals' special interest in the Gossner Church has historic roots; the 44-year-old Indian body owes its origin to work started in 1844 by the Gossner Mission Society of Berlin.

Pastor Lakra has visited different parts of Germany in the past, and his recently elected successor, Dr. Marsallan Bage, who is also a member of the newly appointed LWF Commission on World Mission, spent a few weeks in Germany in September upon invitation of the Gossner Mission.

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NORWEGIAN LUTHERAN MISSION  
TO RAISE FUNDS BY LOTTERY

24 October 1963

OSLO -- To obtain funds for its schools and camps, the Norwegian Lutheran Mission plans to conduct a lottery next year. Tickets will be sold up to a total of 300,000 crowns (over \$42,000) and all the prizes together will be worth 217,000 crowns (\$30,400).

Missionary Harald Sivertsen, who will run the operation, has been engaged this year in making preparations. He said 1,507 of the tickets can win prizes, which include six automobiles, a piano, and a boat. One-fourth of the net profit is to go to the Nordborg Commercial School.

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24 VOLUMES OF LUTHER'S WORKS  
PUBLISHED IN U.S., 32 STILL TO COME

24 October 1963

NEW YORK -- Completion of the American edition of Luther's Works--a 56-volume publishing venture launched in 1955--is now set "hopefully" for 1971.

The project is a joint effort of Concordia Publishing House of the Lutheran Church--Missouri Synod and Fortress Press of the Lutheran Church in America. They intend "to publish more of Luther than has ever before been offered to the English-reading public."

According to the publishers, the edition will be the largest and most authentic translation of the monumental writings of the Reformer available anywhere. And they predict that it will influence theological thought in all English-speaking countries.

Up to now, due chiefly to delay in the arduous task of translation from Latin and German into English, it has not been possible, as was originally planned, to issue four volumes per year, two from each publishing house. In eight years, 24 volumes have been issued--14 by Concordia and 10 by Fortress--and 32 volumes remain to be published.

However, if the schedule can be adhered to in the future, the project will be completed in 1971. Both publishers, a spokesman said, "will do all in their power to reach this goal."

The translators for Luther's works have been especially selected for their knowledge not only of Luther and the whole Reformation movement but also for their mastery of the Latin and the German of Luther's time. Most of them, it was noted, are handling their assignments in addition to their regular responsibilities.

The translators, it was said, "are striving to make Luther speak English as we know it today" and "are seeking to be faithful to the text without being literal."

"This careful editing and research will contribute greatly to make Luther's Works an outstanding example of modern scholarship," the publishers stated.

The first 30 volumes will include 20 devoted to the Old Testament and 10 to the New Testament. Those contain Luther's exegetical writings and span his entire career as the Reformer.

The remaining volumes will contain other writings that were important milestones in Luther's career: his debates, sermons, letters, tracts and table talks.

Up to the present time, Luther scholars have had but four important sources of the writings of Martin Luther. They are the Weimar edition, begun in 1883 and still in progress with nearly 100 volumes completed; the Erlangen edition of 67 volumes, the St. Louis edition of 23 volumes, and the Philadelphia edition of six volumes. The latter is the only one now available in English.

The American edition consists of 6-by-9 inch volumes, averaging 400 to 450 pages, bound in red buckram and decorated with Luther's signature stamped in gold on the front cover. The price per volume averages \$5.00.

SWEDISH CHURCH ASSEMBLY  
REJECTS VOTING CRITERIA

24 October 1963

STOCKHOLM -- A proposal to lay down eligibility criteria for Swedish Lutherans who wish to vote in church elections or hold responsibilities in church institutions was rejected at the five-yearly Church Assembly here.

The assembly, the supreme legislative organ of the Church of Sweden which includes both clergy and lay representatives, refused to accept a motion to the effect that only members who are baptized, confirmed and regular church-goers should be permitted to vote or hold office in the Church.

Offered by Cathedral Dean Gustaf Adolf Danell of Växjö, the motion was opposed by both ministers and laymen. They argued that it would abridge rights that belong to all Swedes unless they have formally withdrawn from the national Church.

The decision was one of several important ones in which the Church Assembly dealt with proposals affecting the role of laymen in different aspects of church life.

In another such decision, the body called for a study of the possibility of lay participation in the distribution of the bread and wine of Holy Communion. At present, Swedish Lutheran laymen may be permitted by their bishops to preach at public worship, but not to administer the Sacrament.

The proposal to investigate the latter question was made by Bishop Ragnar Askmark of Linköping. He was supported by Bishop Ivar Hylander of Luleå, who said the frequency of attendance at the Eucharist was highest in parishes where the National Evangelical Missionary Society has traditionally been strong.

The society is a 105-year-old lay organization which engages in preaching work in free association with the Swedish Church. Its relation with the Church has sometimes been strained because of the expressed desire of some of its lay preachers to take part in the distribution of the communion elements.

In session for more than a month under the chairmanship of Archbishop Gunnar Hultgren, Primate of the Church, the assembly also dealt with a government proposal to have future bishops elected by an equal number of clergy and laymen.

Until now, the only lay electors have been those in the cathedral chapter concerned or the theological faculties.

The Church Assembly, which has veto power over all national legislation concerning the Church, approved a parliamentary measure whereby those who wish to withdraw from membership may do so in writing, no longer being obliged to appear personally before the pastor of their parish. The law is to take effect in 1964.

DANISH PARISHIONERS BUILD  
CHURCH BY OWN FREE LABOR

24 October 1963

COPENHAGEN -- For the first time in more than 800 years, a parish church has been erected in Denmark entirely by voluntary labor of its parishioners.

Some 100 members of the Bistrup Lutheran congregation in North Zealand--not builders by trade--worked weekday evenings for a year to construct the house of worship and related congregational edifices. Directing the operation was their pastor, the Rev. J.C. Schwarz-Nielsen.

They embarked on the unique undertaking after finding their building plans held up because of a shortage of trained construction workers in their district. Cash cost of the new edifices amounted to only 230,000 crowns (\$33,350), while the members' contributed labor was valued at 190,000 crowns (\$27,550).

The new church was consecrated on Sept. 22 by the Right Rev. Jens Leer Andersen, Bishop of Elsinore. But it is regarded as only a temporary structure, and the parishioners are now going to spend two more years erecting a larger church in the same way.

Other Danish parishes, too, are using ingenious ways to provide themselves with new church buildings. At Holstebro, the Bistrup method is going to be followed.

On the other hand, the Uttersl  v congregation near Copenhagen has been collecting used postage stamps for several years and putting the proceeds of their sale into its building fund. So far, the stamp project has yielded 430,000 crowns (\$62,350) toward a goal of 1.1 million crowns (nearly \$160,000).

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U.S. COUNCIL OFFICIALS SURVEY  
WORK IN LATIN AMERICA

24 October 1963

NEW YORK -- A comprehensive survey of Latin American programs and activities supported by Lutheran World Action has been undertaken by two Lutheran churchmen.

Lutheran World Action is the annual financial appeal of the National Lutheran Council which provides funds for programs both at home and abroad.

Making the month-long study are the Rev. Rollin G. Shaffer, assistant director of LWA, and Walter A. Jensen, an associate director of the Commission on Stewardship of the Lutheran Church in America. Mr. Jensen is chairman of the NLC's Advisory Committee on Lutheran World Action.

The study, launched Oct. 3, embraces visits to Venezuela, Chile, Brazil, Argentina, Costa Rica, Colombia, and Mexico.

The 1963 LWA goal is \$4,450,000. Contributions to Sept. 30 totaled \$2,715,594, an LWA spokesman reported.

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CATHOLIC, LUTHERAN THEOLOGIANS  
HOLD DISCUSSIONS IN COLOMBIA

24 October 1963

BOGOTA, Colombia -- Roman Catholic theologians met here on Oct. 24 with Lutheran churchmen from nine American countries to discuss the place of the Word of God in the Christian faith.

The encounter took place during a four-day conference of Caribbean area pastors sponsored by the Lutheran World Federation's Committee on Latin America.

About a dozen Catholic priests, including Jesuits and Dominicans, responded to the organizers' invitation to hear and discuss, on the third day, a Lutheran address on "The Word of God as Law and Gospel."

This was followed with attendance of conference participants at an address by a Jesuit priest on "Scripture and Tradition: Interaction and Interdependence" at the Xavierian University, where also there were questions and discussion.

The invitation to the Roman Catholics was made through Monsignor Alfredo Morin, Canadian who is rector of Bogotá's Major Seminary. Although it was stressed that the resulting dialogue was unofficial, Msgr. Morin said that the head of the Colombian hierarchy, Luis Cardinal Concha Córdoba, had consented to it.

Also present by invitation were a number of Colombian Presbyterian churchmen.

The Lutheran lecture was given by the Rev. Robert T. Hoeferkamp, missionary professor of the Lutheran Church--Missouri Synod at the Lutheran Seminary in Mexico City. The Catholic one was presented by the Rev. Carlos Bravo, professor of Holy Scripture in the Jesuit university's theological faculty.

It was the seventh annual Caribbean area conference arranged by LWF/LA, which was scheduled on Nov. 1 to move its head office here from New York, in connection with the assumption of the committee's acting directorship by the Rev. Guido Tornquist of Bogotá.

Represented at the sessions were the Evangelical Lutheran Church--Colombia Synod, the Mexican Lutheran Church, and the Caribbean Mission District of the Missouri Synod. Besides Colombia and Mexico, the Lutherans came from Venezuela, Guatemala, Costa Rica, Panamá, Ecuador, Peru and the United States.

Conference theme was "Christ Today in Latin America," derived from the theme of the federation's recent Helsinki Assembly. Inter-Lutheran doctrinal discussions centered around three topics: The Forms of the Word, Baptism and the Lord's Supper.

U.S. AGENCY SENDS BLANKETS,  
USED CLOTHING TO ALGERIA

24 October 1963

NEW YORK -- Shipment of 10,000 new blankets and some 200 tons of used clothing to Algeria has been authorized here by Lutheran World Relief's board of directors.

The material aid agency represents the participating bodies of the National Lutheran Council (the American Lutheran Church and the Lutheran Church in America) and the Lutheran Church--Missouri Synod.

Bernard A. Confer, executive secretary of LWR, said the action was taken in response to recommendations by the Lutheran World Federation, a member organization of the Christian Committee for Service in Algeria.

The recommendations, he added, anticipated that "the need of many people for clothing and blankets will be great this coming winter" in the newly independent North African country.

Last year, a similar shipment of blankets, purchased in England, was sent to Algeria. With that shipment went some 80 tons of used clothing. Throughout the program more than 430,250 pounds of clothing and relating items have been dispatched to that country.

According to an LWF report, distribution of clothing will be concentrated in Algeria's uplands where winter is most severe. The plan requires 150,000 blankets and 1,000 tons of clothing, particularly children's shoes. Much of the material is expected to be received from churches in the United States.

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GREECE PLANS TO MEMORIALIZE  
U.S. CONGRESSMAN WHO LED ICEM

24 October 1963

GENEVA -- One of the buildings in the new migrant center that the Greek government plans to build at Athens is to be named in memory of the late U.S. Congressman Francis E. Walter, it was announced here.

Announcement of the "permanent tribute" to the internationally known Lutheran layman was made by Minister Ange Vlachos, Greek delegate to a mid-October meeting of the Intergovernmental Committee for European Migration.

Mr. Walter, who died of leukemia last spring, was a prominent member of the U.S. House of Representatives and a founder, as well as council president, of ICEM, which has coordinated the international resettlement of post-war refugees.

The Greek announcement was made during an ICEM session at which honor was paid to Representative Walter's memory by numerous delegates and officials of church agencies.

Dr. Gerrit von Haeften of Germany recalled that Mr. Walter's ancestors had come from the region of Frankfurt and that the congressman had returned there in 1946 and 1947 to study the problem of displaced persons and refugees.

A message was read from American President Kennedy which called Mr. Walter "one of the principal architects of ICEM" and emphasized his "concern for the problems of refugees and separation of families."

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RELIGIOUS GROUP OPPOSES  
PROPAGANDA FOR FREE ABORTION

24 October 1963

STOCKHOLM -- Propaganda that the youth branches of two Swedish political parties are carrying on against restrictions on the right of abortion, has met vigorous opposition from a Christian organization here.

The Stockholm office of the Christian Social Responsibility movement has presented a strong statement to the government, contending that "to have free disposal of a human life should be unthinkable in a human society based on law."

Supporting what they call the free right of abortion for Swedish women are the Social Democratic and Liberal youth organizations. Well-known churchmen who have signed the statement protesting their position include Bishop Sven Danell of Skara.

The Christian Social Responsibility communication pointed out that respect for human life was regarded as the moral basis for the existing Swedish law on abortion, as well as for the country's medical ethics.

It noted that abortion is now permitted, but only when thorough investigation has shown that it is justified by certain well-defined indications. Sound reasoning lies behind treatment of abortion as an exceptional expedient rather than a general practice, according to the statement.

It argued that it would make a mockery of the welfare state if purely social factors were allowed to play any real role in this connection.

The Christian Social Responsibility group suggested a full study of the reactions experienced by women who have undergone abortion or who have been refused it after due investigation. It also urged that adequate respect be given to the moral aspects of the question.

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GERMAN CHURCHMEN PAY TRIBUTE  
TO DR. VISSER 'T HOOFT OF WCC

24 October 1963

ARNOLDSHAIN, (West) Germany -- Honor was paid here by leaders of the Evangelical Church in Germany (EKD) to Dr. W.A. Visser 't Hooft on the occasion of his 25th anniversary as general secretary of the World Council of Churches.

During a ceremony at the Arnoldshain Evangelical Academy, the WCC executive heard words of praise spoken personally by prominent West German Protestant churchmen and conveyed in a telegram from the chairman of the East German Evangelical Bishops' Conference, Bishop Friedrich-Wilhelm Krummacher of Greifswald.

Bishop Krummacher is head of the Evangelical Church of Pomerania and a member of the Executive Committee of the Lutheran World Federation. Those who spoke included Dr. Kurt Scharf of Berlin, chairman of the EKD Council, and Dr. Martin Niemöller of Darmstadt, president of the Evangelical Church in Hesse and Nassau and a president of the World Council.

The ceremony concluded a conference of EKD leaders on ecumenical matters. During the meeting Dr. Visser 't Hooft called for increased solidarity among Protestant, Anglican and Orthodox Churches within the WCC.

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Helsinki's Unfinished Business:

JUSTIFICATION

by Virgil R. Westlund

In Copenhagen, Paris, New York, and in nearly every other city in the world where the Lutheran Church is known, newspaper headlines last summer glibly asserted that after more than 400 years of existence the Lutheran Churches whose delegates were gathered in a great assembly at Helsinki could not agree about the meaning of justification, the cardinal doctrine of their faith, and as a result were forced to admit failure in their effort to produce a common definition. The broad implication was that there had been discovered among the Churches of the Augsburg Confession a deep-seated disharmony of faith which would shatter the hopes for an ever-increasing degree of unity in world Lutheranism. Considered from one point of view the charge of failure, while it is a gross over-simplification, is not entirely without foundation. For it is true, of course, that the Assembly was unable to formulate a brief but comprehensive statement on the meaning and contemporary significance of the justification doctrine.

One wonders, however, if the charge of failure does not arise as a result of a basic confusion concerning the purpose of the Assembly and its responsibility in regard to the interpretation of justification, a confusion shared alike by those who reported and interpreted the word at Helsinki and by many of the delegates as well. Was the Helsinki Assembly, in fact, charged with the specific task of formulating an authoritative modern definition of the doctrine set forth in the Augsburg Confession? A large number of delegates acted upon the assumption that this was their responsibility. They failed to carry the task through to completion for a variety of reasons, not the least of which was the lack of time available for formulating the precise phraseology necessary to meet the exacting requirements of the most meticulous theologians.

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The Rev. Mr. Westlund is the new secretary of the Department of Theological Cooperation in the National Lutheran Council (USA). This article is reproduced by permission from the October issue of The National Lutheran.

The actual responsibility of the Assembly should, on the contrary, be properly regarded as the study and discussion of a two-fold significance in the Lutheran teaching on justification. On the one hand the delegates were to examine its relevance in the proclamation of the Gospel to contemporary society existing in what has often been called the "post-Christian era" where the average man not only is unconcerned about his relationship to God, but is totally indifferent as to the existence or non-existence of God Himself. On the other hand, they were to study the significance of this crucial doctrine for the spiritual lives of those who are already Christians living in that society beset with anxieties and distressed by a radical sense of the meaninglessness of existence.

It was the Assembly's task to ask such questions as the following: Does the phrase "justification by faith" have any meaning to modern man for whom a sense of relationship to God is entirely foreign? If it does not, then how is the fundamental message of God's justifying activity to be communicated? Is a new terminology necessary or is terminology itself, together with its inevitable theologizing, to be regarded as the chief barrier to the real confrontation with Christ which is the justifying event par excellence, needing neither formal definition nor terminology in order to be effectively communicated?

#### Background of Discussions

The necessity for directing such questions to the commonly held conception of justification grew originally out of a broader study on "The Lutheran Confessions in Their Significance for the Present Life of the Church" committed to the Commission on Theology by the Minneapolis Assembly in 1957. Even while work was begun on this more inclusive theme, it was clearly recognized that the present significance of the confessions in their totality could be meaningfully understood only after a thorough examination of the significance still to be accorded to this central doctrine to which the confessions point. Consequently in the years immediately preceding the Helsinki Assembly the commission directed its efforts almost exclusively to this theme.

Perhaps its most important contribution was the publication of its study document on justification, a document already well known throughout the member Churches of the Lutheran World Federation. Intended as a popular statement of the theme, it is an attempt to state the doctrine in clear and readily understandable contemporary language--free from the usual technical theological vocabulary which has tended so often to act as a barrier to a vital communication of the Christian Gospel. Making no pretense at achieving the crisp theological accuracy demanded by some, nor claiming to be an exhaustive study of the doctrine, it successfully achieved its basic purpose in stimulating thought and discussion preparatory to the intensive study to be undertaken by the Assembly at Helsinki.

At the Assembly itself, designed specifically as a working assembly, delegates took seriously their responsibility for studying and discussing the relevance of this doctrine. The opportunity for an exchange of ideas across national and cultural boundaries was an enriching, if not always an entirely painless, experience for many whose theological molds had been firmly set either by deliberate choice or by long years of relative isolation. Their thought directed and further stimulated by a series of four lectures presented by Dr. Gerhard Gloege of Germany, Dr. Helge Brattgård of Sweden, Dr. Heikki Waris of the University of Helsinki and Dr. Andar Lumbantobing of Indonesia, each dealing with particular aspects of the justification doctrine, the delegates were divided into 26 discussion groups where, in a relatively small circle, members were given the opportunity for the most intimate exchange of thought.

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While it is neither possible nor necessary to give here a detailed report of the proceedings in these groups, it may be of interest to note a few of the attitudes revealed as delegates sought to express their feelings about the doctrine itself and the necessity of relating it to the present mission of the Church.

#### Reactions of Delegates

As one might expect, the attitude most readily discerned was that of an awareness of the extreme importance of the justification doctrine. The cornerstone of the Reformation and the basis for evangelical Lutheranism, it must be judiciously preserved as the basis for our understanding of the Gospel and our witness to the world. So important is it that any attempt to state or explain it to the contemporary world must be done with great care. The extreme proponents of this attitude, represented largely by the German theologians, were chiefly responsible for the stalemate in adopting a report of the entire study project. It was feared that any but the most carefully worded statement of our understanding of the doctrine and its relevance could result in misconceptions both within and outside of the Lutheran family of Churches concerning the present state or direction of our thought, leading to a compromise of the unique Lutheran witness.

There were those who voiced the opinion that the attempt to speak of the doctrine of justification in any but the traditional terms could only result in doing violence to the doctrine itself. Spokesmen for this group declared that the alleged necessity for seeking new ways to communicate to a changing world our faith in the God who justifies the unworthy sinner is itself a delusion, for the simple reason that modern man is essentially no different from his forbears either in the 20th century or in the first. That is to say, what was intelligible to the man of the ancient world is equally as intelligible in precisely the same terms today. An earnest call to all Lutherans to hold fast to the fundamentals of their faith in terms absolutely free from all suspicion of syncretism, this attitude was regarded as deficient in its appraisal of the present state of man in the world and consequently lacking a realistic program for an effective witness to "Christ Today."

Yet another attitude was characterized by a basically anti-intellectual tendency. Regarded as a great mystery entirely beyond the comprehension of man, the doctrine of justification is to be accepted by faith, it was asserted, and not talked about, for any attempt to verbalize it must end in useless babbling. In many cases it was obvious that such a view arose more from intellectual laziness than from a firm conviction, for it effectively relieved the bearer of the necessity of further thought about a thorny problem.

Related to this view but arising from a more acute theological awareness was another which likewise considered it unnecessary, and perhaps in the last analysis impossible, to speak about the justification doctrine as such without the technical terminology traditionally associated with it. By its very nature the term "justification" is a theological concept used to explain the relationship between God and the estranged sinner when the latter is confronted and conquered by the divine love manifested in Jesus Christ. The establishment of the relationship is the all-important concern, for it constitutes the salvation event for each individual; the explanation of just what happens, and how, is the task for the theologian, a task which can properly be performed only with exact scientific language which should be used without apology to anyone. Consequently it was felt that the responsibility of the Church in relation to the

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secular world is not to teach the nuances of a specific Christian doctrine but to seek urgently for the means by which the confrontation with Christ might be most effectively brought about.

#### Speaking to Our Time

Here there was a close relationship to a dominant mood of the Assembly, namely, the recognition that the Lutheran Church must speak relevantly to the present age, but in such a manner that the content of the Reformation doctrine of justification will not be lost. This attitude was eventually expressed most clearly in the Assembly's message to the world which emphatically states that ". . . we believe that God calls us today to be witnesses to his love, in the midst of this world threatened by terrifying possibilities. . . . This means, not that we are curators of a museum of ecclesiastical antiquities, but that we bear witness to the presence of God through Christ in our midst today. It does not mean that we want to surrender the answer which our fathers gave to the question concerning a gracious God . . . but that we have to give this answer anew in our generation, so that it may remain the same answer."

It is one thing to state a goal, however, and quite another to make concrete proposals as to how this is to be achieved. In many cases those who spoke most eloquently in behalf of a relevant message addressed directly to the 20th century man in the midst of his triumphs, his fears and his anxieties, and who were quickest to denounce the theologians for their perennial obscurity, were at a complete loss to offer specific suggestions as to the manner in which this relevance is to be attained. It is not difficult to understand, of course, that they should have failed to do so, for here they had come face to face with the thorny heart of the problem they had been summoned to discuss.

If there had been any illusions among participants in the discussions that some relatively simple solutions could be found they were soon dispelled. It was discovered that this problem is not one that can be settled by an authoritative statement from an assembly phrased in language designed to make it nearly as sublime as the confessions themselves. Delegates came to realize as never before that their demand for relevancy in the Church's proclamation of God's justifying activity is at the same time the mandate for an unending quest. As long as human thought retains its dynamic quality, as long as social patterns exist in constant flux, as long as cultural distinctions remain, the search for a means of relating the Gospel to the world must continue. Because of its profound ramifications, this concern for a meaningful confrontation with the world through a relevant witness to the grace of God in his justifying activity may without a doubt be described as the most wholesome attitude expressed at Helsinki.

#### How the Statement Grew

That the discussion groups effectively carried out their task of studying the present significance of the justification doctrine is indicated in part at least by the free exchange of ideas described in this brief summary. In an earnest, if not always charitable, spirit theologians, pastors, and laymen together sought to determine how we might best preserve the heritage of the Reformation as the foundation for our present witness in the world. At the end of each working session, group leaders and their secretaries submitted a summary of their talks and major conclusions to the coordinating committee on discussions. These summaries formed the basis for a final report to be submitted to the Assembly in plenary session.

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The problems which led to the assembly's ultimate inability to adopt a common statement on justification were brought to a focal point in the struggle to draft this report. Was the drafting committee simply to write a brief report incorporating all of the viewpoints expressed in the study sessions, thus reflecting the breadth of opinion actually existing among Lutheran churchmen? Or was it to attempt to formulate a statement which might be approved by the Assembly as its unanimous and more or less authoritative definition of justification? From the beginning, the tendency was in the latter direction.

When presented to the plenary session, however, the first attempt at framing the report was found unacceptable by those who most strongly favored an "authoritative definition," and who insisted upon extreme caution in drafting any such statement. Given a chance to voice their objections in a special open hearing, a large number of delegates reiterated their position that the proposed statement must represent the voice of the Lutheran Churches speaking on justification and therefore, bearing great authority, must be "correctly" stated down to the last syllable. The report was returned to the committee for reworking, but failing again to win approval when submitted in its revised form, it was forwarded to the new Commission on Theology for further consideration. It was at this point that the news media declared the effort to agree upon a statement a failure.

#### Not A Failure!

But is failure then to be the final verdict upon this phase of the Assembly's work? Was nothing more constructive achieved than the discovery of a fundamental disharmony among the ranks of Lutherans which has until now been ingeniously concealed beneath the elegant trappings of ecumenical togetherness? Certainly "failure" is not the final word to be spoken in this connection, for in spite of the absence of a final and authoritative statement on justification, a great deal has been accomplished, the fruits of which will inevitably appear among the member Churches of the federation.

Among delegates participating in the Assembly there was a profound reawakening of the need for mutual cooperation and dependence among Lutherans throughout the world in seeking to meet the challenge placed before us in our perplexing responsibility to a gracious God and an ungracious world. It was obvious that all have their unique contributions to make. Working together in earnest study and discussion they experienced a sense of fellowship and understanding which transcended the boundaries of nation and race, making them truly one in Christ.

But more specifically the study and discussion conducted at Helsinki have created a new awareness of a problem too often ignored in Lutheran circles. In a broad sense, how is it possible to speak of "Christ today"? How can a confessional Church conscious of its doctrinal heritage witness to Christ effectively and relevantly in the modern world? The discussions were instrumental in opening the doors to a clearer comprehension of both the dimensions and complexities of these problems. Although the Commission on Theology will eventually publish a revised form of the report presented to the assembly, it is clear that such a statement, however carefully it may be worded, can present no final solution to the problem, for the simple reason that this is not a problem that can ever be terminated by the adoption of a report or a formula.

In the last analysis, it is probably more significant that churchmen have met, studied together, and gone away with a deep awareness of the existence of an uncompleted task which will continue to demand their thought and energy, than if they had been able to pronounce finis to the work and with deep self-satisfaction and relief turn their attention to other matters.

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For these and perhaps for many other reasons as well, the story of the theological discussion at Helsinki is one of success and progress rather than failure. There is, in fact, only one way by which failure could mark the end of what was undertaken there. If we allow the question of the contemporary relevance of justification to die while our attention is diverted by other "churchly" projects then this phase of the Helsinki Assembly will have been in vain, and so, for that matter, will have been the justifying work of Christ.

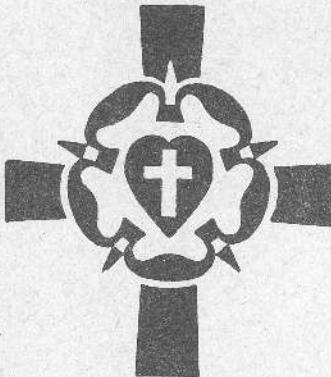
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LUTHERAN OBSERVER CALLS  
POPE REALISTIC ON UNITY

18 October 1963

ROME -- Protestant observers at the Second Vatican Council are "relieved" to see that Pope Paul VI does not hold to "a naively optimistic or superficial ecumenism which appears to think that the visible union of Christians can be quickly achieved."

One of their number, Lutheran Prof. K.E. Skydsgaard of Copenhagen, said this in an address to the Pontiff at Vatican City last evening (Oct. 17). He spoke on behalf of the delegate observers at an audience which the Pope gave to them in his private library.

Dr. Skydsgaard, one of three representatives of the Lutheran World Federation, told the Pontiff that his words at the opening ceremony of the Council's second session on Sept. 29 "clearly testify" to a "sober and realistic" view of the matter of Christian unity.

"As Your Holiness said, there are grave and complicated problems to be studied and resolved, and their solution presupposes conditions which at present do not exist," the Danish theologian stated.

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Nevertheless, he said, "we rejoice wholeheartedly at the new ecumenical spirit which is becoming manifest in this Council. We find ourselves meeting together at the beginning of a road whose end God alone knows."

"It is for us to walk together in hope because we believe that the crucified and risen Christ is with us on the way."

Full English translation of Professor Skydsgaard's address (delivered in French) follows:

"In receiving us here, Your Holiness will certainly understand that we who are guests and observers at this Council would like, above all, to recall with affection and respect the memory of your predecessor, Pope John XXIII, who greeted us in this very place last year.

"The news of the death of this great Pope filled us with sadness. We shall never be able to forget him, so full was he of spontaneity and of love, of wisdom and of courage.

"It is my privilege today to express to Your Holiness, in the name of the guest and delegate observers, our deep gratitude for the renewal of the invitation to this second session of the Council, and for the friendliness with which we have been received both at the opening ceremony in St. Peter's and also now in this audience.

"We are aware that we are witnesses of an event which is so decisively significant for the Roman Catholic Church of our day, and we would like to tell you with what interest and attention we follow the deliberations of the Council where diverse opinions are sometimes expressed by the Council Fathers, but always in an atmosphere of objectivity and loyalty.

"Each day we experience the good will of the Council Fathers towards us, and the unfailing readiness of the Secretariat for the Promotion of Christian Unity to help us.

"The cordiality and frankness which surrounds us makes it easier for us to fulfill sincerely and in good faith our tasks as observers. We are especially grateful to His Eminence, Cardinal Bea, who has generously invited us to express both our positive and negative reactions to the work of the Council.

"The schema 'De Ecclesia,' which is at present under consideration, is certainly--today as in the past--one of the most difficult and debated of subjects.

"One could say, in fact, that the doctrine of the Church is the point at which all our divisions culminate so that it is precisely here that they seem insurmountable, despite our sincere efforts to understand each other.

"Yet in this sad and discouraging situation, we have made some progress simply by reason of the fact that we jointly experience this difficulty and together bear its burden.

"In these times, one sometimes meets a naively optimistic or superficial ecumenicism which appears to think that the visible union of Christians can be quickly achieved. This is certainly not our view, and it is for us a real relief to know that Your Holiness does not share this opinion. Your sober and realistic words on Sunday, September 29, clearly testify to this. As Your Holiness said, there are grave and complicated problems to be studied and resolved, and their solution presupposes conditions which at present do not yet exist.

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"Permit me in this connection to refer to a development which seems to me extremely important. I am thinking of the role of a Biblical theology which concentrates on the study of the history of salvation in the Old as well as in the New Testament. The more we progress in understanding the hidden and paradoxical history of the people of God, the more we shall begin truly to understand the Church of Jesus Christ in its mystery, in its historical existence and in its unity.

"Once again allow me, Your Holiness, to express our living hope that the light of such a concrete and historical theology, that is, a theology nourished by the Bible and the teaching of the Fathers, will shine more and more in the work of this Council.

"We also rejoice wholeheartedly at the new ecumenical spirit which is becoming manifest in this Council. We find ourselves meeting together at the beginning of a road whose end God alone knows. It is for us to walk together in hope because we believe that the crucified and risen Christ is with us on the way.

"This beginning is at one and the same time God's gift and a responsibility, because much will be required of all of us along this road: a clear witness must be given to the Gospel, there must be humility and patience, all 'triumphalism' must be excluded. Above all, no divisions can prevent us from loving each other because Christ's love knows no limits. In this love of Christ, we must seek and find the truth: seek in order to find, and find in order to seek again, as St. Augustine says.

"In concluding, I find myself moved to say: Yes, we are walking together, but our path leads us also 'out of ourselves' towards our fellow men. It is said that Pope John XXIII wished this Council to bring about a change from introverted self-concern to concern for men, from 'en soi' to 'pour les hommes.' Is there any better way for us to meet each other than by going out from ourselves in the assurance of the forgiveness of sins, without concern for our preferences or our merits, in order to live in the world and with men in the world? It is thus that we shall be truly disciples of the Christ Who did not desire to exist for Himself but solely for the world.

"We are grateful to Your Holiness, as to your predecessor, for having pointed to this twofold openness: openness to the ecumenical dialogue in truth and love, and openness to the world in humility and service.

"May God bless Your Holiness in the heavy burden and responsibility of your ministry, and may He spread His Spirit of repentance and truth upon all the churches of the world."

HIGH THEOLOGICAL ENROLMENTS  
REPORTED IN NORWAY, FINLAND

18 October 1963

OSLO -- In at least two Northern countries this autumn, high enrolments of new students in training courses for the Christian ministry or overseas missionary service afford hope of narrowing the gap between supply and demand in these careers.

Norway's two Lutheran theological faculties here have matriculated about 100 candidates, while Finland's University of Helsinki has registered 195 first-year students in its Faculty of Theology. At the training school of the large Norwegian Missionary Society in Stavanger, 25 of the 39 enrollees this autumn are new students.

For the Church of Norway these high figures are especially significant because of a clergy shortage that has threatened to become more acute in the years to come. Death and retirement are expected to deplete greatly the Church's ministerial ranks in the next decade or two, at the same time that population growth will demand an increase in the number of pastoral posts.

Enrolment at the two Norwegian theological faculties--that of the University of Norway and the Independent Theological Faculty--declined seriously just after the war. But in recent years it has definitely swung upward; in the past couple of years the total increase has amounted to about 40 per cent.

Some experts say that Norway's present favorable balance on the side of clergy supply will still be insufficient in the long-range projection up to the 1980's, but at least it is helping to reduce the current backlog of vacant pastorates.

This is best seen in the far northern Diocese of North Hålogaland--the last choice of most ministerial candidates, where repeated advertisements of vacancies in the past have often brought no response.

The Bishop of North Hålogaland, the Rt. Rev. Monrad Norderval of Tromsø, reported that the situation in his diocese was brighter than it had been for a long time, with only two pastoral posts presently vacant.

At Helsinki, meanwhile, the university has strengthened its claim to have one of the largest Protestant theological faculties in the world by reporting that its total enrolment now runs around 1000. A year ago its total was about 900, of whom 186 were new students.

The percentage of women among the first-year enrollees, which has been rising impressively in recent years, now exceeds 50. This year's matriculation includes 104 women as compared with only 91 men, despite the fact that the Finnish Evangelical Lutheran Church until now has not authorized the ordination of women to the ministry.

However, in Finland as in the other Northern countries, hundreds of theological graduates find employment in other positions than parish pastorates. Thus, 316 theologically trained Finnish women are already engaged in different kinds of church work, according to the Church's latest clerical directory.

Similarly, between one-third and one-half of Norway's Lutheran theological graduates are employed in schools, Christian organizations and other positions than the parish ministry--which, of course, further adds to the Church's pastoral shortage.

BISHOP MEYER TO ADDRESS WCC  
MISSION MEETING IN MEXICO

18 October 1963

GENEVA -- Bishop Heinrich Meyer of Lübeck, Germany, chairman of the Lutheran World Federation's Commission on World Mission, will be a speaker at next December's meeting of the World Council of Churches' Commission on World Mission and Evangelism in Mexico City, the WCC announced here.

The head of the Evangelical Lutheran Church in Lübeck is to give one of two addresses on "Meeting Men of Other Faiths" at the 13-day meeting which opens on Dec. 8.

Some 200 Protestant and Orthodox delegates from six continents are expected to take part in what will be the first full meeting of the World Council commission. The body was set up when the International Missionary Council merged with the WCC at the New Delhi Assembly in 1961.

General theme for the meeting is "God's Mission and Our Task." Members are appointed by the national Christian councils affiliated with the commission and by the Central Committee of the World Council. Advisers, observers from other world Christian bodies, youth delegates, and staff also will attend.

The meeting will "not only represent six continents, but it will face six continents," the conference planners state. "It will be concerned as much with the witness of the Christian Church in Detroit as in Dahomey, as much with pagans in Europe as with pagans in New Guinea."

Bishop Lesslie Newbigin, director of the Division of World Mission and Evangelism, observed that the image the word "missions" still evokes in the minds of many is "that of a white man going to Asia, Africa, or perhaps Latin America."

"It is still an image shaped by the experience of the colonial era," Bishop Newbigin said. "When we use the word 'missions' we do not normally see, for instance, some of those deeply committed Christians from Jamaica going to work in the pagan slums of industrial cities in England."

"We do not have a picture of the missionaries of the Asian churches--more than 200 of them now--going out from their own countries to work in other parts of Asia," he said.

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LUTHERAN CHURCHES IN HUNGARY  
REPORTED UP 51 SINCE 1945

18 October 1963

BUDAPEST -- Since 1945 the number of Lutheran churches in Hungary has increased by 51, according to statistics issued here by the state office for church affairs. Reformed churches were reported to have risen by 32.

Hungary now has 6,628 churches of different confessions of which 2,500 are under government protection as monuments, the state figures showed. The oldest date from the 11th century. Of the 902 churches reported to have been damaged during World War II, 97 per cent have now been repaired, according to the official statistics.

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RUSSIAN ORTHODOX CANCEL  
VISIT TO DANISH CHURCH

18 October 1963

COPENHAGEN -- An official visit early in October to the Lutheran Church of Denmark was cancelled at the last hour by a delegation of the Russian Orthodox Church. In a telegraphic notification, illness was given as the reason.

For the present, no arrangement has been made to reschedule the visit later. It would have been the first time in the history of the Danish national Church that it received such a Russian Orthodox delegation.

Originally planned to begin on Sept. 25, the two-week visit was first postponed a week because of the sudden assignment of the delegation head, Archbishop Nicodim, to represent his Church at the special Pan-Orthodox conference at Rhodes. The following week it was called off completely.

Archbishop Nicodim, who recently became Metropolitan of Leningrad and Lagoda, heads the external church affairs section of the Moscow Patriarchate and is the best known Russian prelate in Western church circles. He was to have been accompanied by three others.

A Danish Lutheran delegation visited Russia in 1955, and the return visit here was to have been made in response to an invitation extended by the bishops of the national Church.

Following a round of official functions and visits to churches and institutions in the Copenhagen area, the delegation was to have gone to communities elsewhere in Denmark and spent some time at the Fuglsang retreat center in Lolland, holding discussions with Danish church leaders.

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LUTHERAN TO HEAD UNITED  
THEOLOGICAL COLLEGE IN INDIA

18 October 1963

RAJAHMUNDRY (Andhra), India -- The Rev. W.D. Coleman, principal of the Lutbergiri Lutheran Theological College here, has been elected to head the Andhra Christian Theological College, a united institution which will be opened in July 1964.

The new institution is to be formed by the merger of Lutbergiri, the Andhra United Theological College at Dornakal, and the Baptist Theological College in Kakinada.

Representatives of six Churches which have been supporting the present three theological colleges met here for a Board of Governors meeting which adopted a constitution for the united institution.

Participating are the Andhra Evangelical Lutheran Church, South Andhra Lutheran Church, Northern Circars Baptist Convention, Church of South India, Methodist Church in Southern Asia and (Anglican) Church of India, Pakistan Burma and Ceylon.

Lutbergiri is an institution of the Andhra Evangelical Lutheran Church, and Pastor Coleman is a missionary of the Lutheran Church in America, with which the Andhra Church is associated.

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FIRST LUTHERAN CHURCHES  
TO BE ERECTED IN GHANA

18 October 1963

ACCRA, Ghana -- This country will soon have its first Lutheran church buildings, housing two of the four congregations of the 91-member Evangelical Lutheran Church of Ghana.

Missionaries of the Lutheran Synodical Conference of North America started the work in Ghana three years ago as an offshoot of the conference's mission in nearby Nigeria. With the recent withdrawal of two of the four church bodies making up the conference, support of the work in the two West African countries has been assured by the Lutheran Church--Missouri Synod.

"In Ghana," a missionary spokesman said, "the Lutheran Church is endeavoring to cooperate with the Christian Council of Ghana in serving an area that is still largely untouched by the Church in Africa--the suburbs.

"Suburbs have been mushrooming in all major cities on the continent, and yet the Church as a whole has been unable, either through lack of foresight or because of a lack of manpower and money, to move into these rapidly growing areas.

"The ELCG is trying to help fill this gap in the witness of the Church."

Up to now, the four congregations--three of which are fully organized--have been worshipping in public school buildings. But allocation of building sites has opened the way for erection of attractive Lutheran chapels in Tema near here, and in Kumasi, Ghana's second largest city 130 miles (200 kilometers) inland.

Only two Lutheran missionaries at a time are granted visas to work in Ghana, and this has increased the urgency of training a national ministry.

Ten Ghanians are now at different stages of a pre-theological training program inaugurated last year to enable would-be pastors to begin preparing for enrolment in a formal Lutheran seminary course at Obot Idim, Nigeria.

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LUTHERANS ATTEND CONSULTATION  
ON INTER-CHURCH AID IN HONG KONG

18 October 1963

GENEVA -- Dr. Arne Sovik, director of the Lutheran World Federation's Department on World Mission, left here on Oct. 11 for a month's official trip to India, Burma, Hong Kong and Indonesia.

Among his major engagements was a Consultation on New Forms of Inter-church Aid, scheduled for Oct. 17-23 in Hong Kong, under auspices of the East Asia Christian Conference and the World Council of Churches.

Other Lutherans expected at the consultation included Dr. John Kuder, Bishop of the Evangelical Lutheran Church of New Guinea; the Rev. Yoshiro Ishida, general secretary of the Lutheran Student Center in Tokyo who is to become Dr. Sovik's assistant in Geneva next January; and Valdemar Törner, administrative secretary of the LWF Department of World Service.

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LUTHERAN THEOLOGICAL EXCHANGE  
ADVOCATED IN EAST ASIA

18 October 1963

TOKYO -- Two internationally known Asian Lutheran theologians have advocated a greater exchange of theological students between their respective countries.

An invitation to come to India and study at Gurukul, the Lutheran Theological College and Research Institute in Madras, was extended to Japanese students here by a Gurukul staff member, Prof. Jacob Kumaresan, at the close of four months' study in this country.

In response, the president of the Japan Lutheran Theological Seminary here, Dr. Chitose Kishi, stated that "if students like Professor Kumaresan want to use the library and study resources of our seminary, we are ready to embark on an East Asian exchange program."

Dr. Kishi said the seminary here was able to receive foreign students through assistance provided by the Lutheran World Federation, and Professor Kumaresan noted that scholarships are available also at Gurukul.

Dr. Kishi, who is at the same time president of the Japan Evangelical Lutheran Church, is a member of the LWF Commission on Education. Professor Kumaresan has just completed a six-year term on the federation's Commission on Theology.

The Indian theologian, who has been doing research on the reformers Luther and Calvin, spent four months in Germany before coming to Japan. He has now returned to Gurukul, where in October he was to join in the institution's tenth anniversary celebration.

At a four-day refresher course for theological graduates held in connection with the Gurukul celebration, he was scheduled to be one of several lecturers on "Justification Today," as a follow-up on the theme discussion of the LWF's recent Helsinki Assembly. Professor Kumaresan's lecture was titled "Preaching of Justification in a non-Christian World."

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LAY WORKERS HELP MAINTAIN  
EAST GERMAN CHURCH LIFE

18 October 1963

BERLIN -- More than 900 deacons--lay church workers--are presently serving in the Evangelical Churches of the (East) German Democratic Republic, and over a hundred of them are in sole charge of congregations without pastors, it was reported here.

Church sources also disclosed that deacons are being assigned increasingly to assist in religious instruction as the churches have been obliged to transfer such teaching from public schools to their own premises.

At the same time, it was reported that instruction in the churches' old inner mission institutions has been weakened because of the greater control to which the state is subjecting these homes. The deacons are providing increased care to the aged, sick, invalids and mentally ill, however.

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FINNISH STATE GIVES \$31,000  
FOR SEAMEN'S CENTER IN HAMBURG

18 October 1963

HELSINKI -- The Government of Finland has announced that it will contribute \$31,000 toward the new Finnish seamen's church mission that is to be built in Hamburg, Germany.

The four-storey center, which will replace one that was destroyed by bombs during the last war, was to have been completed last year, but initial construction work was delayed until this autumn because of fund-raising difficulties.

Headed by the Rev. Allan Store, the Finnish institution will stand on a harbor-front street which already has seamen's missions of three other Nordic countries: Sweden, Norway and Denmark. The latter two also are post-war edifices replacing ones razed by wartime bombs.

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LUTHER BUND TO SUPPORT  
DIASPORA MINISTRY IN AUSTRALIA

18 October 1963

VIENNA -- The Martin Luther Bund, a European society concerned with the spiritual care of Lutherans in diaspora situations, decided here to make a pastoral ministry to immigrants in Australia its annual project for 1963.

Last year the organization collected about 25,000 German marks (\$6,250) for a theological students' hostel in Warsaw. The Bund's annual meeting here was its first ever held in Austria. Most of its members are Germans.

In his chairman's address, Suffragan Bishop Johannes Schulze of Hannover, spoke on "Helsinki and the Lutheran Diaspora," assessing the Lutheran World Federation's recent Fourth Assembly in the Finnish capital and its importance for the scattered churches that belong to the tradition of the German Reformation.

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DR. FRY IN TRANSATLANTIC  
TV PROGRAM VIA TELSTAR

18 October 1963

GENEVA -- Dr. Franklin Clark Fry of New York, immediate past president of the Lutheran World Federation, was one of four prominent churchmen of different confessions and nationalities in a historic transatlantic television discussion of "The Christian Revolution" in mid-October.

In a 55-minute international telecast, he was brought face to face, via the communication satellite Telstar II, with Bishop Lesslie Newbigin, associate general secretary of the World Council of Churches, Laurian Cardinal Rugambwa of Tanganyika, first member of his race to receive the Red Hat, and Dr. Hans Küng, Roman Catholic professor of theology at the University of Tübingen, Germany.

The two Roman Catholics were in Rome, where they were attending the Second Vatican Council, Bishop Newbigin was in London, and Dr. Fry was in Princeton (New Jersey), USA.

(MORE)

National TV networks on both sides of the Atlantic carried the program to millions of viewers, first in live form and later by videotape. By the Telstar arrangement, each of the four participating churchmen was able to question the others, and members of studio audiences in all three cities could ask questions of the clergymen.

Because of several interruptions in the telecast from Rome, the major part of the conversation as presented in the U.S. by the Columbia Broadcasting System was carried on by Dr. Fry. He spoke on the theme of the program: hopes for eventual reuniting of the churches of Christendom.

The Lutheran churchman pointed to searchings for unity by Protestant and Eastern Orthodox Churches through the World Council of Churches and by the Roman Catholics through the Second Vatican Council.

He cited what he called the "climate of charity and good will" existing between Protestants and Roman Catholics, reporting he had found "a unity of spirit and unity of action," though admitting there was not unity of organization and that "very deep cleavages" existed.

Dr. Fry said there was a need for a common study by both Protestants and Roman Catholics of the Word of God, which could give hope for "eventual total unity" of the Churches of Christ.

Father Küng said he believed the Council in Rome marked what he termed "a decisive turn in the history" of Roman Catholicism, and referred to Pope Paul's opening address, which Father Küng said emphasized "the importance of Christ and His Gospel."

"The Word of God," Father Küng said, "is the foundation for any reforms in the Church."

Dr. Fry emphasized the study of the Word of God being carried on by Roman Catholic and Protestant scholars, declaring that they have found "common ground which goes back to the Word of God itself."

"The Church was meant by God to be one Church," the Lutheran churchman said.

His Eminence, Iakovos, Archbishop of the Greek Archdiocese of North and South America, who was in the studio audience at Princeton, asked: "Can we be satisfied with the present pace of the unity movement?"

From London, Bishop Newbigin replied: "The pace of the unity movement is not moving fast enough--there is not the note of urgency there should be."

In reply to a questioner, Dr. Fry said he was concerned about the institutional Church that it be "functional and instrumental" but not an end in itself. He said the "vitality of my own Church"--he is president of the Lutheran Church in America--was in its laymen.

Asked if he believed the Christian Church of today to be out of date, the Lutheran churchman said that "the part God put into the Church is not out of date" but that "Christian disunity is out of date." And Bishop Newbigin added: "The Gospel is not out of date."

# GERMAN NEWS

## Bulletin of the Embassy of the Federal Republic of Germany

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## **NUCLEAR WEAPONS AND THE GERMAN QUESTION**

## **Minister Krone : "Renunciation of Possession, Not Only Production"**

**T**HE Federal Republic of Germany is the only state in the world which has not only renounced all atomic tests, but also the production of nuclear, biological and chemical weapons," points out Dr. Heinrich Krone, Minister for Special Tasks and Chairman of the Defence Council of the Federal Republic of Germany, in a statement in connection with the International Disarmament Conference in Geneva.

"In addition", Minister Krone says, "she (the Federal Republic of Germany) has removed the twelve divisions of the Federal Armed Forces (*Bundeswehr*) from her own power of command and put them under the authority of the NATO Supreme Command." This entitles her to have a say in the planning of nuclear strategy in the Western alliance, Dr. Krone continues and reminds the world that this problem has not yet been solved.

In his opinion, it ought to be possible for the non-nuclear powers of the Western alliance to take part in NATO strategy without building up a new nuclear force. If discussion is now going on in Geneva on an agreement

to prevent the spread of nuclear weapons, the Federal Republic must be consulted at the appropriate time by her allies. Accession to such an agreement would mean that the Federal

Republic of Germany would in future be renouncing not only the production of nuclear weapons, but also the possession of nuclear weapons. Before such a step is taken, the question of German participation in the nuclear responsibility of the Western alliance must be settled.

In addition, Dr. Krone says, it must be examined whether the Soviet Union, who of course shows a great interest in ensuring that the Federal Republic of Germany is not given access to atomic weapons, would then adopt a more positive attitude towards the question of German reunification. He emphasises that it would be very much easier for a reunited Germany to renounce any claim to the possession of atom bombs.

"The Federal Government announced earlier that under certain circumstances it would be prepared to discuss a good many things. Unfortunately, the Soviet Union has up to now merely taken note of these declarations, <sup>see</sup> ~~any re~~action of his hopes, which he died on the 1<sup>st</sup> of May 1794 at the age of 40.



*Federal Minister Dr. Heinrich Krone*

August 7, 1965

## INDIA DRAWS YOUNG GERMANS

### Four Volunteers Will Work In Villages

FOUR young Germans have arrived in India as volunteers to work in a few small villages and slums for three months. They belong to the Service Civil International, an organisation building up goodwill and promoting friendship between the peoples of the world through social work.

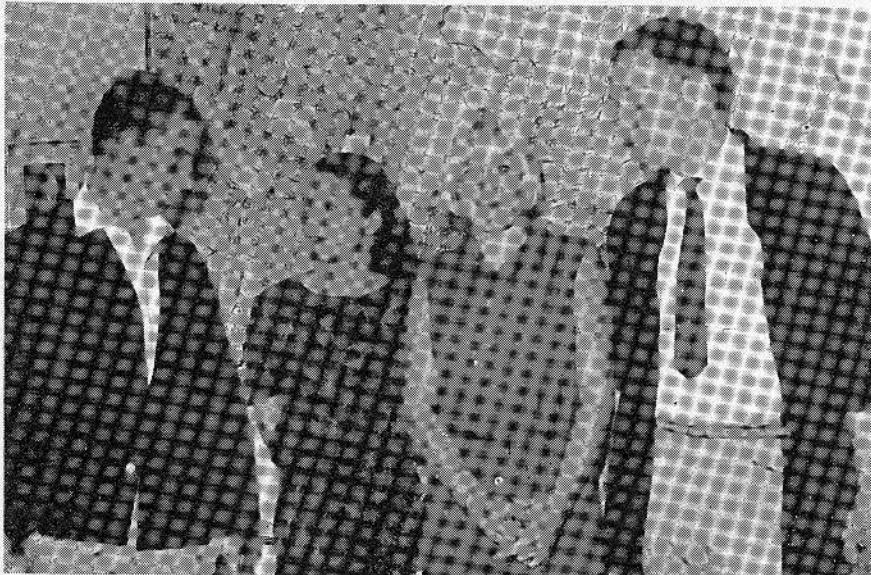
The Germans have come over under an exchange programme and are reciprocating a visit to Germany last year by four Indian social workers who participated in work camps and seminars on social work there.

Squatting on the floor and eating Indian food along with villagers on the outskirts of Delhi, the visitors have already begun to live as their hosts in India do. Dieter Stiebeling, the eldest of them, is 26. He is a doctor by profession and hails from Marburg. His fellow-volunteer Jürgen Böse (23), is a student of economics from Tübingen. The other two are girls—Mechthild Brendecke (23), an artist from Berlin, and Brigitte Esau (25), a student of social work from Hanover.

The visitors are interested in working in developing countries and propose to offer their services to the German Development Service, which has already supplied to India eight volunteers who are working in

Himachal Pradesh under the Indo-German package programme there. (See also *German News Weekly* dated June 26).

for my own visit I chose India", said Dieter Stiebeling in an interview. Mr. Jürgen Böse is particularly interested in the economic conditions of Indian villages and desires to familiarize himself with the type of problems to be tackled in developing countries. Miss Brendecke is keen on getting to know Indian culture on the

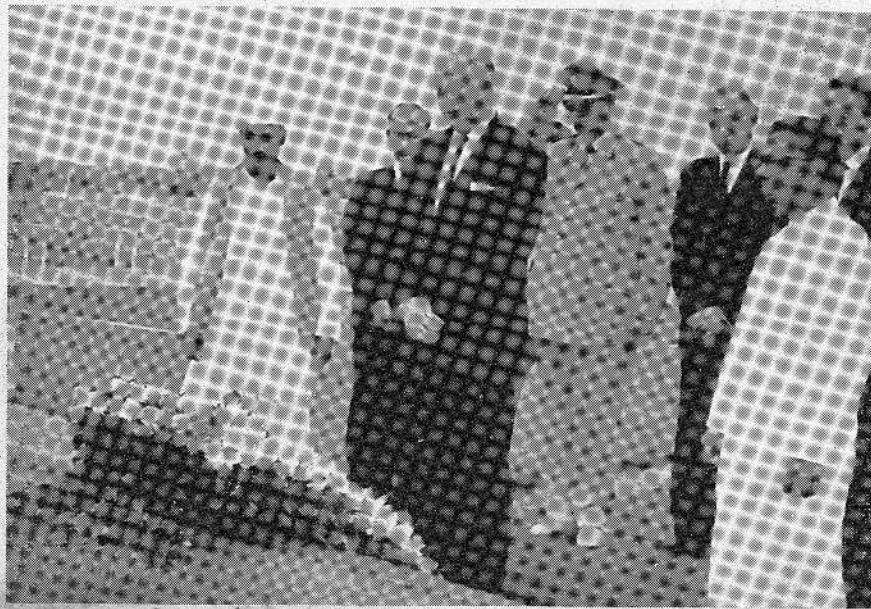


Four volunteers of the Service Civil International from Germany now on a three-month visit to India for social work in slums and villages

"I have been interested particularly in Africa and India. I have many friends in the former country and hear from them about the people there. So,

spot. Miss Brigitte Esau is hoping to make a special study of the condition of women's education.

The volunteers' programme will include a brief stay in Madras and a visit to Orissa.



the new German Ambassador, visited Shanti Van on Monday, wreath on the spot where Prime Minister Nehru was cremated. placed a wreath on the samadhi of Mahatma Gandhi.

## BREMEN-BUILT SHIPS FOR INDIA

"Chennai Jayam", a 38,100-ton bulk carrier will come off the slipway from a Bremen shipyard next week for the South India Shipping Corporation Limited, Madras, a new Indo-British venture. It will be the first of five bulk carriers to be supplied by the shipyard—Messrs. Bremer Vulkan Schiffbau und Maschinenfabrik, Bremen—the total cost being about Rs. 1,400 lakhs. The project is being financed through long-term loans from the Shipping Development Fund Committee, at low interest and from out of the credit financing made available to it by the Government of the Federal Republic of Germany and also through the deferred payments facility extended by the Bremen shipyard.

## GEORG FORSTER, THE FIRST TRANSLATOR OF "SHAKUNTALA"

"SHAKUNTALA", the famous drama by Kalidasa, is widely known in Germany, and the German who made it available to his countrymen in their language was Georg Forster (1754-1794). Already nearly a century earlier, a Jesuit, Heinrich Roth, had worked in India and produced a Sanskrit grammar, but Forster was the first German to produce a translation of an Indian classic. Forster was not merely a scholar but also a circumnavigator, and an outstanding personality.

Born the son of a priest in a small village near Danzig on the Baltic coast on the 26th November 1754, Georg Forster led a full life, experiencing the extremes of hardship and achievement. He eventually moved to London. His education ceased when he was 15. And he had to work when he should have been studying.

A few years later, Forster's father was requested by the First Lord of the Admiralty to head a scientific commission which was to accompany Captain James Cook to the South Seas in search of the vast southern continent that geographers said must exist. Though not yet eighteen years old, Georg Forster joined the expedition in 1772, and travelled to the South Seas, the coast of Australia, to many islands in the Pacific, round Cape Horn and three times south of latitude 50 towards Antarctica.

On his return home at the age of 21, he began to write accounts of the islands he had seen in the Pacific. Georg Forster visited France where he made the acquaintance of the American statesman and exponent of freedom, Benjamin Franklin. Describing their meeting, Forster wrote that the guiding principle of Benjamin Franklin's thought and of his fight against tyranny was reason.

For him, it was the basis of freedom and kindness.

In the autumn of 1778 Georg Forster left London and moved to Germany. He saw despotic princes and an economy which was in the final

the French Revolution began to make itself felt. On the 20th September 1792, the German forces were forced to retreat in complete disorder. A month later, a council of war of which Forster was not a member, decided to surrender Mainz to the advancing French.

The citizens of Mainz founded a democratic-republican group, the first active political organisation of German citizens. This group called for free elections, freedom of opinion and expression, and demanded that all civil servants should be eligible for parliament. After the breakdown of negotiations with the French, friends of Forster asked him to take a hand. He called on General Custine and was able to convince him that the demands put forward by the Mainz citizens were justified.

Following this success, Georg Forster was elected

Vice-President of a provincial administration, and a short while later, the first general election was held in Germany. On March 17, 1793 Forster was elected Vice-President of the first German Republic. As expected, the reaction of the German princes was one of fury and opposition to Forster. He soon came to realise that the first German Republic could continue to exist only with the support of France; he therefore set out to secure union with that country. Forster headed a delegation to Paris and put forward his proposals, which were accepted. In the meantime, however, the German princes had regained their power. From that moment on, George Forster, who had come to Paris as a statesman, became a refugee. The destruction of his hopes led to illness of which he died on the 12th January 1794 at the age of 40.



Johann Reinold Forster and Johann Georg Forster—picture reproduced from a medallion

stages of decay. Later, the Landgrave of Hesse, Friedrich II, awarded him a professorship in Natural History at the *Collegium Carolinum* in Kassel. Forster taught there for five years during which he was visited by the German writer Goethe, accompanied by the young Duke of Weimar. He contributed to magazines, wrote on the life and achievements of Captain James Cook and also published the famous essay on the bread-fruit tree.

Forster studied Sanskrit and discovered a new and wonderful world. He was the first German writer to bring Indian literature and art to the attention of wide audiences. Then

## FOR WOMEN

## ABOUT WOMEN

The Fifth Federal Women's Conference took place in West Berlin, the over-all theme being "Millions of women help further prosperity and social progress with their work". Four hundred and fifty delegates, representing a wide cross-section of careers, discussed trade union problems affecting women, particularly the woman employee's prospects of promotion and her pay, which are still not always satisfactory.

The Eleventh Assembly of Women Creative Writers held recently was attended by about 100 German - language authoresses from Germany, Austria and Switzerland. The meeting took place in Schloss Meersburg on Lake Constance in the Federal Republic of Germany. During the meeting, the writers laid wreaths on the grave of the great German poetess, Annette von Droste - Huelshoff, who died in Meersburg in May 1848.

The most popular English girl pop singer of the year, Susan Maughan, visited West Berlin in order to make a German-language record for German pop fans.

The first woman to receive the Robert Koch Medal is Prof. Dr. Gertrud Meissner, the 70-year-old Head of the Department of Microbiology in Borstel Research Institute (Federal Republic of Germany). The presentation was made by Prof. Dr. Henneberg of the Berlin Robert Koch

Institute. Robert Koch (1843-1910), the most noted bacteriologist of his time, made a great contribution to medical relief activity by his discoveries relating to the tuberculosis bacillus.

The "Miss Germany" title was bestowed in West Berlin recently on 23-year-old secretary Ingrid Bethke. On the initiative of the promoters, the election of the German beauty queen has become a more serious - minded contest. Besides the beauty test, the girls now have to pass an intelligence test as well.

The Seventh International Women's and Girls' Congress for Sport and Physical Education has just concluded a five-day session. It discussed many important problems regarding physical education for women.

Supplying fine, blonde hair for women who wish to improve their appearance with the aid of a false head of hair constitutes a paying trade in the Federal Republic of Germany. Last year the women in the

country spent D.M.5.7 million (approximately Rs. 68 lakhs) for such a second head of hair. And the wig-makers in the Federal Republic of Germany met the demands of the local market and also exported coiffures worth nearly Rs. 54 lakhs to America.



*Girls in Germany do not shirk jobs that dirty their hands. This blonde, 21-year-old Karin Schatz (this name in German means "treasure"), sells motor fuel at an autobahn petrol station in Düsseldorf unmindful of the oil and dirt that soil her hands. Her friendly smile is an irresistible attraction to motorists.*