



Lutheran Women

June
1963

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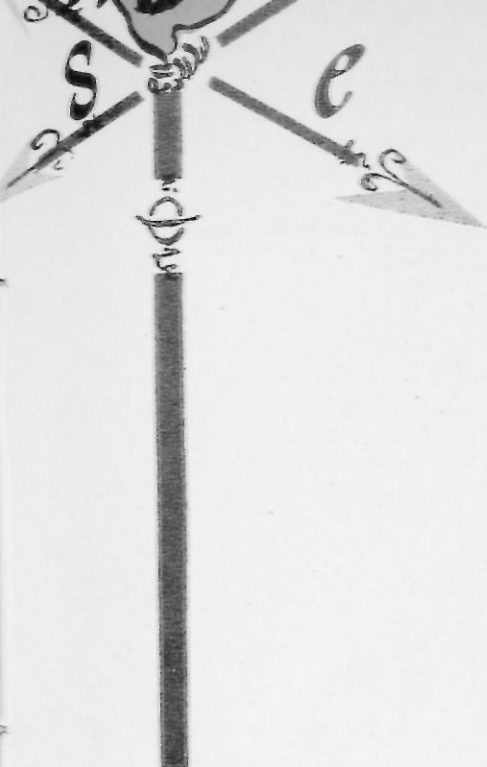
Cover: Four important elements of Christian life are recalled by four "Women of the Witnessing Community": (L. to R.) Priscilla (Faith), Hannah (Hope), Ruth (Steadfast Love) and Dorcas (Serving Love). Linoleum block print by Katherine Seidle. Other art by K. Seidle, Robert Krauss, Eva Leo, Bernhard Sperl.

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Lutheran Women Will Discuss Their Missions

At a Pre-LWF Assembly conference 50 women from every corner of the earth will pool ideas and insights and seek new opportunities for Christian service.

"Christian Women Today" is the theme of the conference for women in Schmalensee, Germany, which precedes and in some ways prepares conferees for the 1963 Lutheran World Federation Assembly.

Fifty women from nearly as many countries, among them delegates, official visitors and special guests of the Assembly, will take part in the Schmalensee conference July 17 to 21.

The conference, sponsored by the LWF Commission on Stewardship and Congregational Life, will help women discover opportunities to serve through their congregations, learn what Lutheran women are doing in their congregations around the world, and study the relation of faith to today's dilemmas and challenges.

Dr. Dorothy E. L. Haas, chairman of the Lutheran Women's Coordinating Committee of America, is also chairman of the Pre-Assembly Conference. Conference Secretary is Fraulein Vicarin Gudrun Diestel. Frau Liselotte Nold coordinates Bible study; Frau Margareta Unz is secretary for compiling minutes and local arrangements are in the care of Frau Vikarin Annemarie Grosch.

Two of the conference's major addresses will be "Life of Women Today" by Frau Nold and "What Is a Christian Home?" by Mrs. Peter Fossum, president of American Lutheran Church Women.

Sixteen of the fifty women at Schmalensee were invited to participate by the Lutheran Women's Coordinating Committee of America. Among the sixteen are four women from North America. Some funds for their travel and conference expenses come from the offerings of Lutheran women who attended Echo Meetings that followed the Third LWF Assembly held in Minneapolis in 1957, though the larger share of travel costs is covered by contributions of Lutheran Church Women and American Lutheran Church Women. Fourteen of these women are introduced on the following pages.

(Anna W.)

At Lutheran Middle School, a secondary school in Hong Kong, Mrs. Hsaio teaches English. She also assists her husband in the production of materials at the Lutheran Literature Society.

Mrs. Hsaio is executive director of the Women's Fellowship of the Lutheran Church of Hong Kong and teaches in church school. The Hsaio's two children are 2½ and 1.

Ethiopia: Gennet Awalom

On the programming staff of Radio Voice of the Gospel, Addis Ababa, Miss Awalom writes educational and religious programs for women and children of Ethiopia in the official language, Amharic.

Teaching women of the community in a variety of ways, teaching in Sunday church school, church-related youth work and singing in choir provide other service outlets for her talents.

United States: Mrs. Soine Torma (Sylvia)

This full-time instructor in English, speech and dramatics at Suomi College, Hancock, Michigan, advises the Lutheran Student Association as an extra-curricular contribution. Her pastor grandfather helped found the college.

She edits the Sunday church school paper and formerly edited the women's page of the Suomi Synod's LUTHERAN COUNSELOR. She is a superintendent and teacher in the church school and a leader in the women's auxiliary. Two children are 12 and 15.

Norway: Mrs. Nina Knudsen

A social case worker, Mrs. Knudsen is teamed with a psychiatrist, a pastor and two doctors at the Kristiansand Familieradgivningskontoret. This church agency helps families with problems, especially those of marital relations.

Widow of a pastor in the Norwegian State Church and mother of three grown children, she has taken part in many church activities. Youth work, work with the aged, Bible study groups and mission work have been among her interests.

Denmark: Gerda Lindhard

Miss Lindhard is matron of the Ortopædia Hospital in Copenhagen, the Society and Home for Cripples in Denmark. She is a member of the Tagensbo Church Council and a new church's Building Committee; of the Administrative Board of the Church of Denmark Council on Inter-Church Relations, and of the Church of Denmark Inter-Church Aid Committee. She is also honorary secretary to the chairman of the LWF National Committee and of the working committee of "Blas Kors," Danish Church Temperance Society.



New Guinea: Habu Basanu

At Raong Girls' School, a Lutheran mission in Finschhafen, this certified nurse serves as nurse and housemother.

She teaches in the Sunday church school and leads women's Bible study. At the community baby clinic she is especially concerned with teaching mothers how to care for their children.

Since the founder of the Finschhafen mission in 1886 was a German pastor trained at Neuendettelsau Mission Seminary, it is appropriate that this school is arranging Miss Basanu's first-trip outside her home country.

Schmalensee



United States: Dorothy E. L. Haas

The director of American Lutheran Church Women and chairman of the Lutheran Women's Coordinating Committee of America has always been a full-time worker in the church. Prior to her present work, she served as a parish worker and a Christian day school teacher.

Dr. Haas is a member of the LWF Commission on Stewardship and Congregational Life and so became an excellent choice to serve as chairman of the Schmalensee conference.





India: Siron Athisayam

Meet the General Secretary of the Women's Fellowship of the Tamil Evangelical Lutheran Church. In July, 1962, Miss Athisayam added to these duties management of the newly-opened TELC Women's Center in Mayuram, South India. This is a retreat center and training school for women, particularly parish helpers.

In addition to church-related duties, Miss Athisayam is active in the Village Uplift program.

Australia: Mrs. S. H. Held (Dulcie Verna)

This former Lutheran day school teacher has written a Bible study for the United Evangelical Lutheran Church of Australia's Lutheran Women's Association and is South Australian District chairman of the Women's Committee for Social Service of LWA. She is also secretary of the Council of Lutheran Women's Associations of the UELCA.

Presently Mrs. Held instructs in religion in a public school and teaches part-time at St. Peter's College, Brisbane. Her three children are 5, 9 and 11.



Colombia: Mrs. Fanny de Rodriguez

Mother of three children, ages 6 to 11, Mrs. Rodriguez is a part-time teacher at the Evangelical Lutheran Church's high school in Colombia Synod. She is also president of the synod's Literature Committee and associate editor of the synod's magazine, secretary of her church women's group and a member of the Social Aid Committee.



United States: Mrs. Edwin E. Hansen (Thyra)

Presently treasurer of Lutheran Church Women, Mrs. Hansen was the last president of American Evangelical Lutheran Church Women's Missionary Society before the 1962 merger that formed LCW.

Mrs. Hansen has been a relief teacher in Muskegon, Michigan high school since the youngest of her three daughters completed elementary school.

She has served as church school superintendent and teacher, taught adult Bible classes and led LCW Bible study.



England: Mrs. William Wegener (Ellie)

A free-lance writer of magazine articles and television scripts, Mrs. Wegener edits LUTHERAN WOMAN, bimonthly national woman's paper which she began in 1960.

She shares in organizing and developing new women's groups in English Lutheran churches, in planning programs and in building up the national women's organization. The Wegeners have one small daughter.



France: Mrs. Elisabeth Faerber

Mother of four children between the ages of seven and 15, Mrs. Faerber is always available for service in her church and community "within my possibilities." Chief interest is in the home mission area of her church. Her home is in Strasbourg, near the French-German border, where the largest concentration of French Lutherans is found.



Conference Guests



United States: Oletta Wald

The author of the Bible Study in Colossians used by Lutheran Church Women and American Lutheran Church Women during the past year is on the staff of the ALC Parish Education Department. Major task there is preparing curriculum for grades 4, 5 and 6.

Miss Wald has taught in public schools and at the Lutheran Bible Institute in Minneapolis. She teaches fourth grade in Sunday church school and trains women for the small group ALCW Bible studies each month.

+ Art Service for the Church.

A fellowship of Christian artists formed 35 years ago brought contemporary design to church art in Germany. An American Lutheran church woman who shared in that fellowship describes its work.

Most of us are aware that design in "everything from the coffee cup to city planning" changed radically in central Europe between World War I and World War II. But how and why this came about and how church art and design was related to the new movement is not often well known.

When I was young, I was privileged to share in the work of a group called the *Kunst-Dienst*, which simply means Art Service, a group of artists and craftsmen who had their roots in Christianity and church and who, accordingly, worked to relate the new concepts of design to our faith. Here is how it began.

During the fifteen years between the end of World War I and the beginning of the Nazi regime, great changes were noticeable in all cultural matters. A lost war, inflation and general economic insecurity shook bourgeois complacency and reminded thinking people of the transitoriness of all things. A youth movement actually dating before the war revived its impact with the slogan: "Return from the cultural and social life of 'empty facades' to a life of integrity, sincerity and unpretentiousness which must penetrate all spheres of social and cultural life."

An expression of this sincere desire in the sphere of the arts was the announcement of a new school, a new training laboratory of art,

Brass baptismal bowl for a medieval carved baptismal stand.



"The Risen Christ," one of five gilded copper panels forming reredos in a Hamburg church. (All photos show author's works.)

architecture and design, to be established at Weimar. It was to be called the *Bauhaus*, or House for Building.

Its threefold intention was to break down the "arrogant barrier between craftsman and artist," to achieve a new unity of art and technology and to "conceive and create the new building of the future."

New Creation of Christian Art

Inspired by what these artists were doing, a group of Christian artists, architects and art historians met to found the *Kunst-Dienst* in Dresden in 1928.

The *Kunst-Dienst* purpose was to be of service to pastors and congregations as well as to Christian architects, artists and craftsmen. It set forth three requirements to which all work (and life) had to be subordinated:

1. Simplicity and sincerity.
2. Unconditional integrity and clarity of attitude toward work. All pretentiousness must be renounced.
3. Contemporaneity. Elimination of all false styles. Conscientious workmanship that does not imitate fads.

With gratitude the group soon found their services welcomed by the church. Pastors learned to ask their advice when paraments or sacred vessels were needed or when a new church building was planned.

It was several years after the group organized,

just after I finished my preparation as a silver-smith and metal sculptor, that the Kunst-Dienst's periodical, *Kunst und Kirche* (*Art and Church*), fell into my hands. Since art school with its "art for art's sake" philosophy and interest in fashionable decorations had left me empty and unsatisfied, I contacted Kunst-Dienst and decided to follow in my work the guidelines of their working fellowship.

For my work center I chose Hildesheim, a northwestern city I had loved from childhood. Its medieval quaintness seemed the right setting for my work. Before it was seriously damaged in World War II, it proudly maintained its narrow, crooked streets and old houses with pointed gables and frameworks in which were carved craftsman symbols, reliefs of Bible narratives or Bible quotations. Buildings around the marketplace dated from the 13th to 17th centuries.

Most of all I liked the medieval churches. Traditionally a center of the Roman Church, it is still an archbishop's seat. Oldest part of the cathedral was built before 800. The heavy bronze doors executed by Bishop Bernward, a craftsman and artist of distinction as well as a pastor at the turn of the eleventh century, survived World War II destruction. The pictures depicting events from the fall of Adam to Christ's redemption still attract crowds of visitors daily.

My favorite spot, however, was the Church of St. Michael, also built by Bishop Bernward in the year 1000. His "favorite child" as he called it, is now a Lutheran church, built on a hill and looking like God's castle with its huge nave and four romanesque steeples. Each

column and stone pillar inside is adorned with a different ornament worked by skilled hands. The colors are still gleaming fresh in the wooden ceiling decorated with pictures of the lineage of Christ beginning with Adam and Eve. St. Michael's was one of four churches in Hildesheim that became Lutheran during the Reformation through Johannes Bagenhagen, a friend of Martin Luther. But the crypt of St. Michael's with the sarcophagus of Bishop Bernward, is Roman Catholic to this day.

Work Flourished at Hildesheim

In this city I opened my workshop. Behind the medieval city wall on its outskirts, by the little Muerste River, I rented a tiny two-story house (or, rather, a turret, for each story had just one room). I could not have found a better or more inspiring place.

Though I started with only a little hope and no courage at all, I soon had orders—almost more than I could handle. Pastors needed candlesticks for altars. Architects wanted communion sets or altar crosses for new churches. Or a pastor needed a new baptismal bowl appropriate for the medieval handcarved baptismal stand in his church.

A pastor shipped an old chalice that needed repair. A women's organization asked help and advice about altar hangings.

Sometimes responsibility weighed heavily on my shoulders—and my mind—as I realized my work would either contribute to or hinder the devotion of the congregation for which I worked. Usually my first step was to submit a sketch of the object wanted. Sometimes I had to travel to see the church for which I was working and to take measurements.

When the pastor or architect who had given me the order agreed to my sketch or idea, I could begin to order materials, usually either sheet metal of sterling silver or copper or brass, from a factory.

My workbench was equipped with a heavy vise, individual stakes and anvils, several kinds of shears, hammers, gauges, files, pliers, chisels and saws plus a small motor for drilling and polishing instruments. My pride was the acetylene torch I needed for soldering and annealing.

At first I had only a few tools, but each finished piece of work brought funds for more. On Saturday afternoon I would clean the work-

Silver communion set, baptismal bowl; oak and silver cross.



shop, polish the tools, and line them up, feeling happy and proud.

"It Is Being Polished"

Once, on the spur of a moment, I took a brush and some paint and painted in big letters on the whitewashed wall of the workshop words by Luther that characterized the Christian life: "It does not yet shine and sparkle, but is constantly being polished."

This seemed to describe my work.

The main quality needed in this work is patience; since this is not my long suit, I sometimes paid dearly to gain new wisdom. If one works too fast, the material refuses to give in and cracks and holes appear. Then the material must be thrown away and one begins again.

Little by little I learned to respect the material and to use it according to its own quality rather than to my wishes.

I also learned how a vessel's shape is most successful when it is in accord with the inherent possibility of the material.

While it is interesting and rewarding to mold metal into a pitcher, chalice, bowl, or candlestick, there is also a chain of boring, tiresome, strenuous small work connected with it. The work also needs physical strength; sometimes I woke up in the morning with all my muscles

aching. But to hold the finished work in one's hand is indeed rewarding, well worth all effort, toil and sore muscles.

Constant contact with my friends in Kunst-Dienst was a continuing source of strength and encouragement. When one would pass through Hildesheim he would drop in, look at my latest work, criticize it with relentless frankness and discuss the philosophy of arts and crafts design, or talk of the relation of our work to the worship service. Through such talks I learned the secret of limitation and austerity: that chaste, clear lines and conscientious clean workmanship aids worship more than much decoration. Gradually I came to use only a scripture word or symbol for decoration in most work.

Frequently these friends asked my help in preparing traveling exhibitions. It was one of our greatest rewards to find that gradually visitors to the exhibitions would realize that in church art strength and simplicity has a clearer and more penetrating message than sentimental but meaningless decorativeness.

This made us members of the Art Service fellowship feel, as the psalmist put it, like "door-keepers in the house of our God."

American Lutheran Church woman Mrs. Paul Leo continues her metal work in Dubuque, Ia.

Large sterling silver communion set.



AIDS comes first

Gladys Broeker

deferred her world tour to serve as an
Associate in Deaconess Service



Gladys Broeker's retirement plans included a long-awaited trip around the world. Yet the first year of her retirement found her at the Lincoln Lutheran Home, Racine, Wis., as secretary to the administrator!

The change of plans came when this active Lutheran church woman's imagination was captured by the AIDS program. The thought of being an Associate in Deaconess Service for a year, and in this way contributing needed service to the church, convinced her travel could wait.

Upon her retirement as secretary and statistician in the office of the Chief Signal Officer, U.S. Army, in Washington last year, Miss Broeker was given the Meritorious Civilian Service Award. This is the second highest award granted by the U.S. Army; General H. L. Scofield, Deputy Chief Signal Officer, U.S. Army, presented it to her for her 35 years of "unmatched service."

Miss Broeker's decision to serve through AIDS came as no surprise to her friends at Zion Church, Takoma Park, Md. She had been an officer in her local and conference women's organization (former United Lutheran Church Women), a choir member and a Sunday church school teacher. She sang in the National Lutheran Chorus, counseled at a summer camp, served as a volunteer with the inner mission society—and was a valued member of the Lutheran Ladies' Duckpin League!

During her AIDS orientation, she met 12 other women who had accepted similar promptings to volunteer service to the church. Corliss Knox, 19, and Joanne Kniceley, 23, had both postponed completion of college to serve as AIDS. Della Floyd, 71, had decided her good health and active mind could be put to good use serving other older people. Judy Gates left an office job

to work with emotionally-disturbed teen-agers, and Berniece Moeller took leave from public school teaching to teach in a parish-related day school.

These are among 85 women who have answered the call of agencies and parishes for service through the AIDS program. Since 1956 when the United Lutheran Board of Deaconess Work initiated this program, women have responded from nearly every corner of U. S. and Canada.

Each Associate in Deaconess Service gives a full year of service without salary in an area where she can use her skills or abilities. She agrees to go wherever she is needed and receives only a small cash allowance plus maintenance.

How do women react to a year away from home and friends, facing new responsibilities and problems on a volunteer basis? Again and again they call it "the best year of my life!"

Originally the program's purpose was to help meet a serious shortage of church workers. It has, however, provided additional important service. Young women unsure of vocational choices have found opportunity to serve the church in some capacity that helped them decide upon a career. Sometimes it has been a church vocation. Older women have also found great satisfaction in church-related work. Retired women like Gladys Broeker have discovered a place for continuing service.

More women will discover this service opportunity as they begin their orientation this year on August 4 at the Baltimore Deaconess School. Registration is still open. Details about the program are available from Sister Anna Ebert, Secretary for Deaconess Work, 2900 Queen Lane, Philadelphia 29, Pa.

Sister Louise Burroughs is now serving at Muhlenberg Medical Center in Bethlehem, Pa.

ARE THE CHURCHES

Some concerned Christians plan carefully and work hard to change the climate of race relations in North America. But they need a lot more help—right now.

Varying moods of pessimism and optimism were evident at the first National Conference on Religion and Race as we listened to the lectures and took part in discussions of small work groups. At the outset a speaker startled everyone present by intimating that time had run out for the Church. I was forced immediately to ask myself the question: Is it too late for the organized church to be a determinative factor in changing the climate of race relations in America?

Surely it is true that the sensitive person weeps as he views man's broken relationship with his brother. The words of religionists have a hollow ring to them because they have seldom resulted in deeds of love and justice.

We wept inwardly in Chicago last January, but in the midst of our despair was a yearning to get on with the job. The three major religious groups in America had come together on a national level for the first time in our country's history. The Catholics, Jews and Protestants present were exposed to ideas which were explosively relevant to the times and country in which they live together.

Actions Spoke Louder

As is usual at a conference, there were many outstanding and inspiring speeches; what was more gratifying was the discovery, especially in the work groups, that Christians and Jews were doing significant things in many places to make the inspiring words live in their own communities.

It was difficult not to be affected by the prophetic sentences of Dr. Abraham J. Heschel, professor of ethics and Jewish mysticism at the

Jewish Theological Seminary of America. Dr. Heschel related the urgent righteousness of an Amos and a Micah to the nagging problems of our divided community, and asked churches and synagogues to "return to the Word of God, and to properly emphasize the religious and moral principles for racial justice."

Nor could the presence of Albert Cardinal Meyer, Archbishop of Chicago, be ignored with his intense devotion to the cause of "liberty and justice for all." These were more than the well polished words; they came from a man who had called all of the clergy under his jurisdiction together for a special conference to explore what could be done to better race relations in Chicago Catholic parishes.

Minds and hearts were stirred by the challenge of Dr. Martin Luther King, Jr., the president of the Southern Christian Leadership Conference, to press on to a kind of churchmanship which would alter old patterns and usher in a new day of grace. Dr. King endorsed the strategy which had accomplished desegregation of public buses in Montgomery, Alabama. Believing deeply in the wisdom and power of non-violent resistance to evil, he outlined the theological basis for sit-ins, freedom rides, and the need for the less dramatic action in home, neighborhood and church.

Dr. Franklin H. Littell, professor of church history at Chicago Lutheran Theological Seminary, commented: "Most Americans in churches are first- or second- or at most third-generation Christians. Racism is a typical case of the carrying over into the church of pre-baptismal practices which are contradictory to Christian norms."

"Nevertheless," he noted subsequently, "Chris-

TOO LATE?

I. william youngdahl

tians have been growing in clarity of mind on the matter of race." He pointed out that in spite of scattered attempts to defend segregation by some, "there has been no intellectually competent theological defence of racism in America for generations." This, he noted, constitutes the fundamental difference between the situation in South Africa and in North America.

What One Woman Did

A Detroit woman in our group reported what was happening in her city. A Catholic, her Christian conscience had been aroused by the conditions in the metropolitan area for people of minority groups. This concern led her to go to the hierarchy of the Catholic Church and eventually to the leaders of the other churches. Four interfaith-sponsored programs were developed which are being presented in the various sections of the city.

The initial program deals with the moral and sociological aspects of prejudice. Questions considered by a sociologist at this meeting include: Is there any inherent racial superiority? Do mixed neighborhoods lead to interracial marriage?

The second program, a workshop, takes a good look at housing, dealing with such questions as causes and effects of panic selling and reasons why Negroes move into white neighborhoods. The third concentrates on employment, asking, among other things: Does merit employment exist for Negroes? Who is responsible for discriminatory hiring practices? The final program centers on education, calling for discussions of questions such as: Does the entry of a Negro student lower the standard of a school? How is



the Negro community as a whole affected by unequal educational opportunities?

Speakers come from various religious and racial backgrounds and the programs are being conducted in sections of Detroit ranging from slum area to wealthy suburb. At a fifth meeting the members of the group are asked to propose their ideas on the premise: "The necessity to find ways of developing the kind of society which will be the best possible way of life for all men, regardless of race or creed."

The approach summarized here has been accepted by leading community organizations because it has a compelling appeal to people of high principles to work together for the common good of all Detroit people.

Minneapolis Seeks Open Occupancy

That united concern brings permanent results is evident from a look at the Greater Minneapolis Interfaith Fair Housing Program which began in 1959 as a project of the United Church of Christ. Gradually congregations of the city have come to accept the program's purpose and methods. End objective is to create the proper climate for open occupancy, which allows a person to purchase or rent a house without being limited by restrictions based on race, religion or national origin.

Ministers were invited to several meetings where they received initial orientation. Then congregations were asked to send representatives to a workshop on fair housing which met once a week over a four-week period. The follow-up spread to the congregational level, with many parishes conducting their own discussions. In addition, the Fair Housing Program organized a sustained pressure on the Minnesota Legislature to consider and pass a fair housing law. This was accomplished in the 1961 Legislative Session; the measure went into effect Jan. 1, 1963.

Community organizations have marshalled resources on a cooperative basis to provide the citizens of Minneapolis with the facts about the new law. Of course, the test will come most directly when the first Negro family attempts to

buy a home in a large subdivision in one of the suburbs. Have enough citizens in these communities accepted the principle of fair housing so that sufficient good will exists to overcome the opposition, which will be vocal? Only time will answer this question, but the Greater Minneapolis Fair Housing Program has been a practical demonstration of how progress can be achieved in human relations especially in the churches.

On the final day of the conference it was announced that ten cities had been selected in which a concerted attempt will be made to turn words into deeds on an interfaith level. It is hoped that the planning and activity in these Northern and Southern cities will reflect the desires and hopes of Catholics, Jews and Protestants in the matter of human relations. In the words of the Statement of Conscience which was endorsed in the concluding session of the National Conference on Religion and Race: "We call upon all the American people to work, to pray and to act courageously in the cause of human equality and dignity while there is still time, to eliminate racism permanently and decisively, to seize the historic opportunity the Lord has given us for healing an ancient rupture in the human family, to do this for the glory of God."

Questions to Think About and Talk Over with Others

1. Outline the contents of the four programs planned to improve race relations in Detroit.
2. What have ministers and congregations in Minneapolis done in this regard?
3. What values, if any, do you see in such programs? Why are they a part of church life?
4. What are churches doing in your community to improve race relations?
5. What is your congregation doing in this area?

About the Author

The Rev. L. William Youngdahl is Secretary for Community and Cultural Affairs of the LCA's Board of Social Ministry.





Taiwan's "Mr. Lutheran"

Supplementing the June LCW Monthly Program, this article introduces the President of the Taiwan Lutheran Church, under whose direction LCA missionaries work. The author is Board of World Missions Far Eastern Secretary.

By David L. Vikner

When the world considers Taiwan, it immediately thinks of one man—Chiang Kai-shek. He has stood in the Chinese limelight since he came to power in 1926–37 years ago.

But when Lutherans consider Taiwan they think about another man. His name is Chin Chung-an. This six foot Honanese Lutheran medical doctor arrived in Taiwan in 1950. Like millions of his countrymen, he was pushed around a good part of China during the tragic war and post-war years. Wherever he went, in city after city, he would set up not only a little practice, but also the beginning of a Christian community. He believed that a follower of Christ must be a witnessing Christian. This is the man whom we can today call TAIWAN'S MR. LUTHERAN.

In Taiwan, Dr. Chin became the medical officer in a Kaohsiung arsenal compound. There he served the medical needs of the thousands of arsenal workers and their families. Here, too, he and his wife became the leaders of a small Christian group.

It did not remain small for long. On June 3, 1951, seventy-three Christians in Kaohsiung organized themselves into the first Lutheran con-



Missionary Marjorie Bly and Dr. Chin examine leprosy patient in the Pescadores clinic.

gregation in Taiwan. It was a gala occasion. Dr. John L. Benson, veteran Augustana missionary from China, was there for the festivities. Fifty-nine persons were baptized. Together with fourteen mainland Christians, they formed the congregation. That Sunday 48 persons took communion according to the Lutheran tradition. In charge of the new congregation was layman Dr. Chin.

Ten years later a self-supporting congregation of 400 members worshiped in its own lovely church building. It is the mother congregation of the Taiwan Lutheran Church.

After launching the church in Taiwan, Dr. Chin took theological training and upon graduation from the seminary was called to serve the Kaohsiung congregation as its pastor. He was ordained in 1954. In 1958 Dr. Chin could be found working in the drug room of Bethesda Hospital, St. Paul, Minnesota. He was practicing his old profession, but only on a part-time basis. His purpose for being in North America was to continue to study theology.

Following a period of intensive graduate studies at Luther Seminary in St. Paul and Concordia Seminary in St. Louis he returned to his home church in Taiwan. Not all overseas Chinese students return to Taiwan. For one reason or another many turn their backs on its difficulties and seeming lack of opportunities. But Dr. Chin returned.

Presides Over Interracial Ministry

On November 6, 1961, a Taiwan Lutheran Church ministerial meeting was held in the

lovely Yang Ming Shan chapel on a hill just outside of Taipei. Chairing the meeting was the Rev. Dr. Chin Chung-an, recently elected president of the Taiwan Lutheran Church. The group was made up of seven Chinese pastors and fourteen missionary pastors from four countries and eight missionary societies.

Before the ministerium were a question of discipline, the new constitution for the organization, and a number of other matters. Most interesting to an observer was the discussion of proper vestments for the pastors of this new younger church. The suited laymen of Norway, the vested churchmen of America, and the Chinese pastors who might appear in suit or vestments could not agree on common attire for pastors in this new church.

The innocuous discussion told something of the brief history of the Taiwan Lutheran Church and its future prospects. Fortunately, the Gospel is being proclaimed even though the proclaimers are differently clothed.

More important than the discussion, however, was the visible demonstration of what had happened in the decade since that June Sunday in 1951 when Kaohsiung's congregation was organized. Now there is a Taiwan Lutheran Church with twenty-one congregations, nine of which are self-supporting, twenty-one preaching places and a total membership of 5,500. All of this had happened in ten short years and there at the front of the church stood the man who, more than any other, had been responsible for the achievement, Dr. Chin—layman, medical doctor, pastor, and now, president.

The Taiwan Lutheran Church is also serving people's physical needs, on the main island and in the Pescadores—a little collection of flat wind-swept islands between Taiwan and the China mainland.

In 1962 a twenty-bed hospital was built in Chiayi, Taiwan. It doubles as a hospital for that town and as a center for a far-reaching mobile clinic program. It is a part of an evangelistic medical project serving the needs of the Taiwanese people.

In the Pescadores where the incidence of leprosy is as high as any place on earth, a Lutheran missionary nurse is placed to demonstrate Christian concern to man's physical need.

Though Dr. Chin has himself had little to do with the development of these medical pro-

Scholar Assesses Faith and Life in China and Taiwan

To visit Dr. Hu Shih was a rare privilege. Without a doubt he was one of China's greatest modern leaders. In his youth back on the mainland he spearheaded a literary reform that made it respectable to write in the people's spoken language rather than in the stilted scholar's style. For a time he was head of the famous Peking University. He also served as the war-time Chinese ambassador to Washington. In his final years he was the director of the Chinese Academy, a research institution set up just outside of Taipei. Here it was that a missionary, Dr. Chin Chung-an and a mission secretary met him on a Sunday afternoon some months before his death.

Wearing a long Chinese scholar's gown this gentleman of two worlds—Eastern and Western—welcomed his three guests into his book lined reception room. Dr. Hu and Dr. Chin exchanged pleasantries as Chinese to Chinese, speaking of mutual friends and

past events. In an easy, relaxed atmosphere many matters were discussed, some relating to the mainland, others to Taiwan. When asked if the China mainland were radically changed forever from its old pattern, Dr. Hu answered that it was difficult to say now, but that it was a real possibility that China was changed for good. As a modern Chinese he rejoiced in some of the changes. He mentioned the very burdensome, extravagant funeral practices of old China and the changes in language that had been so drastically effected. Naturally he hoped that the good of the past would persist. He did say, however, that it remains to be seen how many will be able to resist the powerful forces for change in the communistic ideology.

Speaking of the tension between Taiwanese and mainlanders, Dr. Hu was quite confident that this breach would be healed. Since the Taiwanese were Chinese from the

beginning, their Chinese ancestry would gradually assert itself in a common national identity, he believed, though this would take time. Since the Mandarin dialect has been used exclusively in all the schools since 1945, the unifying factor of a single language is beginning to work its effects. Parenthetically, in recent years all the major churches of Taiwan have realized the importance of their role in bringing together the Taiwanese and mainland Christians. All major groups, though they began working among one group, are now serving both.

Dr. Hu Shih spoke with refreshing candor about the political problems facing East Asia. His liberal thoughts are well known in Taiwan as well as elsewhere. His stimulating comments not only gave one keener insights into the Asian political situation but also the hope of a much brighter tomorrow.

—D. L. V.

grams, it is interesting to note that in his own person there is the combination of interests in both medicine and evangelism.

Centrally Located Seminary

Early in its young history the Taiwan Lutheran Church realized the necessity of having its own training school for pastors. Dr Russell E. Nelson, Augustana missionary, with tremendous determination and leadership, carried this dream to fulfillment with the establishment of the Taiwan Lutheran Seminary in 1957. Whereas classes began in rented quarters in Taipei, today the school occupies a lovely permanent campus in Taichung, a prosperous city located in the center of Taiwan. Here six professors, three Chinese and three missionaries, are carefully training twenty young men for the pastoral ministry of the Taiwan Lutheran Church. Today the acting president of this institution is none other than our Mr. Lutheran, Dr. Chin Chung-an.

In June 1961 eight students were graduated from the seminary. These are now serving the parishes of Taiwan. Thus in time the Taiwan Lutheran Church will have leadership in depth, men coming from several parts of the mainland as well as from Taiwan itself.

When the China Advisory Committee, repre-

senting all Lutheran groups working in Taiwan, met in Neuendettelsau, Germany, last summer, the man who reported on the activities of the Lutheran Church in Taiwan was none other than Dr. Chin. His church, though small, is a member of the Lutheran World Federation and Dr. Chin himself is an active participant in a number of world-wide Lutheran and ecumenical conferences. At Neuendettelsau Dr. Chin shared with his fellow Lutherans the hopes and dreams of Taiwan—the opening of a special industrial evangelism center in Kaohsiung, the beginning of a Lutheran High School in Taichung, the university training of pre-seminarians to prepare them for a richer ministry, the enlarging of efforts in the mass communication of the Gospel through radio and television, and a number of other matters.

This is Taiwan's Mr. Lutheran—Dr. Chin Chung-an: layman, medical doctor, pastor, administrator, theologian. Lest he be thought to be without fault, let us say that he is as human as anyone else. He is able and ambitious; determined and stubborn; zealous and warm-tempered.

We are not completely certain what lies ahead for the Taiwan Lutheran Church but we do know that it has been deeply influenced by this man.

A MIDDLE WORD



Making up the title page this month posed a perplexing problem—or we might even call it a dilemma—which seemed worth talking about on these pages.

The emphasis, of course, declares this issue's intention to deal with the unity of the Church. Then the contents sections break down (sometimes words reveal more truth than is comfortable!) into discussion of women of the witnessing community and the Church in mission.

An irony results immediately. Not only can the title of the second section adequately encompass all the articles in both sections—this is true every month. The difference this issue is that there is no reason why the title of the first section could not apply (with a little stretch of the imagination) to all the articles in the second section.

(While it may seem unlikely at first thought that an article titled "Taiwan's Mr. Lutheran" could come under the first section, reflective readers will recall that both men and women missionaries helped establish the church in China which nurtured him, and further, that financial and psychological support for these missionaries came in great part from women's missionary societies.)

If this is true, what shall we say? May we not, then, lift up the contributions of women of the witnessing community?

The answer to that question will depend very much on our reason for wanting to lift up these contributions. In doing this, are we falling into a common habit of our times?

Fabric of Common Life

One way to begin considering this might be to see the lives of people of the witnessing community as threads and their life together as a fabric.

Something about the nature of a fabric al-

ways eludes definition and slips over the edge into mystery. It is more than a collection of all the strands that have criss-crossed to form it. It is also a completely new and materially different creation which came into being as a result of a particular kind of interaction and interpenetration of threads.

The making of a common life, whether in a community or, on a broader scale, in a civilization, is very like the weaving of a fabric.

Anyone who takes a fabric apart to learn more about the strands that compose it begins an interesting investigation which can yield fruitful information. He or she must understand, however, that in doing this, one loses the fabric, and may also lose sight of the nature and value of the fabric.

In the same way, when we examine particular strands of our common life, we must always remember that, unless we are very careful, we may also lose sight of the nature and value of the total life of the community.

Let us consider the fabric again for a moment. When we look at its threads, we see that to some extent they are all rather much alike. On the other hand, they vary in texture and can be made to vary even more in color with a little "outside" help.

Interplay of Diverse Qualities

When we look at the strands of our common life, we realize in a similar way that the individual lives comprising it have many similarities. At the same time we are keenly aware that personalities vary in texture, that similar talents find expression in very different ways in differing situations, and the coloring of "outside" socialization processes diversifies the patterns further.

This examination can be delightful research. It can result in a deepening of our sense of wonder to the extent that it reveals more clearly the

inadequacy, not to say uselessness, of life apart from finding some way to weave the gifts of that life into the fabric of the community.

If we concentrate too much on the relative importance of particular lives, however, we can miss the beautiful totality those particular lives compose.

One of the deeply saddening things of our generation, for instance, is the persistent fear of losing those complementary qualities of personality texture known in English under the words "masculinity" and "femininity."

Part of the reason for this may be that we have somehow taken to the notion that these qualities will not remain among us unless we actively preserve them. Further, we seem to think that they are preserved by defining them precisely (we live in a generation beset by the notion that the world exists because we have defined it) and from the definitions deducing what kinds of things—work, clothing, etc. (even sometimes what kind of study) are appropriate to each.

Balance of Considerations Needed

Two almost opposite difficulties result from such preoccupation. First, some of these ideas are true and helpful, but it is easy to go overboard. On the other hand it also follows that, if we spend much of our time on these considerations, we will have little time to contribute willing hearts or helping hands or lively imaginations to the community to build up its life.

The Church has a word to speak to this sad and futile preoccupation of our time. It begins in the story that God created both man and woman and was disappointed by both of them in a shared act of disobedience.

The New Testament seems to focus on such preoccupations with self as this in those words of Jesus, "He who finds his life will lose it, but he who loses his life for my sake will find it."

To a generation preoccupied with masculinity and femininity as though both were about to be lost for all time, it may be important to recall that in Christian faith women do not have women's missions. Men do not have men's missions. The women who will discuss their missions at Schmalensee can do so only because they share a common mission with all Christians everywhere.

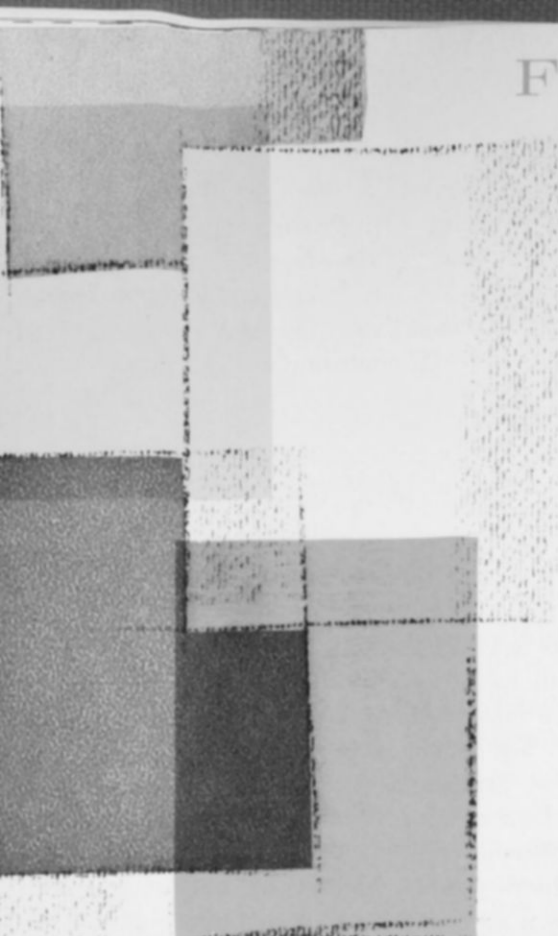
Similarly, at best both talents and recognition of needs are properly seen as opportunities for service without reference to manhood or womanhood. Eva Leo worked hard to develop her talent and improve it, and shared it with the Church. Gladys Broeker sought to serve with her abilities.

So did the Roman Catholic woman who works for better race relations in Detroit and the women who share in the Kenya work camp. So, too, did the countless nameless women who contributed support of all kinds to those men and women missionaries who carried the faith to Chin Chung-an's China. All have sought an opportunity to offer their gifts to the Church and in this way have contributed to the warp and woof of its life.

As each thread of a fabric helps shape and color it, their common womanhood and differing personalities have contributed special hues to their efforts and enriched their gifts in particular ways, giving texture and color to the fabric of the life they helped form and shared.

If this is a just and true understanding, however, it may follow that we are called to serve God with our gifts, not burying them under preoccupations of concepts of masculinity and femininity and not wasting time in idle speculation about particular actions appropriate to either quality from our points of view. Both men and women may well reflect upon this thought.

—L. A.



Florence L. Anderson

Program the Total Mission

Plan to explore each facet of the LCA in mission as presented in the 1963-64 Program Series. Here are a preview and plans for supplemental help.

Want an integrated picture of many facets of the Lutheran Church in America in mission at home and abroad, in local congregation, in study and worship, in higher education, in the women's organization?

For insight into all these areas and more, the 1963-64 LCW Program Series is exactly what you have been wanting. Now available at all Lutheran Church Supply Stores, the packet contains eleven programs, two of which have been expanded to two sessions each to treat subjects more intensively and extensively.

This series affords a wonderful opportunity for church women to increase their knowledge of the scope of LCA mission throughout the world, and to evaluate their own relationship to their church and to this mission. Many enriching experiences are in store for those organizations which carefully prepare to utilize these tools.

Dated only are those programs which correspond to the Calendar of Emphasis and to the special seasons of the year. The others may be used whenever desired. Helps for the individual programs will appear in *Lutheran Women* each

month in the order indicated by the following description of the series, numbers 1 - 11. *Publication Notes* will also list additional helpful materials as they are published.

Also included in the Program Series packet are 12 evaluation forms so that each organization may comment on the usefulness of the program as well as make suggestions which will help improve similar studies in the future.

Other materials in the packet will include a planning aid titled *So You've Been Asked to Lead a Program?* and a copy of the *Annual Announcement* of Friendship Press mission study materials.

Packets of programs sell for \$1.00; single copies are 10 cents each.

Here are the programs in the 1963-64 series:

1. *Called to Be*, by Catherine Herzel. This brief but interesting Bible study seeks to answer three questions: What is the nature of our Christian calling? How are we called? How can I answer God's call in my life? Lutheran Church Women are helped to think seriously about the meaning

of the Christian life—the importance of *being* as well as doing.

2. Woman to Woman, by Ruth Aurelius. Several challenging skits in miniature focus attention on the kind of communicating we do as Christians. These serve admirably as discussion starters in dealing with the subject of our responsibility for witnessing as well as our need for preparing ourselves to share the Gospel.

3. One Gift, by Karen Andersen and Carla Bernstrom. Here is a very forceful picture of our Lutheran Church in America as mission, and the opportunity for our Lutheran Church Women to support the full program of the church rather than just a limited part of its life. Included also is a very brief Bible study and a thought-provoking discussion period. NOVEMBER, 1963

4. A Christmas Parable, by Evelyn Bonander. At a time when commercialism would crowd "Christ" out of Christmas around the world and submerge us in a diffused anxiety of materialism, this simple Christmas program challenges us to prepare for and receive Christmas as a blessing—as a unique experience. DECEMBER, 1963

5. Southern Asia—in Lutheran Orbit, by Ruth Juram Smith. The Commission on Missionary Education 1963-64 study theme of "Southern Asia" has been imaginatively supplemented to challenge our attention. It presents a "space view of geography, history, and personalities particularly from the viewpoint of the LCA missionary activity." JANUARY, 1964

6. To Penetrate the City, by Ruth Juram Smith. A forceful presentation about a growing concern of our Christian church—the changing city. Revolutionary responsibilities are placed upon the Christian Church today to penetrate the city and to proclaim to every part of it the Good News of Jesus Christ. The program helps people who live in rural and suburban congregations see why they need to understand the mission of the Church in the city. It has been expanded to two

sessions: Program I introduces problems created by the changing city. Program II suggests some responses made by the church to the challenge "to penetrate the city." This study supplements the home mission theme for 1963-64 by showing specific Lutheran contributions and concerns.

FEBRUARY, 1964

7. Salvation Belongeth, by Sylvia Torma. A very timely and thought-provoking devotional program prepared for use during the Lenten season. It emphasizes God's plan of salvation and its meaning for each person in this frenzied age.

MARCH, 1964

8. Christian Higher Education, by Mercia Brenne Bachmann. The church's role in higher education, as well as the relationship of high education to Christian vocation, is thoughtfully examined. Our colleges are seen as presenting faith in systematic and informal ways, and relating education to preparation for a life of service. APRIL, 1964

9. She Shall Be Praised, by Sylvia Torma. This unique dramatization in a space age setting teaches that the Christian standard of values is essentially the same for all people in all times. It is particularly appropriate for a Mother-Daughter banquet or meeting.

10. One Step More, by Catherine Herzel. In a stimulating way through the persons of Linda, Rose and the Interrupters, the three purposes of LCW in terms of everyday living are pointed up. To deepen spiritual life, to be a part of the outreach of the Church, and to enjoy the fellowship of church women, each become "one step more" so earnestly and urgently desired for our Lutheran Church Women.

11. We Confess, by Mercia Brenne Bachmann. Here is a solid presentation of the statement of faith that has been accepted by the LCA as its official Confession. This Confession of Faith is to be seen not only as a creed but as a living power in the lives of our women. The topic has been expanded to two sessions, Program I dealing with the three creeds (Apostles', Nicene and Athanasian), and Program II with the Confessional Writings and Luther's Small and Large Catechisms.

About the Author

Miss Florence L. Anderson is LCW Program Materials Secretary.



Workers Together with God

Sharing "an experiment in community life under Christian discipline," 16 young work campers are rebuilding broken images and shattered relationships as well as repairing structures in Kenya. (Adapted from a World Council of Churches news story. Photos also from WCC.)

Five young women are among the 16 young people from around the world now pioneering in a new Christian venture in Kenya—a long-term ecumenical work camp.

Sponsored by the World Council of Churches, this camp was planned to last nine months; it began late last November.

Four North Americans in the group include one Canadian man and two men and one woman from United States.

They have been laying bricks, sawing wood, building a subsurface dam, planting trees, converting an old building into a chapel and fencing a 2,000 acre ranch, among other jobs.

By work camp rules, men and women do all jobs together, including k.p.

The interracial and international group representing nine countries of Asia, Africa, Europe and North America were chosen from among a large number of persons who contacted Geneva following announcement of plans for the camp more than a year ago.

Skills and Devotion Sought

Mr. C. I. Itty of the WCC Youth Department staff, said the department sought both skills required for the jobs to be done and sincerity of applicants' desire to express Christian faith in difficult service. The WCC has operated short-

term work camps around the world on similar principles for more than a decade.

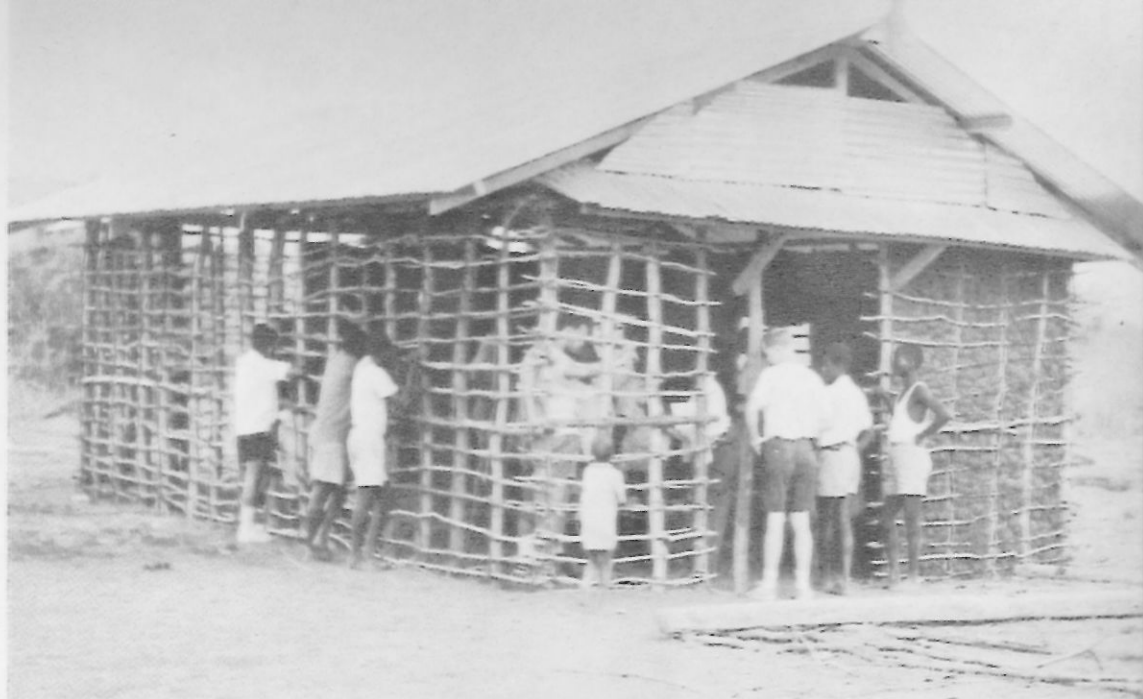
Average age of the participants in the Kenya work camp is 23. They include a carpenter from Switzerland, a builder from New Zealand, a dairy farmer from Australia and a student from the Philippines. The young American woman is a nurse.

Frankly an experiment because of its duration, the camp, if successful, will serve as a model for at least two of similar length later this year, Mr. Itty said. He called the project "an experiment in community life under Christian discipline."

First project was reconstruction of a community center, a school and houses in the Hola area of the Tana River district that was inundated with floods about a year ago.

First reports said the campers were received warmly by the villagers, many of whom soon began to work side by side with the work campers. Reports said the villagers have expressed amazement that "white men" are working so hard with their hands in the dirt.

"If this camp has no other impact on the local community, at least the image of the white man will be changed," the report continued. This factor, alone, provides a necessary healing Christian witness in this continent.



"The Church must be planted"

An African Christian has said, in another place, "Some say the African's physical resources have been so exploited that he now cannot easily give of himself freely in service for mankind. To him labor has never had any dignity. It has always been the token of his being of a lower status and therefore could never give him any pleasure."

By contrast, work campers are known to find considerable joy in their assignments; their enthusiasm seems to be catching in Kenya.

After the Hola area project, the campers moved to Senya in Masailand to spend six months at a rural development center working on dams, building a cattle dip and crush, planting trees, making alterations on existing buildings to provide a chapel, classrooms, kitchen and dining hall and constructing calf pens, milking sheds and a dispensary.

Last Stop: Mombasa

As their last project campers will spend two months at the Kenya Christian Council's Kamanai youth camp near Mombasa constructing an extension to an existing building.

Not all the campers' time is spent in manual labor, however. The group is also making a special study of ecumenical questions, youth problems and contemporary African political, social and economic life.

For their labors the campers receive only a small pocket money allowance and their board.

They or their churches paid their transportation costs to Kenya.

Campers come from Australia, Canada, the Congo, Germany, Kenya, the Netherlands, New Zealand, the Philippines, Switzerland and United States. They represent the Anglican, Baptist, Church of Christ, Evangelical, Lutheran, Reformed, Presbyterian and United Churches.

Leader is Mr. Bethuel Kiplagat, Kenya Anglican who recently spent six months in Europe on a UNESCO scholarship program. Mr. Jim Haines, industrial chemist from Australia, is co-leader; the camp was organized by the Christian Council of Kenya.

Low tea and high spirit





The Bible in Plain Thai

IN THAILAND TRANSLATORS HAVE WORKED FOR A DECADE
TO RENDER THE BIBLE IN CONTEMPORARY LANGUAGE.

by Lydia Reich

Rendering the message of the Bible in the Thai language has presented particular problems to translators ever since the first version of the first Gospel appeared almost 150 years ago.

According to the records the first book translated was a rather free paraphrase of the Gospel of Matthew, prepared by the wife of a Baptist missionary in Burma who learned Thai from Thai prisoners of war in Rangoon. It was written down, but never printed. The first Thai publication of a gospel was a translation of Luke in 1834.

The complete Thai Bible was finally published in 1898; it was the work of many missionaries who translated the various books independently. This naturally produced many inconsistencies in language which have aroused growing dissatis-

faction over the years. For example, one word which appears only six times in the Old Testament was spelled by various translators in five different ways!

Then, too, many words in the 1898 translation have become obsolete or changed meaning. (In Thai, as in English, word usage changes continually.) Moreover, new Biblical scholarship has altered previously accepted interpretations of passages, and so the translation is affected.

Curious language problems also arise. One of the most important words in the Bible, the word, "holy," has been a particularly thorny difficulty; there is no Thai equivalent for it!

Christians lived with or wrestled with these language problems as they taught their faith in Thailand from the 1898 translation or the also

inadequate 1930 revision of the New Testament, and rejoiced when it was finally possible to begin work on a new revision in 1954. Cooperating in this work are the American Bible Society and the Church of Christ in Thailand (a union of several denominations).

This time the translators work together closely. A review committee meets every three months at the Thailand Bible House to check progress on the new translation.

Two Americans, are translating from Hebrew and Greek into Thai; a Thai minister is helping them put it into standard everyday language which is neither over-refined nor too colloquial. Readability and appropriate dignity are their twin concerns.

After this part of the work is done a review committee and a larger consultative committee read the translations and send criticisms and suggestions to the translators. These are carefully considered as the final draft of the text is made.

Nine years of this careful work have resulted in a basic draft of the Old Testament, the four Gospels and the Book of Acts. Other New Testament books are now in process of translation. It is hoped the work will be finished this year.

The major problem of finding words in Thai for Hebrew and Greek concepts or conditions has already been illustrated by the matter of the lack of a word for "holy." There are many other such difficulties.

The word, "wilderness," for example, means a barren, treeless wasteland—deserted, but not necessarily a desert. Indeed, at certain times of the year a wilderness area may serve as a pasture for sheep or goats.

Thai has no such word, simply because Thailand has no such land. It is largely jungle. Previous translators rendered the word, "wilderness," by the Thai word for "jungle" or "forest"!

In the new version, this has been replaced

by a descriptive phrase meaning "a barren and difficult region"—difficult in the sense that survival there is a continuing problem.

The word, "scribe," also presented difficulties. Although it was translated by the Thai word for "court secretary," a scribe was actually a teacher of the Scriptures and Jewish Law (the Torah, a part of the sacred writings). In the new translation the word used for "scribe" means "a teacher of the religious law."

In Thai, as in English, there is only one word for "love" (*kwam rak*). It has many implications, as does its English counterpart, but generally connotes a selfish love inappropriate to descriptions of the God of the Old and New Testaments and of the force that binds together and sustains his people. Translators must, in such cases, realize the sense of the word and broaden its meaning in the Biblical context.

Word order is an equally delicate matter in a translation. In the 1898 translation of a certain Matthew passage the Magi say, "When we were in the East, we saw His star." Now the translation reads, "When we saw His star rise (or appear) in the East . . ."

Since punctuation is sparse in Thai and words are run together with only spacing to separate clauses or phrases, translators must be alert to possibilities of ambiguity or double meanings.

And that word, "holy"—what did they do about it? Again, the ideal was envisioned, but translators had to compromise with realities of the language.

One missionary working on the translation called holiness "the thing about God that makes men tremble in his presence."

The Thai word chosen to render it, *borisut*, means pure or unadulterated with regard to things and innocent in regard to persons.

This definitely does not adequately describe the Biblical idea of holiness, and is much too limited a word.

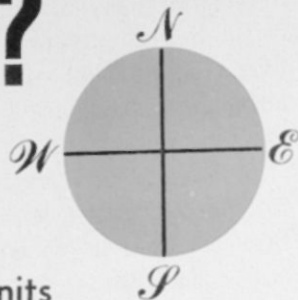
For lack of a better word, however, it has been retained. The committee hopes the contexts will modify the word's pristine meaning so as to include its Biblical connotations.

This is a legitimate hope, for contexts and usage are elements that alter or modify the meanings of words in every language in every generation. It is one of many reasons why, from time to time, new versions, or translations, of the Bible are needed in every language.

About the Author

Miss Lydia Reich served the former United Lutheran Church in America and the Lutheran World Federation as a missionary nurse for 24 years (16 in China, two in Jordan and six in Thailand). Now retired, she resides in Berwyn, Illinois.

WHAT'S HAPPENING HERE?



News from Synodical Units and Congregational Organizations

Congregational Christian Service

The Christian Action Committee at First English Lutheran Church, Richmond, Va., under the theme "Go ye, therefore . . .", has extended its work into many areas of congregational and community life. LCW members share fully in these activities.

In addition to preparing bandages, sewing articles for hospitals, caring for the altar and visiting sick, shut-in, and bereaved members of the congregation, the committee performs a ministry of inspirational literature, regularly mailing devotional booklets to newly-married couples, hospitalized church members and those in military service.

Everybody—but everybody—is welcome to share in the committee's services. From her room at the National Lutheran Home in Washington, D. C., a retired member of the congregation mails greeting cards to other members on the occasion of birthday, sickness, and bereavement, sometimes as many as fifty a month.

Another special field of service in which the Christian Action Committee encourages members is the contribution of time and talent to the Leisure Age Group of the congregation. LCW members assist the group each month in activities that range from handwork to a tour of the National Lutheran Home.

Congregation Widens Its World

The Christian Education Committee at St. John Lutheran Church, Norfolk, Va. sponsored a congregational four-study series called "Together Around the World." Introduced by a mission study on the theme "The Rim of East

Asia," the series included three more fellowship evenings on the subjects: "Philippines and Hong Kong," "Jerusalem and Greece" and "Churches of Europe."

Members of the congregation provided music for worship periods preceding each presentation, assembled articles to exhibit and prepared refreshments typical of the area discussed.

SUE LANE

COME—and Welcome

Grace LCW, Hamilton, Ontario has included among its standing committees one called COME Committee. One woman approached an LCW member asking what they meant by the COME Committee, and the LCW member aptly replied, "Come and see." The woman did come—and joined! COME is the Committee On Membership Extension.

LCW Televised

The women of St. Peter's, Kitchener, Ont., saw two of their number interviewed last January on a Friday afternoon television program, the "Elaine Cole Show." Mrs. Harry Greb, president, and Miss Florence Kudoba described the work of women in a local congregation and ways they help to make possible the work of the Church abroad. The interview covered the value of a unified women's program in a large congregation. They also were able to discuss stewardship principles as they answered questions about the absence of bazaars, etc. in their program. They told of their LCW's services, including more than 1,000 visits to sick and shut-ins last year, and such special projects as the Golden Circle group.

ANNA M. CONRAD

Simultaneous District Assemblies Set

Each of the four Western Canada Synodical Unit district assemblies will meet on October 23, according to decisions made at the spring assemblies.

Ninety per cent of the congregational organizations of the unit were represented at the assemblies. Travel distances did not dampen the enthusiasm of the women to set up the district assemblies, train leaders, offer help in improving programs and plan for the future.

MRS. FRED MINCHAU



No Danger: Women at Work

Unique table decorations for the first of eight district assembly meetings of the Pacific Northwest Synodical Unit symbolized the program of the Church throughout the world. Pictured are the painstaking efforts of two Olympic District women. Mrs. Lester Stein, shown with the grouped decorations, a member of Redeemer, and Miss Mildred White of St. John's, Tacoma, created the miniature buildings, people and equipment to demonstrate how the church ministers to all people everywhere.

Three long tables spotlighted the Christian concerns of LCW. *Faith and Life* emphasized growth through worship, knowledge through study and recreation through retreat. *Outreach* to the unchurched, the sick and shut-in was complemented by *Fellowship* through tasks and talents. *Christian Action* encircled the globe with strings from heart and purse attached to mission fields far and near. Depicted, for example, were a Malayan medical van; a British Guiana missionary boat, "The Swan"; a hospital in India; an African missionary airplane and thatched hut; women mending and packing clothes for Lutheran World Relief and the Indian mission at Rocky Boy, Montana.

Mrs. Jack Tait of St. John's Church, Seattle, created a striking replica of the LCW Symbol

used at the synodical unit convention and all the district constituting assemblies.

The LCW symbol also appeared on bulletin covers, as mobiles and in artful table decorations. Initial efforts show promise of enthusiasm and artistry in promotion of the Christian concerns of Lutheran Church Women, at least in this synodical unit.

—ELSIE L. FAGERLIN

Missionary Tells of Africa Changes

The Rev. Douglas J. Augustine, missionary teacher from Africa addressed the first meeting of the Northwest District Assembly of the Red River Valley Synodical Unit. He spoke of conditions in Africa, especially illiteracy among women. He asked his audience whether they were making the best use of their literacy: do they use reading abilities to raise standards and improve family and community life? There is much to do in North America as well as in Africa, he pointed out.

In the afternoon Pastor Augustine's theme was "Changing Africa." Africa is going through changes such as North Americans have never known, he said. They have much "catching up" to do and are succeeding remarkably well. Some people are resisting the change, while others look forward to it.

MRS. MARTIN MOSBECK

(See also April LW, pp. 12, 13.—Ed.)

The Christian and Tension, July's program, will touch the personal life of each one of our Lutheran Church Women! It will help us to recognize and understand the good and bad aspects of tension; also the resources Christian faith offers for dealing creatively with tension.

Valuable suggestions for developing the topic are offered in the leaflet. We urge careful study and early preparation by those responsible to assure an effective presentation. A browsing table with copies of the pamphlets listed in the Bibliography would be of interest to women. If you intend to distribute free pamphlets, do plan to place your order for them at least three or four weeks in advance of the meeting date. State mental health departments are also good resources for free leaflets and quality films.

To provide a variety for choice, we offer another suggestion under Section IV, "The Scripture Speaks on Tension," page 6 of the program—a very brief study of Paul's letter to the Philippians. Before this program alert members to read the letter. At this point in the program divide the women into four buzz groups, assigning one chapter of the letter to each group.

Arab Christian Chosen 'Queen of Israeli Kitchen'

The following story is reprinted almost as it appeared in The Israel Digest (of press and events in Israel and the Middle East) of February 15, 1963. Second and third place recipes were omitted for lack of space.

An Arab Christian housewife from Nazareth, Mrs. Abba Mazzawi, cooked her way into the hearts of the judges in the finals of the competition for the Queen of the Israeli Kitchen (in Jerusalem) on February 5. She was awarded the first prize of IL2,500 by the panel of nine judges for her recipe for stuffed artichoke hearts. Mrs. Mazzawi intends to invest the money in the expansion of her husband's Nazareth restaurant, which will probably be crowded with gourmet customers for some time to come.

The second and third prizes (electrical appli-

Provide the following typed questions for discussion, or place them on a chalkboard:

1. What were Paul's tension areas?
2. How did he deal with them?
3. What would Paul say to us today about dealing with tensions and anxieties?
4. Is Philippians 4:6, 7 really possible to achieve? How? Results?

After a brief discussion period, have the insights gained in the buzz groups shared with all present. Well-planned, this could prove a very thought-provoking part of the evening.

For personal reading and enrichment, we recommend in connection with this program the book, "Man's Need and God's Action," by Reuel L. Howe. Loneliness and separation are two anxiety and tension producing experiences we have daily. Even at their best we recognize the limitations of human relationships to provide for our deepest need—for someone with whom we can be at one. Only God in his redeeming relationship through Christ can satisfy this deep need of man, and he does so through the Christian community. This book could very well provide a series of heart-searching studies for Lutheran Church Women. It is available at Lutheran Church Supply Stores, paper, \$1.75.

ances and weekends at luxury hotels) were won by Bulgarian-born Mrs. Matilda Alkalay (chicken in cognac, wine and orange juice) and American-born Mrs. Blanche Cohen (banana souffle).

For the benefit of tantalized readers, we present the first prize recipe.

Stuffed Artichoke Hearts

Ingredients: 3½ lbs. artichokes, 14 oz. margarine, 1 lb. mutton with small piece of tail-fat, 2 large onions, 2 ozs. pine nuts, tablespoon of salt, teaspoon of black pepper, teaspoon of cinnamon.

Remove outer leaves of artichokes until inner tender leaves are revealed. Open up and remove thistle. Place shells of artichokes in cold water. Melt the margarine in frying pan, add artichokes with tail-fat, and fry well, place in shallow baking dish. Chop or grind meat and onion and fry in some margarine. Add pine nuts, salt, black pepper and cinnamon. Fill.



Lutheran World Relief

If planning for Fall includes sharing in the Thanksgiving Clothing Appeal of Lutheran World Relief in November (as it well may), help for this planning is available in the form of several leaflets. One, titled "A Measure of Love," tells stories of persons, particularly children, in many countries who are helped by the clothing contributed to LWR. Another provides shipping instructions. Leaflets are free, but a slight postage fee is charged. Order from LWR, 386 Park Avenue South, New York 10, N. Y.

Ask your Pastor about posters that depict this project.

World Faith and Order Conference

A Bible study booklet, "He Is Our Peace," designed for the World Faith and Order Conference to be held in Montreal July 12-26, is available to persons and groups wishing to participate in the study. Costing 25 cents a copy, it may be ordered from the World Council of Churches office at 475 Riverside Drive, New York 27, N. Y.

A new World Council of Churches poster is also available from the same office. Printed in white on a blue background, the poster carries an explanation of the World Council's symbol, a boat with a mast in the form of the cross and the Greek word, *oikoumene*. The poster comes in two sizes: 11" x 17" (15 cents) and 11" x 22" (25 cents). Posters are also available from the New York office of the World Council.

Lutheran Church Library Association

The Lutheran Church Library Association is an inter-Lutheran group organized "to further the growth of congregation or church libraries in Lutheran churches." Information about membership may be secured by writing to the Association at 2445 Park Avenue, Minneapolis 4, Minn. Among other helps, the Association publishes a quarterly journal, *Lutheran Libraries*,

and offers basic book lists for Lutheran church libraries and a bibliography of helps for the beginning church librarian. Free information leaflet contains application for membership.

Commercial Films

Attention is called to two commercial films of more than routine interest which LCW members may want to be sure to see. Both are related to themes treated in the 1962-63 Mission Study, "Persons of Special Need."

A Child Is Waiting is a story of retarded children, their problems and their potentialities. It is done frankly and sensitively and gives a whole new insight into this long hushed-up need. Even more important it speaks up for a basic Christian assumption about the dignity of each human being and his right to the chance to develop his highest potential. (*Excerpted from a review in THE CHURCH WOMAN.*)

David and Lisa, a tender, warm drama of exquisite beauty and matchless taste, is concerned with the opening to life of two young people in a school for the emotionally disturbed. Each experiences longing for but fear of trust and love which, to a large degree, instigates some problems creating their suffering. One has the feeling of observing an actual situation and becomes involved with the gradual change as David and Lisa develop confidence in a sympathetic doctor, emerge as distinct personalities and begin to accept each other as friends. (*From a PROTESTANT MOTION PICTURE COUNCIL review.*)

Though these films are not available for church showing, groups or individuals may see them at commercial movie houses and then gather for discussion of either film in a home or at church. Guidance material for discussing "A Child Is Waiting" has been prepared by United Church Women and may be requested from UCW, Room 822, 475 Riverside Drive, New York 27, N. Y.



WHEN YOU ARE ASKED ABOUT FAITH AND LIFE. Edited by Heinrich Giesen. Translated by Elmer Foelber. 190 pages. Philadelphia: Fortress Press. 1963. \$3.75.

This is a compendium of 168 questions and answers about the relationship of faith to life. Some of the major subjects include God, his creation, good and evil, biblical criticism, worship, marriage and family life, business and politics. Specific questions such as these are raised: Does science upset faith? Is the Bible actually right? Is God on the side of the strong? What about interfaith marriages? Why do denominational differences exist today?

Answers to profound problems about the relationship of faith and life, however, can be deceptively simple. Readers may want to use this book as a starting place to find the answers to problems which confront us in everyday living and which must be solved in the light of the Christian message. Of special interest will be the complete index of biblical references for each of the 168 answers.

DOROTHY J. MARPLE

LITTLE ONES TO HIM BELONG. By Lenore Beck Frimoth. Richmond: John Knox Press. 1962. \$2.50.

Early in December, 1958, Pastor and Mrs. Frimoth learned that three-year-old Martha, second oldest of their four children, had to be operated on without delay for a malignant tumor of a type 99 per cent fatal.

In the months following, the Frimoths faced decision, frustration and tragedy. They asked, "Could God at such moments, through Christ,

be the 'balm in Gilead' so sorely needed?" and truly found Him to be so. "But," writes Lenore Frimoth in all honesty, "the avenues of our travel in the searching were not easily trod." Through the poignant book, *Little Ones to Him Belong*, the Frimoths share their gratitude for the guiding hand of God with others facing tragedy.

The author's account of the entire family's experiences, both joyous and piteous, from December until April (when Martha's valiant fight was finished) is simple, straightforward and deeply moving. Doubtless others in similar circumstances can find this little volume a source for the help and strength they so desperately need.

Five-year-old Margaret's profound words summed up the Frimoths' feelings: "We miss Martha, don't we? But we're still a happy family!" The author continues, "We are a happy family, going about our daily tasks, seeking strength from the Giver of all good things, trying to learn more completely his will for our lives, and finding that in him life is abundant."

ELSIE L. FAGERLIN

THY WORD IN MY HEART. By Frances P. Reid. 135 pages. Minneapolis, Minn.: Augsburg Publishing House. 1962. \$2.50.

"I will take time each day to record one lovely thing for remembrance." With this sentence Mrs. Reid gives a clue to her outlook on life, as she enters many remembrances in her book, *Thy Word In My Heart*. She has divided it into five sections: "Think on these things" (Philippians 4:8); "If I take the wings of the morning" (Psalm 139:9); "Your children will be like olive shoots" (Psalm 128:3); "... In every good work and word" (2 Thessalonians 2:16-17); and "Strangers and sojourners with me" (Leviticus 25:23).

This small volume can be read a little bit at a time, for each vignette or remembrance is complete in itself with an appropriate passage of scripture. And yet you will find yourself read-

Order these books from your nearest
Lutheran Church Supply Store.

ing more than you had intended, because the lovely things remembered are a part of everyday life, happenings which might have come from your life or mine—autumn gold, a newborn baby, blue sky, picture windows, the trill of a whistler, the deliveryman, one-way streets, first-of-the-month bills, making jam.

Again and again you will turn to this book for help on a short meditation, the right story to use with a program topic, or an illustration for a devotional message

CARLA D. BERNSTROM

MEDITATIONS ON NEW TESTAMENT SYMBOLS. By Helen Kingsbury Wallace. 126 pages. Westwood, New Jersey: Fleming H. Revell Company. 1962. \$2.50.

Meditations On New Testament Symbols was written especially for women, but its use need not be limited only to women.

This book has fifty-two devotions all of which follow the same pattern: a scripture reference, a key thought from the reference, a meditation and a prayer.

The scripture reference is inclusive, even extensive at times, and gives the background and context for the meditation. If one uses the scripture as the author intends, an atmosphere of "Be still and know that I am God" is created.

The prayer may be a well-chosen hymn, a poem or a prayer which has come across the years from a great soul.

The variety of subjects is wide and the term "symbols" is used very broadly. Many are taken from the parables of Jesus: coin, virgins, talents, fruit, leaven, pearl. The first meditation is "star" and the last is "cross."

This is not a book of sentimentality, but one which plumbs some spiritual depths. The lessons of the symbols become uncomfortably meaningful for us today, upon whom our Lord depends, as his children to minister to the needs of the world.

For those women who are looking for aids in personal devotions or material for use in groups this book will prove helpful and appropriate.

FRANCES DYSINGER

WHAT TO TELL YOUR CHILD About Birth, Illness, Death, Divorce and Other Family Crises. By Helen Arnstein, in cooperation with the Child Study Association of America. New York: Bobbs-Merrill Company, Inc. 1962. \$3.50.

The road to adulthood is long. Crises are many and vary in intensity. The early crises of childhood, although seemingly simple to adults, have a marked and lasting effect on the personality development of the young. A child's ability to cope with crises depends largely on how well parents prepare him to deal with the new and strange experiences that he meets on the road to maturity.

In Helen Arnstein's book we have the benefit of studies made by professional people in the fields of family relationships, child development and mental health. The author helps us to understand the child's reaction to the birth of another baby in the family. She gives guidance on WHAT to tell the child about his illness or hospitalization when it occurs, and she gives insights to WHY we must tell the child the facts he can comprehend. The suggestions for HOW to tell the child the facts that he can understand vary in approach according to the age of the child.

Helen Arnstein's perceptivity is a delight. She draws guidelines for parents to follow in helping the child to cope with illness and disability in the family, community dangers, the family move, working mothers, divorce and remarriage.

These are crises that must be faced as they confront us. We cannot say to the child who is fearful, "Wait, we'll talk about it later." The child who asks needs an honest answer at that moment. Tempered with love and understanding the crisis need not loom so large. The book, *What to Tell Your Child*, is a handbook for parents. It can be used as a guide in preparing the child for the perplexities of life from the "terrible twos" to the "tumultuous teens."

I had not yet finished reading the book when I found occasion to lend it to a young mother who was perplexed about the reaction of her child to a new situation. Can there be a better recommendation for a book? —ELA K. NIELSEN

CALENDAR OF INTERCESSORY PRAYER



Let us unite in prayer each day and include the following concerns:

1. That we may grow daily in faith so that our lives may reflect Jesus Christ to others.
2. *Pentecost*: "Sanctify and unite thy people . . . that one Holy Church may bear witness to thee, the God and Father of all."
3. The AIDS program and all who serve in it.
4. The Church in Thailand and all whom its ministry touches.
5. Those who plan vacation church schools, that God may bless their planning.
6. Directors and counselors of summer camps of the church.
7. Christian artists who dedicate their talents to God's service.
8. Planners of the Lutheran women's conference at Schmalensee.
9. That Christians may seek to improve the climate of race relations.
10. LCW congregational organizations as they plan their fall programs.
11. Confirmands and new members of the Lutheran Church in America.
12. The Lutheran Church in Taiwan and all whose lives it touches.
13. All work campers, that their service may bear fruit and their faith may increase.
14. Increased awareness to opportunities to serve others in the name of our Lord.
15. For the Church in China and all who are members of it.
16. For the planners of the Fourth Lutheran World Federation Assembly.
17. For staff and members of the Board of American Missions.
18. For all work supported through the Board of American Missions.
19. All who suffer persecution for the faith, that God may strengthen them.
20. That we may increase in understanding love for those with whom we live and work.
21. Staff and members of the Commission on Youth Work.
22. For Lutheran World Relief work, that God may bless those that serve through this program.
23. That vacations may truly refresh and restore us so that we may return to work with new joy.
24. For the Church in India and all who share in its life.
25. For LCA seminaries and the School of Missions.
26. For Lutheran youth leaders meeting in Germany, that they may find ways to increase the effectiveness of their work.
27. For the Staff of Radio Voice of the Gospel in Ethiopia.
28. For all retired missionaries, especially those known to us by name.
29. Thanksgiving for the literacy we usually take for granted, and help to remember to rededicate it to God's service.
30. Migrant workers, especially those now working in our own community.

Correspondence

World Day of Prayer

To the Editor: . . . Little did I realize until the March issue (of *Lutheran Women*) the vast impact of World Day of Prayer. . . .

MRS. A. RAY MARSHALL
Woodland Hills, Calif.

What IS New in LCW?

To the Editor: My many thanks to you and your staff for your repeatedly fine monthly magazine. I am especially pleased with the April issue, and the article, "What IS New in LCW?"

. . . This article, along with our recent district assembly and the marvelous job our district officers have done, have truly sparked our plans for the coming year.

MRS. HERBERT ELMSTROM
St. Paul, Minn.

Cover Comment

To the Editor: . . . I do want to say that I am very disappointed with the cover picture on April issue. What a picture? I just can't bear to look at it. Can not a better picture as they used to have of our dear Lord entering Jerusalem (be found)? It really grieves me to even look at the horrid picture of a statue. One where he is astride the donkey. One that holds out an appeal. I just wonder who could think of using it for a cover of this magazine. I tore mine right off. . . . Of all the many pictures on magazines I have seen in my 86 years. Don't let us go too modern.

Easter greetings.

ROSE SLADLINGER
Buffalo, N. Y.

General Impressions

To the Editor: We enjoy the *Lutheran Women* in its new edition very much. We also like its size

especially. We find the magazines excellent to bind in a book form, to retain for the Bible study, also. . . .

(MRS.) LILLIAN PFEIFFER
Detroit, Mich.

To the Editor: . . . Please extend our sincere appreciation to the magazine staff for a wonderful new magazine! We like it very, very much!!

NORMA BEIL
Carmichael, Calif.

To the Editor: . . . We do enjoy the *Lutheran Women* and receive much help from it.

MRS. MARTIN MOSBECK
St. Hilaire, Minn.

To the Editor: . . . Do you mind criticism—meant to be of a constructive nature?

To put it frankly and to the point—I am disappointed in the new magazine and have found others in our local congregation who express the same feeling.

The articles are well written—by a Christian from a Christian point of view. They are educational and bring information. But—to us—they do not seem "Christ centered," in the way which inspires or quickens "the spirit" into a desire "to serve."

. . . I trust my remarks will cause no offense.

Yours—in His Service—too!

(MRS.) SARA I. McREYNOLDS
St. Joseph, Mo.

To the Editor: We have much praise for the new LW from Iowa. Many women have told me they like the individual reader appeal. Personally, I like it quite well. The covers are quite attractive; it might be interesting to know more about the artist and what inspired the cover design. . . .

We look forward to each month's issue of LW.

MRS. NORMAN ULLESTAD
Bettendorf, Iowa

To the Editor: After listening to the many unfavorable comments on our magazine I felt compelled to write. For many years I have been reading the magazine under its various names and have strongly promoted it.

At an executive committee meeting of LCW in my congregation the women were asking—what had happened to our magazine. These comments were made with copies of the February and March issues before them. "It used to have such interesting reading." "I read it from cover to cover and liked it so much. Now so many articles you read over and over and still wonder what the writer is trying to tell us." "There used to be more pictures." "We used to be able to carry our magazine in our handbag, but this is too large."

. . . This was very disturbing to me. We are all average women of an average Lutheran congregation. The time of our women is limited and they need something more readable. Maybe many of our people everywhere are not ready for too much contemporary thinking and writing, pictures or drawings, being pressed upon us today.

MRS. ALLEN K. TROUT
Mishawaka, Ind.

To the Editor: First of all I want to congratulate you and your committee on your excellent magazine. I have enjoyed every page of it.

. . . I have been a missionary in Japan for 29 years. . . .

ALMA HEPNER
Roanoke, Va.

To the Editor: . . . Accolades for those responsible for the new publication, *Lutheran Women*. It is informative, artful, and certainly an excellent publication. . . .

HAROLD E. HAMILTON
Pastor, Trinity Church
Lawrence, Kansas

Are You Moving?

If so, fill in this form giving both old and new addresses and congregational affiliations as known. Mail it to *Lutheran Women*, 2900 Queen Lane, Philadelphia 29, Penna.

Name _____

Old Address _____ New Address _____

City and State _____ City and State _____

Congregation _____ Congregation _____

NOTE: Please allow two months for this change to be effective.

Lois Leffler Named Secretary for Leadership-Membership Development



Miss Lois I. Leffler of Minneapolis has been named Secretary for Leadership-Membership Development by the Executive Committee of the Board of Directors.

Currently Miss Leffler is a member of the faculty of the Minnetonka Senior High School in Excelsior, Minnesota. She has held this teaching responsibility since 1961. Previously she served as Youth Director of the First Lutheran Church in Albert Lea, Minnesota, where she had considerable experience teaching in the field of religious education and working with adults as well as with young people.

After receiving her Bachelor of Arts degree with *magna cum laude* honors from Luther College in Decorah, Iowa, Miss Leffler continued her education at Syracuse University in the graduate program in Student Personnel Work. In this special program Miss Leffler combined academic studies with undergraduate residence hall responsibilities. She received her master of arts degree in 1961.

Miss Leffler is a member of the First Lutheran Church in Albert Lea. She will begin her duties with Lutheran Church Women in mid-July.