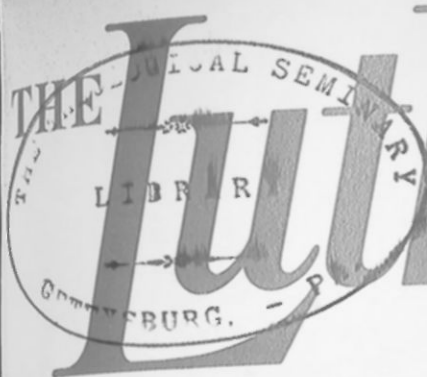
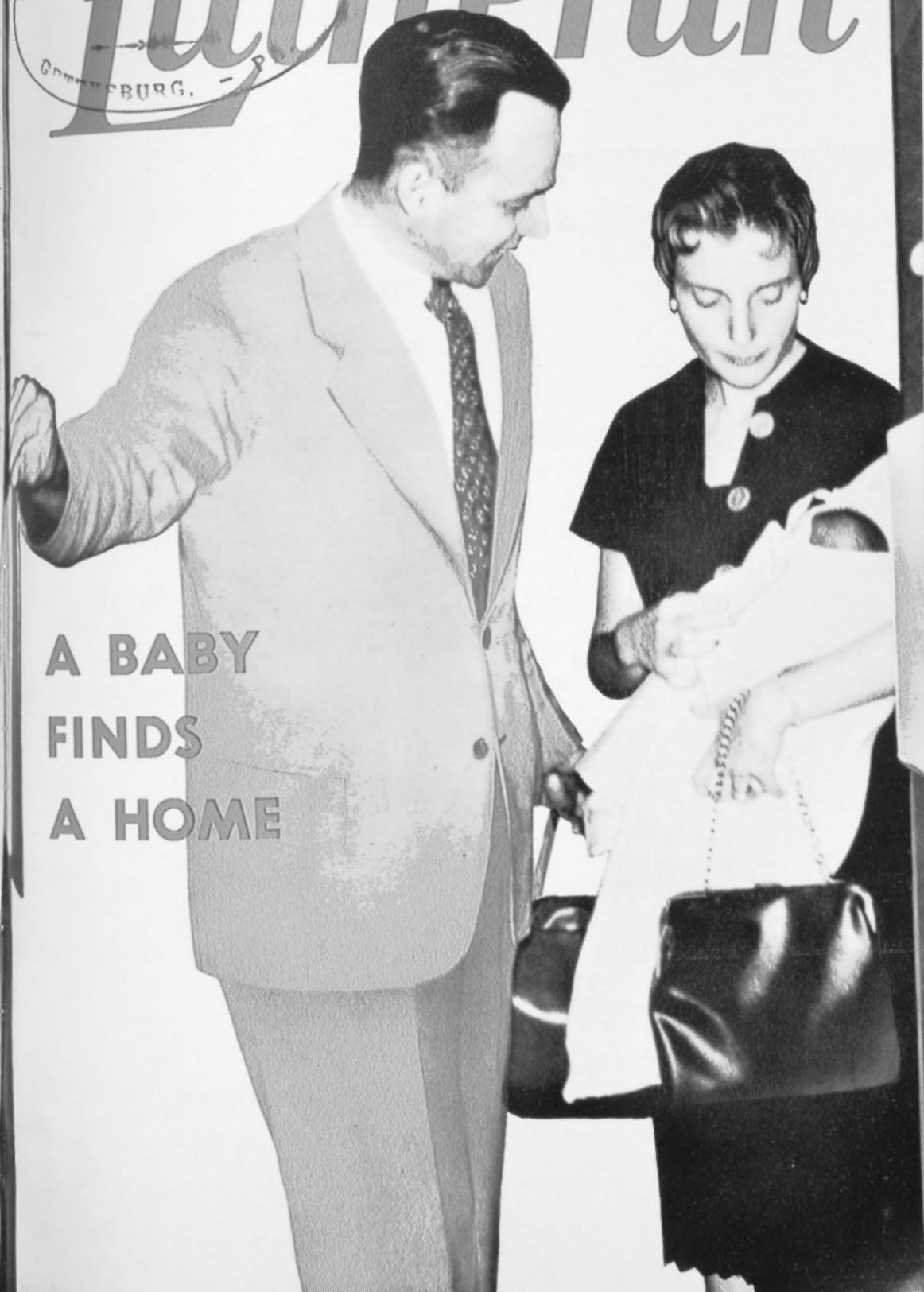


JUNE 5, 1963



Lutheran

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Church Directory

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LOS ANGELES, CALIFORNIA

ANGELICA LUTHERAN CHURCH

1345 South Burlington Ave.
Rev. Lloyd L. Burke and Rev. Eskil G. Englund
Services: 10:45 a.m. & 7:00 p.m.

FIRST LUTHERAN CHURCH

3119 W. Sixth St. at Shatto Place
Pastors: E. Dale Click, Joseph W. Frease
Services: 9:00 & 11:00 a.m.; Ed. Courses 10:00 a.m.

SAN DIEGO, CALIFORNIA

FIRST LUTHERAN CHURCH

1420 Third Ave. (Downtown)
Rev. MILUS W. BONKER
Services: 9:15 & 11:00 a.m.

SAN FRANCISCO, CALIFORNIA

ST. MARK'S LUTHERAN CHURCH

1111 O'Farrell St. at Franklin (Downtown)
Rev. Ross F. Hidy
Services: 8:45 & 11:00 a.m.; Coffee Hour 12:00 noon

DENVER, COLORADO

MESSIAH LUTHERAN CHURCH

Colorado Blvd. at 18th Ave.
Rev. J. BENNER WEAVER, D.D.
Services: 8:30, 9:45 & 11 a.m., S.S. 8:30 & 9:45 a.m.

ST. PAUL'S LUTHERAN CHURCH

16th at Grant (1 block north of Capitol)
Rev. GEORGE A. HOUSEWRIGHT
Services: 8:25 H.C., 9 & 11, Wed. 7:45 p.m., S.S. 10

WASHINGTON, D. C.

THE CHURCH OF THE REFORMATION

212 East Capitol St.
Rev. J. BRUCE WEAVER and Rev. J. PAUL SELTZER
Services: 8:45 & 11:00 a.m., Wed. 12:10 p.m.

LUTHER PLACE MEMORIAL CHURCH

Thomas Circle, 14th and N Sts., N.W.
Rev. James M. Singer and Rev. Campbell McKinnon
Services: 8:45 & 11:00 a.m., Sunday School 9:45 a.m.

MIAMI, FLORIDA

ST. PETER'S LUTHERAN CHURCH

Flagler St. at 34th Ave.
Rev. JOHN R. TAYLOR
Services: 9:30 & 11:00 a.m., Church School 9:30 a.m.

CHICAGO, ILLINOIS

CHRIST THE KING LUTHERAN CHURCH

327 S. LaSalle St. (second floor)
Rev. CHARLES B. FOELSCH
Services: 9:30 & 11 a.m., Mon. to Fri. 12:10 to 12:20

EDGEBROOK LUTHERAN CHURCH

Devon and Spokane Aves.
Rev. MICHAEL C. D. McDANIEL
Services: 8:00, 9:30 & 11:15 a.m.

IMMANUEL LUTHERAN CHURCH

1500 West Elmdale Ave. (6000 north)
Rev. C. J. Curtis
Services: 9:30 & 11:00 a.m.

DES MOINES, IOWA

ST. JOHN'S LUTHERAN CHURCH

Sixth Ave. and Keosauqua Way
Rev. LOUIS H. VALBRACHT
Services: 9:00 & 11:00 a.m., S.S. 9:00 & 11:00 a.m.

BALTIMORE, MARYLAND

CHRIST ENGLISH LUTHERAN CHURCH

South Charles and Hill Sts.
Rev. Warren C. Johnson, D.D.
Services: 8:30 & 11:00 a.m., 8:00 p.m., S.S. 9:45 a.m.

WORCESTER, MASSACHUSETTS

TRINITY LUTHERAN CHURCH

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Rev. Charles V. Bergstrom and Rev. Paul J. Bengtson
Services: 9 & 11, H.C. 10:15; C.S. 9, 10:15, 11

ALBANY, NEW YORK

ST. JOHN'S LUTHERAN CHURCH

160 Central Ave.
Rev. ALVIN H. BUTZ, JR.
Services: 8:30 & 11:00 a.m., Sunday School 9:45 a.m.

NEW YORK, NEW YORK

THE LUTHERAN CHURCH OF THE HOLY TRINITY

Central Park West at 65th St. (at Lincoln Center)
Rev. ROBERT D. HERSHEY and Rev. PETER J. DEXNIS
Chapel with Communion 9:30 a.m., Service 11:00 a.m.

LUTHERAN CHURCH OF THE MESSIAH

165th St. at Sanford Ave. & Northern Blvd. (Flushing)
Rev. Theodore H. Ressler
Services: 9:30 & 11:00 a.m.

ST. JOHN'S LUTHERAN CHURCH

81 Christopher St. (Greenwich Village)
Rev. Fred P. Eckhardt
Services: 9 & 11 a.m., Polish 12:30 p.m., S.S. 9:30

ST. PETER'S LUTHERAN CHURCH OF MANHATTAN

Lexington Ave. at 54th St.
Rev. Walter E. Bock, D.D. and Rev. Ernest E. Miller
Services: 9, 11; Mon. 12:15, Tues.-Fri. 12:15, 5:15

PORTLAND, OREGON

ST. MARK'S LUTHERAN CHURCH

S.E. 54th and Powell Blvd.
Rev. WALTER J. KNUTSON
Services: 9:30 & 11:00 a.m., S.S. 9:30 & 11:00 a.m.

LANCASTER, PENNSYLVANIA

TRINITY LUTHERAN CHURCH

South Duke St. at East King St.
Rev. WALLACE E. FISHER, D.D. and Rev. R. RAY EVELAN
Services: 8, 8:45, 11; Fri. Noon 12:25 p.m.; S.S. 9:45

PHILADELPHIA, PENNSYLVANIA

MESSIAH—THE FRIENDLY CHURCH

Broad (4400 N.) and Boulevard
Rev. W. Carter Merbreier
Services: 8:30, 11 a.m., 7:30 p.m., Thurs. 7:30 p.m.

SAINT MARK'S LUTHERAN CHURCH

North Broad and Cheltenham Ave. (6400 north)
Rev. Karl Luther Mumford, S.T.M.
Services: 9 (summer) & 11; 9:45 a.m. Bible School

TRINITY LUTHERAN CHURCH

5300 Germantown Ave.
Rev. E. T. HORN, III
Services: 8:30, 9:30, H.C. 11 & 6, Daily 8 a.m.

SEATTLE, WASHINGTON

GETHSEMANE LUTHERAN CHURCH

Ninth and Stewart—across from Greyhound Terminal
Rev. EVERETT J. JENSEN and Rev. GLEN HANGGI
Services: 9:00 & 11:00 a.m., Wed. 12:15 p.m.



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THE *Lutheran*

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Hilda L. Landis, Assistant Editors

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Coming in the June 19th "Lutheran"—

"WHAT WILL HAPPEN AT HELSINKI"

By Albert P. Stauderman

COVER STORY. Bringing home a baby from an adoption agency may be a once-in-a-lifetime experience for the baby and its foster parents. But it's just part of the day-to-day activity of such a large organization as the new Lutheran Social Service of Minnesota. Willmar Thorkelson (religion editor, the Minneapolis *Star*) describes the work of this agency in helping people solve all sorts of problems.

WE HAVE BEEN WAITING for weeks to learn what the U.S. Supreme Court will decide regarding Bible reading and prayer in public schools. Robert E. Van Deusen (Washington office, National Lutheran Council) gives background information on the questions asked and answered during the oral argument of this case. His article should help readers to interpret the decision.

WHAT CHANCE does a man have of living a useful, law-abiding life when the day comes for his release from prison after serving a long sentence? Much depends on how we receive him back in the free world, says "Tom Nance" (page 16).



LOOK AHEAD, NOT BACKWARD

ALBERT THORWALDSEN, the great sculptor, was once asked what he thought was his greatest statue. He replied, "The next one."

Instead of looking back to failures and mistakes and disappointments, we ought to look ahead to the undiscovered possibilities. Here is a clue to real living. The past is gone. We must accept the fact that it is out of our hands. But we do have today. The blessed "now" is God's gift of time and opportunity.

We can profit from failures by the lessons they teach. But I am sure that God grieves to see us wallowing in self-pity and despair because of a lost yesterday, when all the time he is ready to bring us to the land of new beginnings.

God's great love for us is expressed in the wonderful way He gives us faith. Faith will bring us down roads we never knew existed and lead us into beautiful valleys of peace.

All about us today is to be seen the deep need for men of heroic faith and courage deeply rooted by hope in the dignity of man and the sovereignty of God. In this age of missiles and sputniks, rumblings of war, jealousies between nations and individuals, we need to have our feet firmly grounded in

something solid. The staggering problems of the day ought to be a challenge to us to lead us to the very heart of God, where we find the strength to carry on.

When we call to remembrance the wrongs we have done, the sins we have committed, we stand sick and tempest-tossed.

We see the duties we have failed to perform, the responsibilities we have let slide away, and the awful wrongs we have committed. In fearful silence we stand convicted and ashamed.

SUDDENLY we discover that we are not alone. We sense the presence of Another. We see no form, but we hear a voice speaking tenderly, "My child, I am with you always. I will never leave you nor forsake you. If you are truly sorry for what you have done, all can be forgiven." Then the sea of memory is calm. The rushing winds are stilled. The dark clouds hovering around us are lifted.

Again he speaks, "I know your anguished mind. I see your troubled heart. But in me there is hope and forgiveness. My peace I give you. Do not be fearful. I will never let you go."

—REUBEN K. YOUNGDAHL



The Supreme Court

By ROBERT E. VAN DEUSEN

THE SUPREME COURT chamber was filled with spectators. Long lines waited in the marble corridor to hear the oral arguments for and against religious devotions in public schools.

In the waiting lines, there was the buzz of conversation and an air of suppressed excitement. In the hushed courtroom, people waited in silence for the unfolding of the drama.

Those who had studied the background of the cases knew that the decision would not be simple. A long-standing custom was about to be challenged in the name of religious freedom.

IT WAS KNOWN that the justices were divided. This had been revealed in the earlier decision forbidding the use of the "Regents' Prayer" in New York State schools. Justice Potter Stewart, in his dissent, had cast himself in the role of defender of the religious element in American cultural heritage. Justice William O. Douglas, in his concurring opinion, had pointed to the possible elimination of all religious symbolism from public life.

The majority opinion in the Regents' Prayer case had simply pointed out that "it is no part of the business of government to compose official prayers for any group of people to recite as part of a religious program carried on by government."

Now the time has come—perhaps even before this issue of *The Lutheran* reaches you

—when the court is expected to decide the much wider question of whether prayers of any kind are permitted in public schools under the U.S. constitution. The way the justices divided in their opinions in the earlier decision was not necessarily a clue to how they would view the issues in the present appeal.

To say that government-composed prayers constitute "an establishment of religion" was one thing. To outlaw the practice of Bible reading and the use of the Lord's Prayer in public schools is quite another.

THE JUSTICES had before them two contradictory decisions from the lower courts. In Maryland the Court of Appeals had ruled that the opening exercises in Baltimore schools, consisting of Bible reading and the Lord's Prayer, violated no constitutional rights. In Pennsylvania a federal court had found unconstitutional a state law requiring the daily reading of the Bible.

The Supreme Court had to decide between the two on broader grounds than those of the "Regents' Prayer" case. It faced the question whether *any* religious devotions are permissible in public schools. It was obliged to decide whether the rights of religious minorities are basic enough to outweigh the customs of the majority. The court had to reappraise the function of public schools in teaching religious and moral principles.

Attorneys on both sides had marshaled



and the schools

their arguments, some convincing in varying degrees, some bordering on the bizarre. Probing questions from the Supreme Court justices sometimes led the lawyers to take extreme positions to defend their logic.

Francis Burch, representing the Baltimore school system, contended that the opening devotions are *not primarily religious* and that they serve other purposes. He said that they quiet children down so that they are more susceptible to control by the teacher.

Burch claimed that the prime purpose of religious devotions is to improve school morale and to instill moral and ethical values in the students. This function, he said, "transcends religion" and serves secular purposes which justify Bible reading and prayer.

QUESTIONED by Justice Douglas, Burch admitted that the same function could be performed by the reading of other religious literature, the Koran for example. A touch of humor which escaped most of the listeners was that at first Burch seemed to have the impression that the Koran was a version of the Bible! Even after the distinction was made clear, he agreed that the Koran could be used, since school authorities can choose whatever book they wish as a textbook for teaching morality.

This drew a sharp retort from Justice Hugo Black, who asked whether there was the slightest possibility that the people of Baltimore would agree to substitute the Koran



MORALITY WITHOUT RELIGION?



for the Bible in school devotions. Burch replied that the religious customs of the majority would decide which book was chosen.

Chief Justice Earl Warren asked Burch whether a school in Hawaii, if more than 50 per cent of the students belonged to the Buddhist religion, would be justified in using the Buddhist scriptures instead of the Bible. Burch said that this would be constitutional as long as the ceremony had some purpose other than the promotion of Buddhism. Asked what the Christian minority would do in such a case, he said they could either sit through the devotions or be excused at their parents' request.

PENNSYLVANIA lawyers followed a similar line of reasoning. Attorney Philip Ward said that the state law requiring the daily reading of ten verses of the Bible was for the purpose of "teaching morality, without religion, cut adrift from theology."

Justice Arthur Goldberg shot back, "Aren't you pushing us too far? Aren't you denigrating the Bible?" Ward answered that the Bible has a historical and literary value as a part of the nation's heritage, and was chosen as a means of instilling morality in pupils.

Justice William Brennan asked why, if Bible reading is to teach morality, students may be excused from morning devotions. "You don't excuse them from arithmetic, do you?" he asked. Ward replied that Pennsylvania had decided to do so, just as it excuses some students from physical and dental examinations for religious reasons.

John Killian, Pennsylvania's deputy attorney general, defended the practice of required Bible reading as having deep roots in the American culture. Banning the Bible, he said, would show official hostility to religion. Killian predicted that such a ruling "would open a Pandora's box of litigation which could remove from American public

life every vestige of our religious heritage."

A lawyer for the opposing side aimed a sarcastic shaft at Killian's phraseology. Referring to the long history of Bible reading in Pennsylvania schools as part of "our religious heritage," he said, is a bit arrogant, as though the public schools were a Protestant Christian institution to which all others are cordially invited.

IRONICALLY, the attorneys for the protesting parents were the ones who underscored the *religious nature* of school devotions. One lawyer argued that the Pennsylvania legislature had required Bible reading *because* of its religious content and purpose.

Another attorney said that there would be no objection to the study of the Bible in public schools as part of the curriculum in English, history, music and art, or in objective courses about religion. It is the *devotional* use of the Bible, he claimed, which is objectionable.

During the oral hearings, the justices exchanged frequent comments. In the process, they revealed their differences in point of view.

When Justice Stewart claimed that outlawing Bible reading and prayer in the public schools would abridge the constitutional right of students to practice their religion freely, Justice Black retorted, "Is that correct? Could somebody come in here now and say he wanted to pray? Would we be interfering with his free exercise by stopping him?"

IN RESPONSE to the idea that the school board could decide which version of the Bible should be used in school devotions, Justice Black commented that this would lead to a "local option" system. Justice Douglas chimed in, "Then the contest would be which church could get control of the school board."

When the Bible was described as part of the literary and cultural tradition of America, Justice Goldberg spoke up: "Shouldn't it be read for what it is—the greatest religious document in the world?"

Justice Stewart stressed the idea that there may be an essential conflict between the so-called "establishment clause" and the "free exercise clause" of the First Amendment. He

said that if the prohibition against the establishment of religion is pushed to its limits, it will collide with the free exercise of religion. He contended that the right of the majority to give outward expression to their common belief in God is at issue in the decision.

Justice Black replied that no one questioned the right of any or all students to read the Bible or to pray. He said the difficulty comes when these activities are conducted in a group under school auspices, backed by the authority and prestige of the teacher.

Justice Goldberg suggested that a period of silent meditation, in which each student was free to follow the dictates of his conscience and training, might be feasible.

I GOT THE impression that the nine justices were deeply serious in their search for a solution, and that they were aware of the basic importance of the problem. Far from being engaged in an effort to secularize American society, they underscored the importance of religion and showed a genuine desire to protect personal faith from infringement by government practices.

The Court's decision may be that the recitation of the Lord's Prayer and the devotional use of the Bible in public schools are unconstitutional. Justice Stewart is almost certain to submit a dissenting opinion in which he defends the freedom of the majority. He may be joined in this by one or two colleagues.

The decision was expected on May 27 or June 3. Having been caught unprepared by the "Regents' Prayer" decision, news reporters this time would be briefed on the implications. Some newspapers will print the full text of the majority and minority opinions.

RESPONSE by church leaders to the decision will be mixed. With the role of religion in a pluralistic society as a central issue, deep differences of opinion are inevitable.

An unsavory byproduct may be the sharpening of differences between religious groups. The Roman Catholic Church has championed the retention of religious exercises in the public schools. The Jewish community has taken the lead in seeking to eliminate school devotions as an infringement of religious freedom.

The Protestant groups are scattered between the two positions, with deep emotions on both sides.

THE PROBLEM is far deeper than that of minority rights against majority customs. Even if this were the main issue, the validity of rights such as that of religious freedom does not depend on the size of the group to which a person belongs. A basic right by its very nature protects individuals from unwarranted intrusion by society as a whole.

The deeper issue involves the question of where responsibility lies for religious motivation and instruction of children. Do Christian families really want to hand this over to the public schools? Or is this the task of the church or synagogue?

What kind of job of religious instruction has the church done? If there is a growing materialism and secularism in American society, is this perhaps a measure of the church's failure? Can the tide be stemmed by hanging on to what has become a fading symbol of a time when religion was taken more seriously and schools reflected their religious origins?

DOES THE pattern of religious devotions in the public schools really fulfill its professed purpose of instruction in morals? Or is it in danger of becoming a stereotyped form which tends to inoculate the children against deep insights and experiences of religion?

Is a least-common-denominator prayer, in which all groups can join, a real prayer in the Christian sense? Is there danger of the Lord's Prayer ending up as an almost meaningless gesture because of common use by those who do not share its deeper meaning? Is the Bible becoming an adjunct to "public school religion" along with the salute to the flag? Is this a valid use of the Word of God?

Questions like these should be faced and answered before passing judgment on the Supreme Court for its decision. Nine years ago, the Supreme Court outran Christian conscience in declaring racial segregation in the public schools unconstitutional. This time, the Court may be providing a clearer definition than the church has yet perceived of the respective roles of the church and the public school.

PEOPLE HELP PEOPLE

in Minnesota

By WILLMAR THORKELSON

INDIANS WENT on the warpath against several small colonies of Swedish settlers in Minnesota just 100 years ago. A dozen families were left homeless and penniless. The man who befriended them was a pioneer Lutheran pastor, Eric Norelius. This was the first time on record that a Minnesota churchman organized a relief program for his brethren in trouble.

This year Lutherans in Minnesota, after a century of experience in meeting human needs, have pooled their resources to help distressed individuals and families. It may

*Social worker guides child
involved in group therapy*



LUTHARD O. GJERDE
Executive Director
Lutheran Social Service of Minnesota

be the most extensive service offered by Protestants anywhere in America.

Lutheran Social Service of Minnesota has a staff of 141 persons and an annual budget of more than a million dollars. It is intended to serve some 700,000 Minnesotans who belong to the American Lutheran Church and the Lutheran Church in America.

GROUP THERAPY—in which troubled people help other troubled people with their problems—is one of the approaches used extensively in the new agency.

Parents of children with behavior problems, disturbed adolescents, and unwed mothers-to-be meet in separate groups in an attempt to work out their individual problems. A trained counselor offers his advice when it is needed, but the emphasis is on drawing from the experience of the group.

Through "talk it out" sessions in a relaxed coke-drinking, cookie-eating setting, Tommy, 16, received encouragement from a group of teen-age boys to tell police about a serious crime he had committed. Lutheran Social Service was permitted by the authorities to work out his rehabilitation at one of its children's homes.

With the help she found from other unmarried mothers at the agency's girls' home, Pat, 17, decided that it would be best to

surrender for adoption her baby for whom she had developed a real attachment. She learned to understand that she really did have in her own family the recognition and love she thought she had missed. And she also got some ideas on proper relationships with future boy-friends.

Johnny, 10, who was in trouble in school, sat in a corner when he came to the first session of a therapy group for younger children. The other youngsters—who had their own problems—drew Johnny out of his isolation and before long he was wrestling with the others. A Lutheran Social Service worker



Cross, anchor, heart are symbols on sign at Minneapolis headquarters





Mr. and Mrs. Kenneth Erickson,
Hoyt Lakes, Minn., receive first child
placed for adoption by LSS of Minn.

*Family group meets for
discussion of problems
with two social workers*

discovered that Johnny's home situation was contributing to his difficulty and Johnny's parents were invited to join a parents' group at which children's problems were discussed.

Johnny also attended the agency's summer camp for a week where workers were able to understand his situation better. The result: Johnny's behavior and his school work both improved remarkably.

EVEN THE initial counseling for couples seeking to adopt children from Lutheran Social Service is now done through group sessions. With seven to eight couples present in a group, they are informed about the steps in adoption and the factors that go into approval or rejection of a home. The agency expects to place 275 children for adoption this year.

The philosophy behind the group approach is that "you lose yourselves in others to find yourself," one of the agency's workers explained.

Teen-agers especially find it easier to "re-late" to others in their own "peer" group, than to adults, it has been found.



The format of the group in which Tommy was involved was very casual, with no officers or set program and with the group taking the initiative for discussion as much as possible.

"The kids sat around a large table," their adult adviser said. "My job was to be alert to what was going on, to support and draw out the boys and to interpret any questions." The experience of the Lutheran Social Service workers has been that some troubled persons find it easier to discuss their problems in a group than they do privately with case workers.

FOR OTHERS, the group approach doesn't work well and the counseling is done on an individual basis.

"We are trying to fuse together the individual and group approaches," one worker reported.

Most of the families whom the agency workers counsel are referred to it by pastors and school authorities.

Not all come to the agency's center in Minneapolis.



Social workers in the suburban Robbinsdale school district spotted a number of Lutheran youngsters with behavior and other problems. Lutheran Social Service assigned one of its workers to meet with the mothers in an LCA church in Robbinsdale. Since most of them had pre-school children and could not come to the agency, students from Augsburg College, Minneapolis, volunteered to serve as baby-sitters at the church.

Some of the family counseling also takes place at the Southwestern Minnesota service center at Willmar where three social workers have found the requests for service "almost overwhelming."

IN SOME situations, the mother and father are seen separately. But it is generally "when we see the family as a whole that something starts happening," one worker commented.

Help is focused on the family as a unit because of the conviction that no one family member can have a problem which does not greatly affect all other members of the family.

The family counseling program is directed mostly at marital problems, husband and wife adjustment problems, and emotional and personality problems, as well as work with children.

It is the agency's hope eventually to open three more service centers in strategically located population centers like Willmar.

ANOTHER of the agency's divisions closely related to family counseling is the chaplaincy division, which provides premarital and marital counseling among other services.

The agency's chaplains offer a specialized ministry to persons in the state prison, the state women's reformatory and the state's correctional institution for girls.

Four chaplains serve in state mental hospitals at Hastings, Fergus Falls, Willmar and St. Peter, performing ministerial acts, providing worship services and serving as the connecting link with the patient's home congregation.

Chaplains also provide pastoral care to patients in medical hospitals in the Duluth and Twin Cities' areas.

Through its clinical pastoral education courses, the agency helps train Lutheran pastors to become better pastors. As part of

the course, the pastors live for 12 weeks at a state mental institution. They eat their meals with the patients, hear lectures by hospital psychiatrists and other personnel and study case histories with the chaplain.

The clinical courses are offered in cooperation with Luther Theological Seminary, St. Paul, with credit toward a master of theology degree in pastoral care. Some of the training can now be taken in the state prison at Stillwater or at the training school for boys at Red Wing. The agency has five chaplain-supervisors who conduct the clinical training programs.

THREE child-caring institutions are a part of the child welfare division, which also supervises adoptions, foster care and aid to unwed mothers.

Bethany Home at Duluth has won nationwide attention for its outstanding job in treating emotionally disturbed children. The home has facilities for 36 children (from 12 to 16 years of age), but its capacity could be filled many times over each year by youngsters; the juvenile courts of the state would like to send there.

The youngsters who go there are not necessarily delinquent, but frequently the juvenile court has to take jurisdiction to keep such children from becoming delinquent. Their sickness may lead them into socially unacceptable acts. In most cases, the emotional disturbance is traceable to the weaknesses, inadequacies, and stupidities of adults, usually their parents.

At Bethany, the staff seeks to rebuild the confidence of the child, who frequently has to be taught all over again that it is possible to have a durable and satisfactory relationship with an adult.

CHILDREN who are treated at Bethany are given, as they return to normal, the privileges and activities of average, healthy teen-agers. As soon as they are out of seriously disturbed states, they are sent to the public schools at Duluth. They go to movies and parties. They are allowed to watch TV. They play records. They can bring friends home with them. The aim is to return them to healthy, socially useful lives.

The other two children's institutions of the



Clients wait in lobby area of LSS building

agency provide care for mentally retarded children.

Vasa Children's Home at Red Wing serves 60 children who are severely retarded (IQ's of 50 and below) and awaiting admission into overcrowded state mental institutions.

Lake Park-Wild Rice Children's Home at Fergus Falls cares for 20 retarded children who are "educable" and also are emotionally disturbed.

Lutheran Social Service hopes to expand its work with the retarded to include children in their own homes and their families.

The fourth division of the agency is the business management division. One of its tasks is to determine how the agency can provide a greater amount of effective service per dollar.

LUTHERAN Social Service of Minnesota began functioning on Jan. 2, 1963. Merged into it are the former Lutheran Welfare Society of Minnesota, some of the activities of the Board of Christian Service of the former Augustana Lutheran Church's Minnesota Conference, and some of the chaplaincy services formerly sponsored by the Augustana Conference and the ALC's charities division.

The three children's institutions have been leased to the new agency by units of the ALC and LCA. The homes for the aged and hos-

pitals operated in Minnesota by ALC and LCA units were not affected by the merger.

Pastor Norelius (who established Vasa Children's Home, Bethesda Hospital, and Gustavus Adolphus College) provided the earliest and deepest "tap root" of the new agency.

Another "tap root" was a twin one—Dr. George Trabert, a German activist, and Pastor Martin Norstad, a Norwegian pietist and father of former NATO commander Lauris Norstad.

A talk Dr. Trabert gave at a Luther League convention at St. Olaf College at Pastor Norstad's invitation later led to formation of the Lutheran Inner Mission Society of Minneapolis. Its original functions were institutional missions and it ran a hospice for girls who came to Minneapolis from rural communities. By 1918 the agency had become a Twin Cities organization and operated a children's home, kindergarten and travelers' aid society.

LATER it ran a training school for Christian workers which became a forerunner of the present Lutheran Bible Institute, a neighborhood house, a school of social work and a home for unwed mothers. In 1922, it organized on a statewide basis and in 1927 it became the Lutheran Welfare Society of Minnesota.

At about the turn of the century, a far-sighted Augustana pastor, the Rev. C. A. Hedberg, suggested there should be a better way to care for orphaned children than placing them in an institution. His suggestion to place them in foster homes led to establishment of the department of social service of Augustana's Minnesota Conference.

This agency served the same functions as Lutheran Welfare. Therefore, Augustana did not participate in the total Lutheran Welfare program although it became a part of the chaplaincy division in 1955.

THE MERGER which created the LCA also led to the creation of the new agency, which is owned and operated directly by two synods of the LCA and three districts of the ALC in Minnesota.

The Rev. Luthard O. Gjerde, who had been executive secretary of Lutheran Welfare Society of Minnesota, became the first executive

of the new agency. He said the experience of the agency in its first few months of operation has been "better than our fondest dreams."

"We are doing more work together than the merging elements did separately," he reported.

The number of families and children needing help from the agency will increase 30 to 40 per cent by the end of this decade, Pastor Gjerde estimates.

"A RAPIDLY growing population of young people will put greater pressure on us for family counseling and chaplaincy services, increased institutional facilities for the mentally retarded and emotionally disturbed child and program facilities for the unwed mother," he said.

At the same time, he said the agency may have to develop new sources of adoptive homes because of the expected smaller number of placement resources in the normal adoption-age range.

This may mean that the agency will no longer restrict placing children with Lutherans but will permit placement with other Protestants.

It may also share its children with Lutheran welfare agencies in other states not as "amply blessed" as Minnesota.

NEW SOURCES of income will have to be sought for an expanded program, Pastor Gjerde points out. He has suggested these as possible sources: "realistic" fees for counseling services, increased adoption expense reimbursement, development of an endowment program, development of additional community chest or united fund participation, higher rates of day care reimbursement from public agencies.

Whatever the future, Pastor Gjerde believes the new agency will continue to make its major thrust as a treatment program directed to the family—creating new families, sustaining distressed families, and recreating broken families.

By pursuing this course, he believes, Lutheran Social Service of Minnesota "will be a significant expression of a compassionate church witnessing to the gospel of Jesus Christ in a complex and troubled world."



I might be your neighbor

By TOM NANCE (as told to Don Lowry)

IN A FEW DAYS I'll be released from a maximum security penitentiary. A few hours after its doors clang behind me, I may become a neighbor of yours.

If you share the common opinion about ex-convicts you may be hesitant about accepting me as a newcomer to your neighborhood. I'm as ignorant of you as you are of me and, frankly, I don't anticipate a welcome. Perhaps our ideas of one another are based on mutual misinformation. Maybe your attitude will not be one of rejection and hostility. Or maybe I'm not the undesirable sort of person you imagine when you think of a "typical ex-convict."

Regardless of such conjecturing, I'd like to explain the situation that I suppose I'll be facing in a few days. I'll be returning to a world from which I was legally ostracized

when I was an adolescent. I face it now in my middle thirties. Newspapers and magazines portray it to me as a world which has changed vastly since I knew it in 1946. Certainly I have changed. But my change and growth into adulthood have occurred in an environment that differs dramatically from that in which you live.

READJUSTMENT problems which I face, in moving from a world inside the walls after some seventeen years to a free society of 1963, seem not unlike those you might face if you were suddenly compelled to move into a village in Asia whose customs, economy, and laws were relatively new to you. Do you know the purchasing power of a rupee? I haven't the slightest idea of the purchasing power of a dollar today.

"Tom Nance" is a pen name for a prison inmate scheduled for release in the near future after having served a lengthy term.

He knows it won't be easy to adjust to normal community living. He knows many men who have tried and failed. Sometimes it wasn't all their fault that they landed back behind prison walls.

Sooner or later, you may meet Tom Nance or someone just like him. He'd like to be a good neighbor, and his success may depend on you.

A prison pre-release counselor tells me that "help" is available from public and private agencies at federal, state, and community levels. Prison officials assure me I am vocationally equipped to "take my place" in society. In the face of this encouragement, I weigh experiences of other men who went before me.

During the past decade, as I gradually became interested in what it was like to return to life outside prison walls, I watched men leave prison—some better equipped and prepared, apparently, than I am now—enthusiastically filled with ambitions and good intentions. I've talked with some of these men on their depressing return.

Some tell me their problem wasn't one of "help" from the community. Instead, they say, they felt a sense of social rejection even though some candidly admit that feeling may have been a product of their imagination.

"I'M NOT SURE what went wrong," reports one man who went directly from prison to a semi-skilled job in a Detroit factory. "It looked as if I had everything going for me—a pretty good job; enough money to get by on till my first payday; a room in a boarding house that was as good as any working man has; and none of the usual 'wine, women and song' problems. All I wanted to do was stay out of jail.

"I was a stranger in the shop and I guess I missed the give-and-take of working with men whose names I knew and whose jokes I

shared. I got the idea I was left out of things and felt I stood out like a sore thumb. . . .

"After spending nights in a cell for eight years, I thought evenings alone in a decent room would be a real pleasure. But it wasn't like that. I'd stand looking out the window, watching cars go by and listening to laughter of people on the sidewalk. In prison there was no thought of leaving the cell. In that boarding house room all I had to do was open the door and walk out. But I didn't know what to do or where to go when I got out. I went alone to a show four or five times in the first month. Even in the crowd I had the feeling that I stood out like a bull moose in a china shop.

"I WENT to a dance and couldn't get up enough nerve to ask a girl to dance.

"I went to a recreation club and was told I had to be a member to swim in the pool.

"I even went to a church and, when I asked about membership, was told I should have my former pastor in the town from which I came write a letter.

"I guess I just wanted company. The only place I could find it was in a tenderloin club where I ran into some guys from the pen. I was back every night and lasted only three weeks on my job."

This man admitted that his feelings of not-being-wanted or "you-don't-belong-here" may have been products of his imagination.

HE SAYS, "At least, inside the walls, you can experience a feeling of 'belonging' and enjoy being a part of what goes on around you, in spite of the restricted form of association and the stigma—outside the prison group—of being a prisoner."

Another man tells me his problem was one of settling down during the period immediately after leaving prison, in which time a strange and different world posed, what seemed to him, "problems" which, to you, are merely a part of the press of daily life. He recalls those first few days as part of a "crazy, mixed-up world."

"I'd been so used to eating from an aluminum tray and using prison cutlery that I was actually lost when I sat down in a restaurant and faced an assortment of forks and silverware on a white table cloth. I'd looked

"We acquire distorted views of free society"

forward to that first good meal, in a good restaurant, for nine years. I left before I finished my meal and forgot to wait for the waitress to give me a check.

"I was stopped at the cashier's desk and had a hard time convincing the manager I wasn't trying to beat him for a meal. When I did convince him I was 'too ill' to eat, I walked out and forgot my coat. I didn't have the nerve to go back and claim it.

"I didn't have a job when I left prison and I walked into a state employment agency with my fingers crossed. I didn't get as far as a placement interview—filling out the forms discouraged me. I went out and looked for a job myself but every personnel manager wanted to know things about my past that I myself wanted to forget. I settled for a laborer's job where the boss was interested only in my eight hours' work moving rolls of newsprint rather than in my background."

A MINORITY—a very small one—of these men frankly admitted they didn't try hard to readjust in the community after leaving prison. One of these "men who came back" says he pursued pleasures denied him while in prison:

"I'd been locked up so long I wanted to see some bright lights and everything that went along with the neons. I found what I wanted, without any difficulty, but I forgot there was anything else in life. I got up when the lights were turned on and went to bed when they were turned off. Sure I was crazy—but I had a ball for a couple of months."

Another member of this minority group candidly confesses he deliberately blew up his chances of making good. He says,

"I planned for years how I would build up my own plumbing business when I got out. I took a few days off before starting. I wanted a few nights of partying before settling down. The few nights continued to a few weeks and I spent the bankroll I'd saved to buy tools and equipment. I felt like a colt in a pasture after a winter in a barn."

My conversations with these men who *didn't make it on the outside* have been informal and my motive has been to learn from

their experiences what obstacles and problems I may encounter when I follow in their footsteps.

All the combined experiences of these men cannot succeed where professional social workers fail—in solving problems of why men return to prison. But they do throw some light on a continuing social problem whose solution may lie as much outside as inside prison walls.

Some of us have a "selfish" reason for wanting to help you solve this community problem—we want to stay out of prison.

We acquire distorted views of free society as false and invalid as your own perception of prisons and prisoners may be. In the face of this mutual misunderstanding, problems of the ex-convicts are social problems of every community from which we come and of those to which we will some day return. Sooner or later some ex-convict's destination will be your town. He may become your neighbor.

AND THE KIND of a neighbor he will become may depend, to a degree, on your reaction to his arrival. This is one of the rare occasions when solutions for a community problem lie equally with those of us who contributed to it as among you who are concerned with it. Your understanding of differences which exist between the prison world and that of free society can be a first step towards helping solve this problem of crime and the ex-convict.

The prisoner and the normal citizen have differing views of authority. The man-behind-the-walls views his prison guard as a symbol of authority—like bars and walls—which enforces legally and socially imposed ostracism; as a barrier to freedom, family and friends. The man-on-the-street views the neighborhood police officer as a friend who may stop to watch a sandlot ballgame or admire your roses; as a symbol of protection for property and loved ones.

The prison guard stands apart from the prisoner's life, in eight-hour shifts, and watches rather than shares in prisoners' lives.

Accepted values and ideals—a sense of

"Our urgent need: acceptance in the community"

right and wrong—vary widely on opposite sides of prison walls. You may be praised and rewarded among your fellow citizens for reporting violations of your community laws. Among prisoners, the opposite is the rule.

Those who report violations of prison rules are labeled "stool pigeons" and are further ostracized by their fellow "citizens" of the prison community.

INGENUITY, independence, initiative, private enterprise, and competition are facets of everyday life in the western world—outside prison walls. Inside, all are taboo. In maximum security prisons, a well-adjusted life involves: conforming to regimented behavior patterns; adhering to established routine procedures for every small detail of life; and reacting to bell-and-whistle stimuli. Result? A conditioning of prisoners to an automation-like, dependent response for all needs of life.

Prison working hours are necessarily fewer each day to meet custodial and administrative demands. Medical and dental attention are available, without thought of cost, on a daily sick parade. Meals, clothing and housing are provided without thought—on the prisoner's part—of their cost, a need to save and budget, or any need to plan ahead. Initiative is defeated by regimentation. Ingenuity becomes a mental process reserved for evading prison rules. Asked why he didn't stop to think after he left prison, one man replied:

"Because I didn't learn to think for myself while I was in prison."

NOT ALL MEN leaving prison face a need of material assistance and some secure employment and a place in which to live before their release. The common, and more urgent, need is that of acceptance in the community. Shunned among socially acceptable groups, some seek acceptance and association in anti-social groups. "Bad company led him astray" is not the myth it is commonly supposed to be, according to these men.

"I got the 'brush-off' on one side of the street so I went to the other."

I cannot predict what my reaction will be to an acceptance or a lack of it when I arrive in your town in a few days because I

have not left a prison before. Hence, I am unable to define what my needs will be. When I say, "This is what I would like to find in your community," I sum up what these "men-who-came-back" say they couldn't find.

I WOULD like to find:

An employer who will hire me for my vocational skills with the knowledge that I am an ex-convict.

A landlord from whom I will not have to conceal my past.

Neighbors to whom I may bring what seem "problems" to me but are routine parts of daily life to them.

A church into which, with the pastor's knowledge of my status, I might be welcomed to share its worship and activities.

A police department whose members will regard me as a contributing member of its community rather than as a stranger to be watched.

And a community whose citizens can inspire me to emulate their behavior and in whose activities I can participate and sense a feeling of acceptance.

Many prisoners, who came back to prison, tell me they sought a community in which to hide their past. This, I believe, is one of the keys to their failure. Communities which make the ex-convict feel that evasion and deceit are necessary will always have problems involving crime and ex-convicts.

I AGREE wholeheartedly with demands that I will have to prove myself as a prerequisite to social acceptance and I foresee that learning to "pick up the strings of community life" will not be easy. My chances of becoming the kind of neighbor you would prefer will be greatly enhanced by what I find in your town.

I seek a friendly town, a liberal-minded community—from behind prison walls it appears a Utopia—in which I may overcome a prison-developed reaction to life. Your efforts to remove invisible cultural and social barriers which stand, like prison walls themselves, between prison and free society communities will help bring the kind of neighbor you would prefer as I, and men like me, return to your town.



Better take the stairs

ON A SATURDAY afternoon when I was a boy I got stuck in an automatic elevator. It was, beyond all question, the most dreadful experience I have ever known.

In the panic of my imagination I envisioned a team of 21st-century archaeologists finding nothing but my skeleton, and wondering what sort of age it was that left boys to die of starvation in a big iron box.

Then I discovered there was an emergency telephone in the elevator. With equal parts of hysteria and relief, I picked it up and dialed my home number. After what seemed to be a millenia of agonies, the elevator rose, the door opened, and there stood my father.

YOU SEE, the elevator was in his office building, and I was not supposed to use it. Especially on Saturday afternoons, when there was usually no one else there. I've never since that time been much of a fan of automatic elevators.

However, I *do* like the sort of elevator which is tended by a human being. To be sure, anything but the briefest conversation verges upon the impossible. But, during the ride it is a mark of reassurance to know there

is an intelligent creature aboard, just in case something goes wrong.

But now, in one of those tall new buildings downtown, they've installed a talking elevator. It is, no doubt, a significant step upward in the mechanics of vertical locomotion. Nevertheless, I have my doubts.

I've wondered what would happen if it got stuck. Like all things mechanical, it will certainly have its moment of failure. And, knowing my luck, it will probably happen just when I'm in it alone on some dismal afternoon at the end of a fruitless week. Also my car will be parked in a ten-minute zone, two blocks away.

ORDINARILY, when the door opens, the elevator says, "Going up." Then, floor by floor, in a voice both friendly and factual, it announces where you are. One day not long ago I rode it to the top and, sure enough, it said, "Going down." Apparently, these are the limits of its vocabulary, under normal conditions, anyway. On the day it gets stuck, the conversation will run as follows:

It will say, "Due to technical difficulties beyond my control, there will be a slight delay before we get to the fifth floor."

As my face turns white, and the veins begin to bulge on the side of my neck, I'll say, "Let me out of here." This will be accompanied by a drying of the throat and the beginning of a cold sweat.

"Don't panic," the elevator will say. "Besides, there are some things I've been meaning to talk to you about."

BY NOW I'll be willing to listen to anything.

The voice continues, "Don't you think you had better put in a few more hours a week on your sermons? And another thing, what about those three families you said you'd call on this week? And what about that day off you promised to take? It's about time you shaped up, son. What about all these things?"

The dialogue will proceed through matters unmentionable until, at length, the elevator will rise, its betrayal unknown to anyone but me, and I'll take the stairs back to the ground floor. Probably I'll not mention it to anyone, but I'll have been reminded, again, that the grace of God sometimes comes in most uncomfortable ways.

—ROBERT E. KARSTEN



I Believe

in Jesus Christ

... according to the Scriptures

VARIOUS people have greatly varying opinions concerning the Bible in our time. To some this book is a source of all knowledge. It is the textbook which answers all questions from archaeology to zoology. Others see in it nothing but a collection of primitive and fantastic stories from an age long since past.

Some people combine these apparently contradictory attitudes in a strange way, venerating the paper of the book in a superstitious manner and at the same time ignoring what these pages say.

During the war Bibles were sold to soldiers which they were supposed to carry as protection against enemy bullets. The mere carrying of the Bible was alleged to shield them from harm.

It is this superstitious attitude which makes it so difficult to dispose of worn-out Bibles. People do not want to throw such books away or burn them because of some deep feeling of awe for the paper and the words printed on it. Yet in spite of this reverence some of these same people have not the slightest idea of the content of this holy book and could not tell the difference between an epistle and an apostle.

IN VIEW of this confusion in regard to the Bible it is interesting to note how the Scriptures are dealt with in the Creed. It does not contain statements *about* them: how the Scriptures originated, or how they are to be treated. They are mentioned in an almost off-hand manner—and yet in the very center of the Nicene Creed—in connection with the resurrection. “And the third day he rose again *according to the Scriptures.*”

This is really one statement. The resurrection of Christ and the Scriptures are closely linked together. This indicates that the Scriptures are so crucially important for the Christian faith because of what they say, because of the witness they bear. It is the Scriptures that tell us the gospel, the good news of God's deed for man in Christ. It is the Scriptures which proclaim his birth, life, death and—above all—his resurrection.

The importance of the Scriptures has, however, nothing to do with the paper on which they are written, the language used, or even the authorship of one or the other parts. These are interesting questions challenging

scholarly ingenuity, but they are not the reason why the Scriptures are mentioned in the Creed. Here they appear because of the message they proclaim. The climax of this message, of course, is Christ's resurrection—*according to the Scriptures*.

ALL THIS gives us a clue as to the way in which Christians ought to read the Bible. You may, of course, read it as ancient Palestinian literature. You may read it as Near Eastern history. From it you may learn something about the society and culture of the first century.

All this is quite proper and has been done—but it is not the way in which the Creed urges us to read the Scriptures. Here the Scriptures are a witness to Christ—the Christ who is promised in the Old Testament, who meets us in the Gospels and who is alive and active through his body, the church. If you read the Bible any other way you may learn a lot—but you won't get the point.

Let us take an example. If a girl gets a letter from her boy friend in which he proposes marriage she may read this letter in various ways. She may read it as an English composition—and in a somewhat remote sense that is what it is. She may read it as a sociological document supplying source material concerning courtship and marriage in twentieth-century America. It is that also. But as long as she does not read this love-letter as addressed to her, asking her to say "yes," she doesn't really understand the nature of this literary document.

ONLY IF we read the Scriptures as addressed to us—proclaiming the gospel to all who will hear—do we understand why they are mentioned in the Creed.

And this should help us to settle the question about the so-called critical approach to Scriptures and also which of the many translations we ought to use. In so far as literary, cultural, and linguistic investigation helps us to understand the message better, it is useful and necessary. Sometimes it may even be possible to learn a good deal about what God says to us through the Scriptures from people who read them for reasons which we do not consider terribly important.

A person who knows much about Hebrew, though he doesn't believe in Christ, may help Christians to understand the Bible better because he is able to remove linguistic obscurities. There is a famous and very helpful commentary on the New Testament which consists entirely of quotations from *Talmud* and *Midrash*—Jewish commentaries on the Old Testament—which throw light on our understanding of the New Testament.

THUS CRITICAL study of the Bible may actually contribute to a clearer understanding of its message. And the same is true for the translations. That translation is best which conveys the message in the clearest and least ambiguous fashion. If it is the message which matters and not the language in which the message is couched it is obvious that even the most beautiful poetic language which is not understood by anybody but a scholar is no substitute for a translation in language which may be dull but understandable. It is too bad that the language of modern translations of the Bible is often so unimaginative and flat. But if the biblical message is clearly expressed, one ought to be willing to bear with such failings, hoping that the next "new" translation will be better.

For a Christian it is dangerous to love the Bible only because it is great literature. A love-letter may be great literature if written by a poet. But if the girl receiving it reads it only as literature she may never get the poet.

IF CHRISTIANS read the Bible only as great literature—they may miss the message. It is the message of Christ and his resurrection which is all-important. The centrality of this event is the clue to the understanding of all the books which make up this library which we call the Bible. Thus Luther could write:

"That is the true test to judge all books, when we see whether they deal with Christ or not, since all the Scriptures show us Christ (Romans 3:21) and St. Paul will know nothing but Christ (I Corinthians 15:2). What does not teach Christ is not apostolic, even though St. Peter and St. Paul taught it; again, what preaches Christ would be apostolic, even though Judas, Annas, Pilate and Herod did it." (*Philadelphia Edition, Vol. 6, p. 478*)

MORNING

AT THE crack of dawn—crack is such an ugly, harsh word to describe the quietly peaceful coming of dawn. The light of dawn glows softly. It can't be heard and when it is seen it isn't a little crack of light—it is a light so tremendous that the whole world bathes in it.

"O God, who art so generous with us creatures, who hath bestowed on us such abundance, forgive us when we are niggardly and stingy with our possessions—when we keep to ourselves our earthly gifts, talents, our capacity for love. Let us spread about what we have with liberality. As the sun glows in the heavens over all the earth, so may we as Christians glow with unlimited love. In Jesus' Name. Amen."

AND

I WONDER if I glowed today—

I'm afraid there were times when the light of my love flickered very faintly. I became concerned only with myself and my house. I put my interest above the interest of others.

I let worry and anxiety overwhelm the brilliant light of love with dark and foreboding clouds.

"FORGIVE ME, O Lord, for letting my trust in thee waver and become obscure—for letting the cares and irritabilities of little things take precedence over the greatness and strength of thy love and compassion. Enter into my heart this night to keep my mind on thee and to refresh my soul with thy Spirit. In Jesus' Name. Amen."

—RUTH ESBJORNSON

EVENING



Roman Catholics agree to talk

Birth Control Issue Stirs New Debate

POPULATION experts worry about rapid growth in the number of people in the world. Conquest of disease, lower infant mortality and a longer life span have been major factors. The world's present peak population of 3 billion people is likely to double to 6 billion by the year 2000, the U.S. population reference bureau has estimated. Highest birth rate is in lands least able to support the increase, such as India, China, and parts of Africa.

United Nations agencies, the National Academy of Sciences in Washington and other organizations have called for immediate steps to cope with "uncontrolled population growth." Unless there is voluntary control, it will be done "by famine, disease or war," an Academy of Science report warned. Cited also were economic factors—rising relief costs and increased foreign aid demanded by countries whose population is outrunning their resources.

Biggest block to united action had been the Roman Catholic Church's opposition to "artificial methods" of contraception. The church approves family planning, but sanctions only the "rhythm method" of preventing conception. This is a conflict over methods rather than principles, critics have stated.

Conference is set

SIGNS of a thaw in the Roman Catholic position were seen on several fronts. Two church institutions—Georgetown University in Washington and St. Vincent's Hospital in New York—have begun research programs to "perfect the rhythm method" and to test whether it is "feasible and reliable." In Jan-

uary representatives of the Planned Parenthood Federation and Roman Catholic experts met informally. A formal meeting will be held at Notre Dame University in Indiana this summer.

Purpose is a "frank and free exchange of views," said Dr. George N. Schuster, assistant to the university's president. The meeting is a "sign that Roman Catholics are vitally concerned with the problem of overpopulation," said Donald B. Strauss, the federation's president.

The Roman Catholic Church has no right to impose its teachings about contraception upon the nation's citizenry, the Rev. Henry V. Sattler wrote in *Ave Maria*, national Roman Catholic weekly. "Public consensus" is needed "on the morality or immorality of artificial contraception" before legislation is enacted, he said.

Physician calls for action

IN A BOOK entitled *The Time Has Come*, Dr. John Rock, noted gynecologist and a Roman Catholic, called for a "massive program of government action on the population problem." Dr. Rock, who is developer of a birth control pill, said "new techniques which all religious groups can morally accept" must be explored. Roman Catholics as well as others are "concerned with the tragic consequences of overpopulation and with encouragement of responsible parenthood," he declared. A better rhythm method and oral contraceptive pills might be acceptable to Roman Catholics, he said.

Cardinal Richard Cushing of Boston said the physician's book had "many cogent argu-

ments for the formation of public policy on birth control" and "could contribute to the establishment of domestic peace in our pluralistic society." He added that Dr. Rock's book contained statements "theologically incorrect and certainly misleading." A New York priest went further. Denouncing Dr. Rock, Monsignor George A. Kelly of the diocesan office said he "capitalized on his Catholicism while he does not speak out of a Catholic conscience."

Connecticut law repeal fails

WHEN IT CAME to actual cases, Roman Catholic pressure was still heavy. Connecticut's state legislature made its annual effort to repeal the state's 84-year-old law which prohibits physicians to prescribe or give advice about contraceptives. The house passed the repeal, 149-66, but a spokesman for the state's three Roman Catholic bishops said the church's "position has not changed" and the bishops opposed repeal of the statute. The state senate, predominantly Roman Catholic, then killed the measure by returning it to committee.

On its way to the U.S. Supreme Court now is an appeal from the New Haven Planned Parenthood League, whose clinics were closed by the state last year. The highest court had in 1961 declined to rule on the constitutionality of the Connecticut law because it was not being enforced.

Churches Issue Call For Racial Justice

WHEREVER churchmen gathered last month, thoughts seemed to turn toward Birmingham. As a symbol of the struggle of Negroes for civil rights, the situation in the Alabama city drew wide attention.

United Presbyterians holding their General Assembly at Des Moines, Iowa, took an unusual action by inviting Dr. Martin Luther King, Negro integration leader, to address their meeting. Dr. King, a Baptist, was unable to accept the invitation.

Dr. Marshal L. Scott of Chicago, retiring moderator of the church, warned delegates that race tensions might "pile up to sicken and possibly destroy us." Discrimination resulted from failure of Christian witness and gave "aid and assistance" to communism, he said, urging a "new movement of purity among the people of God."

Earlier Dr. Eugene Carson Blake, stated clerk of the United Presbyterian Church, had expressed "outrage and disgust" at the use of fire hoses and dogs to disperse Negro crowds in Birmingham. It would take a "miracle of Christ" to transform the outlook of some white racists, he said.

Southern Presbyterians at Huntington, West Virginia, adopted a report calling on agencies and congregations to abolish all racial barriers. "Enforced segregation is out

CLERGYMEN who led demonstrations hail "truce" in Birmingham. They are Dr. Martin Luther King, the Rev. Fred L. Shuttlesworth and the Rev. Ralph Abernathy.



of harmony with Christian theology and ethics," the statement said.

Women urge understanding

ALTHOUGH Alabama educational institutions are completely segregated, a Federal Court had ordered admission of two Negro students to the University of Alabama this month. Gov. George C. Wallace had threatened that he would personally "block the doorway" to prevent their entrance.

If desegregation comes to Alabama's public schools, it must be met with understanding, not violence, two Methodist women's groups urged. "There is no place in Christian life for hatred and violence against another race," the Women's Society for Christian Service and the Wesleyan Guild of the Northern Alabama Conference declared. "Defiance is neither an answer nor a solution. Our schools must be kept open."

Evangelist Billy Graham, a native of North Carolina, asked integration leaders to "put the brakes on a little bit." He called for "progress in integration" and an end to race tensions, but said, "I'd hate to see extremists getting into the saddle so that moderates were driven out of the picture."

Propaganda aid seen

SEGREGATIONISTS in Birmingham have made work easy for Moscow propagandists, Methodist Bishop James K. Mathews said in Boston. "It is shameful that we have not made greater progress" toward equal rights for all races, he told 3,000 Protestant laymen at a communion breakfast.

In New York, Jesuit theologian John Courtney Murray told the Catholic Interracial Council that forces opposed to racial justice are fighting a "rearguard action." They have already been defeated in the courts, he said, and must now be defeated before the "higher tribunal of the religious and moral conscience."

In Detroit, 21 Protestant, Roman Catholic and Jewish clergymen issued a statement calling for individuals to examine their consciences in the light of the Birmingham situation. "Fundamental affirmations of religion have been flouted and repudiated by actions, official and unofficial, which have issued in

violence and disorder. . . . Each of us is involved in the sin that has been committed," the statement said.

Resolutions condemning the actions of Birmingham authorities in refusing Negroes the right of free assembly and free speech were adopted by the American Baptist Convention and the Protestant Episcopal Diocese of New York.

White churches must share the blame for Alabama's racial conflict, said Dr. Ralph Bunche, United Nations official and Nobel Peace Prize winner. Their attitude has "not been one to make Christians proud or to do honor to Christian teaching," he declared.

LCA Income Gains in April, Is Still Short of Budget

AFTER A SLOW start, remittances from synods to the Lutheran Church in America picked up in April to \$1,776,345, LCA Treasurer Edmund F. Wagner reported. Total for the first four months of 1963 was \$5,195,816.

"This is a lot of money for the church's program, but it is a big program," commented Dr. Martin E. Carlson, assistant to the LCA president. "On the basis of the program authorized at Detroit, the LCA should have received \$7,506,066 by this time. We are better than two and a quarter million dollars short.

"Whatever we are short means that work is not being done—less congregations started, less witness around the world, less help to the refugee and homeless, less aid to education."

Monthly needs for the full LCA program are \$2 million, Dr. Carlson said.

Vatican Seeks Better Ties With Iron Curtain Countries

RELATIONS between the Vatican and Communist authorities in eastern Europe touched off a buzz of rumors in Rome this spring. First inkling of a new approach came in March when Soviet Premier Nikita Khrushchev's son-in-law, Alexei I. Adzhubei, had a private audience with Pope John XXIII. Mr. Adzhubei is editor of *Izvestia*, one of Moscow's leading newspapers.

Second Vatican visitor to arouse comment was Cardinal Stefan Wyszynski, primate of Poland. The large Roman Catholic population of Poland had fought Communist interference with church activities and had retained considerable political power. Early this year Zenon Kliscko, speaker of Poland's Communist-dominated Parliament, said that an agreement between the Red regime and the Vatican for the "regulation of ecclesiastical matters" in the near future was "not improbable."



CHIEF figures in Vatican dealings with Communist regimes in eastern Europe are Cardinal Franz Koenig of Austria and Cardinal Josef Mindszenty of Hungary

Representing the Vatican in a series of visits to eastern countries was Cardinal Francis Koenig of Vienna, Austria. One of Cardinal Koenig's calls took him to the American embassy in Budapest, Hungary, where Cardinal Josef Mindszenty has been in refuge since the Communists crushed the Hungarian revolt in 1956. The cardinal had been imprisoned by the Reds on charges of currency manipulation in 1949, but was freed by the rebels when they for a few days controlled Budapest.

Hungarian Reds had refused to permit the Roman Catholic Church to fill vacant bishoprics and would not allow churchmen to travel freely. Four Roman Catholic bishops were in 1957 banished from their sees and held under virtual house-arrest. Last month the four were informed that they can travel freely throughout Hungary. They were, however, not permitted to resume their bishoprics.

Mindszenty hesitant

INFORMED sources said that if Cardinal Mindszenty could be persuaded to leave Hungary, the regime would lift all restrictions on the Roman Catholic Church. The vacant bishoprics could then be filled, either by the present bishops or by new appointees.

Returning to Rome late last month, Cardinal Koenig said that there would be "no quick solution" to the case of Cardinal Mindszenty. The Hungarian cardinal was reported unwilling to give up the post of Archbishop of Esztergom, which had been a high political office under the Hungarian monarchy.

Another unusual visitor to Pope John at the Vatican later this month was likely to be the President of the United States. Mr. Kennedy told a news conference in Washington on May 22 that he planned to and "was hopeful of" meeting the Pope during his European trip.

Dr. Fry Sees Need for New Thrust in Missions

REORGANIZATION and redirection of the missionary movement is a major task facing the world's churches today, Dr. Franklin Clark Fry told the American Baptist Convention's 56th annual meeting at Detroit. Lutheran Church in America President Fry also heads the Lutheran World Federation and the Central Committee of the World Council of Churches.

In world missions, "the old impetus is spent and the old brave dreams appear to have faded," Dr. Fry said. Among present-day means of reaching people, he cited mass media and "vast radio networks" which can "carry the missionary message to places where newspapers are never seen and to which missionaries cannot penetrate in person."

The Lutheran World Federation recently dedicated a powerful "Voice of the Gospel" radio transmitter in Ethiopia which will beam Christian messages to Africa, the Near East and southern Asia.

The World Council of Churches is "a search for unity," Dr. Fry added. "This fact alone shows that unity does not exist." He

praised the progress toward unity evidenced "in the fact that we are all together in this and are placing alongside one another the cherished beliefs that we have in the Word of God."

Elected to head the 1.5-million-member Baptist group was Harold E. Stassen of Philadelphia, one-time Minnesota governor.

Vatican Assigns Two To LWF Assembly

TWO OFFICIAL observers will represent the Roman Catholic Church at the fourth assembly of the Lutheran World Federation at Helsinki, Finland, July 30-Aug. 11. Named by the Vatican last month were the Rev. Johannes Witte, theology professor at the Gregorian University in Rome, and the Rev. Peter Blaeser, lecturer at the Paderborn Theological Academy in West Germany.

Never before have Roman Catholic observers been sent to a "world confessional body," said Dr. Kurt Schmidt-Clausen, executive secretary of the LWF. Roman Catholic observers were present at the meeting of the World Council of Churches in New Delhi, India, however. The LWF had sent "delegate-observers" to the Vatican Council at the invitation of the Roman Catholic Secretariat for Promoting Christian Unity.

Invitations to send observers to the LWF sessions have also been accepted by the World Presbyterian Alliance, Baptist World Alliance, Anglican communion, International Congregational Council, World Convention of Churches of Christ, World Council of Churches, World Alliance of YMCA's and YWCA's, World Student Christian Federation, and the United Baptist Societies.

About 900 delegates and official visitors will attend the sessions. Thousands of tourists and other visitors are also expected.

Senator Offers Plan For Church School Aid

THE U.S. SENATE should take action to "resolve constructively" the "religious controversy" over federal aid to church-related schools, Sen. Abraham Ribicoff (D-Conn.) declared. The legislator was formerly Sec-

retary of Health, Education and Welfare.

The "intensity of feeling" on the church-state issue has "blocked the passage of every proposal for federal aid to education" for ten years, Sen. Ribicoff said. He noted that students in non-public schools represent 15 per cent of the total in elementary grades, 11 per cent in secondary schools, and 33 per cent on the college level. "The education of these children means just as much to the strength and future of this nation as the education of every child in a public school," he said.

Within Constitutional limits, the senator continued, federal aid could be given:

- 1) by permitting income tax deductions for tuition.
- 2) Public financing of "shared-time" arrangements by which parochial school children could attend some classes in public schools.
- 3) Aid for instruction in parochial schools in subjects like foreign languages, mathematics and science.
- 4) Wider federal aid for teacher training.
- 5) Increase in "direct benefits" to children, such as school lunches and bus transportation.
- 6) More aid of all types for higher education.

Opponents of tax aid for church-related schools have pointed out that even "indirect benefits" such as Sen. Ribicoff proposes are an aid to the propagation of sectarian religion. They permit parochial schools to transfer other funds to religious purposes.

Wisconsin doesn't want aid

THE SYNODICAL Council of the Wisconsin Synod rejected federal aid for its church-related schools. The synod has 224 parochial schools in 13 states. It is allied in the Synodical Conference with the Lutheran Church—Missouri Synod, which has the largest Protestant parochial school system, and which has similarly rejected federal funds.

"We neither want nor seek the assistance of the state in carrying out our educational endeavors," the Wisconsin statement said. By giving such aid the state must "determine and supervise the manner in which it is used" and this invites the "intrusion of the state into an area not assigned to it by God." Use of state funds also violates the church-state separation principle and uses "tax

Muhlenberg Gets Big Gift

ONE OF THE largest individual gifts in the history of Muhlenberg College was announced by President Erling N. Jensen at the Eastern Pennsylvania Synod convention in May. Mr. and Mrs. Harrison W. Prosser, of Hellertown, Pa., gave \$240,000 for improvement and expansion of women's dormitories on the Allentown, Pa., campus.

Decry Exploiting Children In Race and School Bus Issues

The gift will make possible the construction of a women's residence for 200 adjoining the present Prosser Hall, for which Mr. and Mrs. Prosser gave \$100,000 in 1959. Remainder of the cost, estimated at from \$750,000 to \$900,000, will probably be financed through a loan.

battle lines," the *Christian Century* said in an editorial. "This consideration applies as much to the Negroes in Birmingham as to the Roman Catholics in Missouri," the weekly commented.

The *Pittsburgh Catholic*, weekly of the Pittsburgh Roman Catholic diocese, took a similar stand. "One might question the tactic of the Missouri parents in using their children as a vehicle for launching their protest," it

Continued in second column of next page



MISSOURI parochial school children march to public schools in protest against state's refusal to provide them with free bus service.

Briefly Speaking

Paris was the scene of an eight-day Billy Graham Crusade in mid-May. About 5,000 Parisians attended the first meeting in a huge tent near the famed "Flea Market." The evangelist's sermon was translated sentence-by-sentence into French. A Paris newspaper called him "the voice of God with a Minneapolis accent"—although Dr. Graham comes from North Carolina. . . . Crusades in Lyons, Toulouse and Mulhouse were scheduled to follow the Paris sessions.

Children below the age of 16 were barred in Norway from seeing the Lutheran film about the church struggle in East Germany, **Question 7**. The censor said it was "one-sided" and "confusing, capable of influencing a young person's mind in a harmful way." Church leaders and newspapers chided the "political censorship of the film. . . . Ten Jewish youths who threw stones at a Finnish Lutheran mission school in Jerusalem drew fines of \$50 to \$100 in an Israeli court. The ten were part of a crowd of 150 that broke windows in the building and overturned a car.

Russians have a right to sing or listen to Gounod's "Ave Maria," according to the Soviet cultural magazine *Sovetska Kultura*. It condemned as "stupid" the city authorities in Rybinisk, a Moscow suburb, who had reprimanded a music teacher for including the hymn in her courses. . . . Berlin's "Red wall" is the greatest threat to the German churches, Dr. Hanns Lilje of Hannover said. "Without physical unity even spiritual unity is endangered," he warned. . . . In New York, Berlin's aged Bishop Otto Dibelius told an ecumenical service that "it is not God's design to have barriers between Christians."

Following the trend to short and snappy names, the Missouri Synod's youth magazine will reduce its title from **Walther League Messenger** to **Arena**. Dr. Alfred P. Klausler will continue as editor. . . . Lutheran **World Service**, relief agency of the Lutheran World Federation, has completed ten years of operation. Aid and service projects are conducted in 20 countries.

Continued from page 29

commented. "One might also question the recourse to pressure which seemed to lay at the heart of the demonstration. Though the stakes were different and the possibility of injury or hurt (in Missouri) was minimal, there was still the parallel to Birmingham of adults fighting their fights over the heads of children."

Bible Is Now Translated Into 1,200 Languages

THE 1,200th language or dialect in which parts of the Bible may be read is Rincon, a dialect of the Zapotec language spoken by several thousand Indians in Oaxaca, Mexico. This translation was one of 22 published for the first time during 1962, the annual meeting of the American Bible Society at New York was told.

Translations of the entire Bible are available in 228 tongues, a whole New Testament in 285 and at least one book of the Bible in 689.

More than 30 million copies of Scriptures were distributed during 1962, the society reported—a gain of 31 per cent over the previous year's record. An additional 21 million Scripture portions were distributed by Bible societies in other parts of the world.

The American Bible Society's New York headquarters will move to a new site near Lincoln Center, on Manhattan's West Side, Everett Smith, president, said. Funds for the new building will be sought in connection with the 150th anniversary in 1966. Present "Bible House" at Park Avenue and 57th Street has been occupied since 1936.

Two Lutheran Missions Merge in Japan

MEETING at Tokyo's Salvation Army Hall, representatives of the Japan Evangelical Lutheran Church and the Tokai Lutheran Church agreed last month to merge into a new church, also to be known as the Japan Evangelical Lutheran Church. The church will have 11,000 baptized members, 98 pastors and 75 congregations. More than 10,000 of the members and 85 of the pastors came

from the former JELC, an affiliate of the Lutheran Church in America.

About 2,000 Japanese Lutherans remained outside the merger. Original plans had called for a union of eleven mission societies and church bodies—five connected with U.S. churches, three with Norway, two with Denmark and one with Finland.

Dr. Earl S. Erb, executive secretary of the LCA Board of World Missions, said that limited merger was a sign of "much progress." He added, "We hope that in the very near future the work of missionaries from European societies and the work of the Lutheran Church—Missouri Synod might also be merged into one Lutheran church for Japan."



DR. RAYMOND OLSON

Dr. Raymond Olson to Head California Lutheran College

NEW PRESIDENT of California Lutheran College, Thousand Oaks, Calif., is Dr. Raymond N. Olson of Minneapolis, stewardship director of The American Lutheran Church. Dr. Olson will take up his new duties before Sept. 1, college officials announced.

California Lutheran, owned jointly by the Lutheran Church in America and The American Lutheran Church, opened its doors to students in September, 1961. It occupies a 275-acre campus and has about 600 students

enrolled in the first two academic years. Full four-year curriculum will be in operation by late 1964.

Dr. Olson will succeed Dr. Orville Dahl, who resigned the position one year ago after having spent several years planning and developing the program and facilities of the institution. Interim president until his death early this year was Dr. Seth C. Eastvold, former head of Pacific Lutheran University in Washington.

Dr. Olson is president of the National Lutheran Council. He is 52. He served pastorates in Oregon, Iowa and Minnesota until called as stewardship director for the Evangelical Lutheran Church in 1952. When the ELC became part of the new ALC in 1960, he continued in office. He is also chairman of the Lutheran World Federation's Commission on Stewardship and Congregational Life.

Knubel-Miller Lecturer Praises U.S. Churches

"IN AMERICA you still have people who come to church, many of them," said the Rev. Hans-Ruedi Weber last month. "If you can give them a biblical concept of what the church is and what the church is for, you have a real opportunity which we in Europe don't have because we just don't have the people."

Pastor Weber, who is a member of the Swiss Reformed Church, made this comment after a five-week tour during which he delivered the 1963 Knubel-Miller Lectures to groups of Lutheran pastors in six U.S. cities. He is associate director of the World Council of Churches' Ecumenical Institute at Bossey, near Geneva, Switzerland.

Danger in American church life is to "mistake great attendance and commitment" for the true purpose of the church, Mr. Weber said. He urged a "church with convictions."

Europe's churches have little influence in "areas where the battles of faith are really fought—in labor relations, commerce and business, the whole industrial world and the technological revolution," Mr. Weber commented. "In a real sense Christian faith and daily life have been divorced. There is a serious gulf between Sunday and Monday."



A NEW LIFE FOR PHEBE



TOP: Pastor Joseph Diggs and President Ezra Keller of Lutheran Church in Liberia. ABOVE: Part of the congregation at the groundbreaking. BELOW: Mrs. Sara Jensen, graduate of old Phebe Hospital Nursing School, with Miss E. R. Otto.



**Ground is broken
for mission hospital
at Suakoko, Liberia**

Groundbreaking ceremonies on April 21 marked the start of work on the \$1,675,000 hospital and nursing school to be built in Liberia by the Board of World Missions of the Lutheran Church in America. The project will be known as Phebe Hospital, giving rebirth to the name of a smaller medical center operated by the Lutheran mission in Liberia from 1921-1945.

The new 60-bed hospital is being constructed at Suakoko in central Liberia, about 120 miles from the capital city of Monrovia. Contributing to its cost will be Methodist and Episcopal churches and the Liberian government. About \$1.4 million will come from the LCA.



TOP LEFT: The spade bites into the turf. TOP RIGHT: Part of the congregation. ABOVE: Mission personnel attending service included Pastor and Mrs. Marquardt, Pastor and Mrs. Kragthorpe, Richard Nilson, Pastor Leidenfrost. BELOW: Row of wheelbarrows lined up ready for work to start.



A hot African sun blazed down as representatives from most of the larger Lutheran congregations in Liberia gathered with missionary personnel for the groundbreaking. Shelter was provided by a thatch-roofed pavilion erected on the 300-acre hospital site.

Nine speakers gave brief addresses after a worship service had been conducted by Pastor Harvey J. Currans. Pastor Currans outlined the history of the medical project, stating that the co-operation with Methodist and Episcopal churches gave promise of new achievements for Christian work in Liberia. Representing the Liberian government was the Hon. Emmett Harmon. Another speaker was Dr. Baker, president of Cuttington College, an Episcopal institution located about one mile from the site of the new hospital.

Southeastern Congregations Urged to End Discrimination

NASHVILLE, TENN. — The Southeastern Synod has recommended to its congregations that "they do now what is possible for them to eliminate discrimination in their own life by developing an inclusive ministry, and striving for racial justice in the communities where they witness." The action was taken at the convention at First Church here.

Presented by the synod's committee on social ministry, the resolution was passed without a dissenting vote. A subsequent motion from the floor instructing the pastors to read the resolution to their congregations on the following Sunday was tabled. Delegates questioned the propriety of synod giving its pastors specific directives for implementing the recommendation.

The resolution noted that the mission of the church "is not to reflect the cultural values of society but to make manifest the mind of Christ." It continued:

"We ought to be repentantly aware that inconsistencies existing between our faith and our practice deny the very nature of the church, and give moral sanction to a pattern of racial discrimination in society."

Delegates were aware that Negroes have worshiped without incident in several churches of the synod. In one Georgia congregation, a Negro family is undergoing instruction and taking part in parish activities.

The synod adopted a 1964 budget of \$466,121 including \$258,091 for work of the Lutheran Church in America.

Announcing plans for a synod-wide evangelism mission in October and November, the Rev. R. Douglass Fritz, chairman of synod's evangelism committee, stated "Our emphasis must not be on programs and gimmicks for the sake of programs and gimmicks, but on person-to-person contacts, on evangelism in depth."

The Rev. James R. Stephenson was installed as regional director of the LCA's Commission on Evangelism. Pastor Stephenson

will serve the seven LCA synods in the Southeast.

Newberry College President A. G. D. Wiles appealed for stronger support of the institution, saying "Lutherans in the Southeast must decide if they really want a strong college."

The synod received two congregations, Advent, Murfreesboro, Tenn., and Advent, Augusta, Georgia, and approved three men for ordination. They are Joseph M. Wagner of Knoxville, Tenn., and William M. Waddell and Paul A. Kehnle, both of Nashville.

The Rev. V. A. Cameron of Mobile, Ala. and Mr. Clint Mull of Macon, Georgia, were elected to the synod's Executive Board. Eleven pastors and laymen were elected delegates to the LCA convention.

—JACK H. WARNER

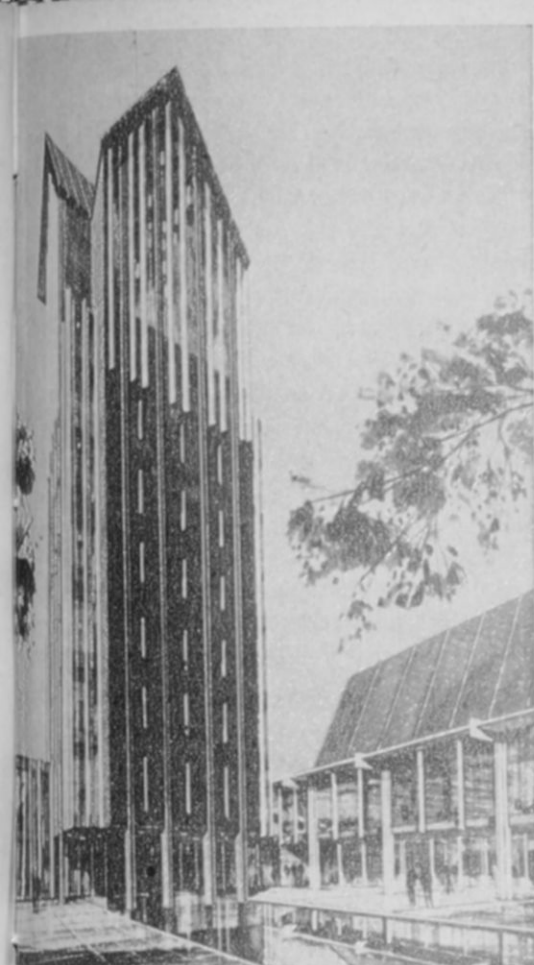
Indiana-Kentucky Delegates Debate on Seminaries, Camps

FORT WAYNE, IND. — Three controversial issues enlivened the Indiana-Kentucky Synod convention at Trinity Church here. All were basically "old vs. new" disagreements arising from the merger.

First fireworks came when the capital fund appeal for establishment of a \$6,900,000 Lutheran School of Theology at Chicago was introduced. Indiana-Kentucky's share would be \$423,000 over two years.

The former Indiana Synod, ULCA, had supported both Chicago Seminary (Maywood) and Hamma Divinity School in Ohio. This loyalty was reflected in arguments that synod alignments for seminary support should be reconsidered. The majority voted otherwise, but an undercurrent of dissatisfaction remained with the unconvinced minority.

Synod camping plans started another debate. The executive board proposed a \$127,000 fund appeal for camps, mostly to develop a new 580-acre site in scenic Brown County, Indiana. Established locations are Camp Lutherwald at Howe, Northern Indiana; the youth camp held in Versailles State Park, Southern Indiana, and Camp Piomingo at Valley Grove, Kentucky.



Sketch of library and classrooms of proposed Lutheran School of Theology at Chicago. Four midwestern LCA synods would support institution

Northern congregations expressed concern that Camp Lutherwald might be abandoned in favor of the new Brown County camp. The synod voted to earmark 10 per cent of funds received for Lutherwald, 90 per cent for Brown County.

When the budget came up, arguments weren't over the \$67,000 increase, but on the method of apportionment. Delegates voiced vigorous opposition to the two-criteria way—90 per cent based on confirmed membership in good standing and 10 per cent on current expenses. A cry was heard loud and clear for returning to the simple communing member basis.

The executive board and the synod treasurer admitted that the two-base method isn't working. Finally it was voted that the executive board should study the matter and pre-

pare a necessary amendment to the constitution.

Delegates voted unanimously for a surprise gift to Synod President Walter M. Wick and his wife—a trip to the Lutheran World Federation Assembly at Helsinki this summer.

Four candidates were ordained, and the synod installed two assistants to the president, the Rev. George Hoog and Dr. James L. Keyser. Dr. Frank Efird was the official LCA representative.

Dr. Wick closed his president's report by reminding the delegates that "we have a new synod, but in a sense this cannot be a new church. . . . The qualities of lastingness in the church are its witness to the Redeemer, its firmness of faith expressed through the family of the faithful, its fruitfulness as branch and branches of the true vine."

—WILLIAM L. PIFER

Pacific Southwest Plans \$1 Million Education Drive

LONG BEACH, CALIF.—Delegates who thought that a convention wasn't necessary, or that it would be quite routine, learned quickly that the first meeting of the Pacific Southwest Synod since merger was to be filled with excitement and important decisions.

Biggest item was approval of a \$1 million capital fund ingathering for Christian education, to begin early in 1964 and continue for 30 months. The money will be allocated to California Lutheran College, \$600,000; Pacific Seminary, \$100,000; the Lutheran student center program of the Division of College and University Work, NLC, \$100,000; and the five church camps in the synod's five-state area, \$100,000.

A few objections were heard. Some said it was too soon after merger, others feared it might conflict with major LCA fund drives. But proponents declared the synod's educational needs couldn't wait, and that it is better to have one major campaign than several smaller ones.

Lively debate came on a resolution presented by the synod's Board of Social Ministry, referring to strife in Birmingham. The

Pacific Southwest Synod . . .

convention voted to send telegrams both to Dr. Martin Luther King, Jr., and to the governor of Alabama.

Dr. King was assured of the "concern of the convention in the struggle for human freedom and justice" which he represents, and was offered "whatever conceivable assistance we might render in the spirit of Jesus Christ to both our Negro and our white brothers."

Gov. George C. Wallace was urged to "seek to end racial discrimination in all areas of your public responsibility," and assured of the synod's prayers for "God's blessing in the resolution of these difficulties."

The resolution noted also "manifestations of segregation in the communities of our synod. For these we are deeply penitent and must seek justice in our communities, showing forth the fruits of our repentance."

Another resolution called on the Social

Ministry board to study the most neglected minority group in the country—the American Indian. It was also suggested that concern be shown for the Mexican people who live in many areas of the synod.

The Committee on Reference and Council emphasized the role of lay leadership in the church, and asked the Executive Board to give equal consideration to laymen in selecting replacements or additions to the synod staff, especially in the fields of stewardship, social welfare and education.

The Executive Board also was urged to begin looking toward the day when it may be necessary to divide the synod into smaller areas. It was pointed out that the immense territory, including California, Arizona, Nevada, Utah and Hawaii, makes it difficult for the synod president to establish a close relationship with all the congregations.

An operating budget of \$1,736,183 was approved.

—LOUIS F. MERTZ

North Carolina Synod Adopts LCA-Approved Constitution

GREENSBORO, N. C.—The North Carolina Synod is now a duly constituted synod of the Lutheran Church in America. Three hundred sixty delegates, frustrated in attempts to adopt a constitution at three previous conventions, hammered out the LCA-approved document in three and a half hours of brisk action. There was only one dissenting vote.

Behind the action lay five years of constitutional study by the 72,000-member synod. The former ULCA synod was slated to adopt a constitution in 1961 following a three-year study of its organizational structure. However, attempts to correlate the constitution with the approved documents of the merged church delayed action then and again at the constituting convention last fall.

The Executive Board, pushing to get the constitution to the convention floor with a 24-hour postponement, worked past midnight on the opening day of the convention to incorporate revisions suggested by LCA officers.

On the floor, delegates fought down six consecutive proposals to amend, then adopted two changes suggested by LCA Secretary Malvin H. Lundeen.

Synod President George R. Whittecar, who with the Rev. Paul L. Morgan of Greensboro and Attorney B. S. Brown, Jr., of Kannapolis had worked with the constitution since last fall, told delegates: "I am confident we have here a document with which we can live in harmony with the Lutheran Church in America. I commend you for your action."

The synod, which last fall opened a 46-resident home for senior citizens at Hickory, also authorized the acceptance of a tract of land in Albemarle for the construction of another home. The anonymous gift included \$10,000 to be used for building.

Delegates backed away from a recommendation that would have resulted in withdrawal of synod support from the Lowman Home in South Carolina. The matter was referred to the Executive Board for further study. Dr. Voigt R. Cromer, of Hickory, said the possibility of several synods using the Lowman Home for specialized services to epileptic and mentally retarded persons should be explored.

A motion touching on racial integration in the synod met sympathetic discussion on

the convention floor but was referred to the Committee on Social Ministry for re-wording and modification. The statement, offered by the Rev. Floyd Trexler of Mooresville, criticized "our present color-line evangelism" as "contrary to the spirit of the Great Commission."

The Rev. John A. Pless of Lexington called for re-study of the wording, asserting that no evangelism program, however selective, is "contrary" to the Great Commission. Other speakers argued that the statement lacked suggestions for implementation; one urged that it call for evangelism among the Cherokee and Pembroke Indians in North Carolina, not only the Negroes.

The adopted motion of referral expressed the sentiment of the synod as "concurring in the apparent spirit and intent of the motion."

Dr. B. S. Brown of Kannapolis was given special tribute by the synod upon termination of 32 years of service on the Executive Board (and the Executive Committee of the former synod). The Rev. Jack Smith, of Asheville, was elected to succeed him.

—JEFF NORRIS

Florida Delegates' Prayers Go With Orbiting Astronaut

FT. LAUDERDALE, FLA.—Astronaut Gordon Cooper had the prayers of the Florida Synod as part of his ground support when he was launched from Cape Canaveral May 14. LCA representative Alfred L. Beck was addressing the Laymen's Breakfast in Ft. Lauderdale 200 miles south of the Cape at launch time.

Pastor Robert Carl of Ocala, equipped with a transistor radio and ear plug, kept the group informed on countdown. The smile on his face transmitted a successful orbiting.

One *Life Magazine* correspondent missed his first launching, as well as being with his warmest personal friend among the nation's astronauts. William G. Moeser was here as lay delegate from St. Peter's, Miami. He will enter Southern Seminary this fall to study for the ministry.

Home Missions again received a giant share of attention. The reception of Our



President Yount and Pastor Louis G. Golder of Ft. Lauderdale point out some new mission areas in Florida to LCA Representative Alfred L. Beck

Saviour and St. Mark's, Tampa, organized on the first two Sundays in May, raised the number of congregations to 92. Ten more fields are under development. The Board of American Missions now has \$2.6 million invested in Florida congregations.

The merger brought two transfers of property from the former Augustana Church. One is the million dollar Lutheran Retirement Center at Deland presently housing 120 residents; the other is Camp Emanuel at Groveland, where a \$10,000 improvement program has just been completed.

The Board of Social Missions reported plans to work with the Lutheran Children's Home of the South at Salem, Va., to establish child casework facilities in Florida beginning next January.

A record \$537,192 budget was approved. Apportionment quotas are based equally on current expense and active confirmed members. Stewardship promotion will include a series of district retreats in June.

Three candidates were approved for ordination at a service in Winter Park on May 26. They are Arthur M. Hale, Arthur G. Oppold and Delwin M. Curtis.

—CARL A. DRISCOLL

26 Nobel Prize Laureates Honored at Gustavus Adolphus

ST. PETER, MINN. — Twenty-six Nobel Prize winners came to Gustavus Adolphus

Leadership Training Schools Scheduled in 12 LCA Synods

FIFTEEN Leadership Schools for Luther Leaguers of twelve LCA synods are scheduled for the summer of 1963, according to the Rev. Carl L. Manfred, executive secretary of the Luther League. Attendance of 1,700 youths is expected for the week-long training sessions, with another 200 adults participating as Bible study and group leaders.

Thirty-eight synod youth leaders attended a training conference May 4-6 in Chicago.

Purpose of the schools is to equip selected youth for more effective participation in the program of their youth auxiliary groups.

The schedule: Central Pennsylvania, June 16-22 at Gettysburg College; Eastern Canada, Aug. 19-24 at Waterloo University; Eastern Pennsylvania, July 27-Aug. 3 at Muhlenberg College; Illinois, July 7-12 and 14-19 at Augustana College; Minnesota, July 22-27 at Gustavus Adolphus College; New England, July 1-6 at Northfield, Mass.; New Jersey, Aug. 25-31 at Camp Beisler; North Carolina, June 23-29 at Lenoir Rhyme College.

Ohio, July 14-19 at Wittenberg University; Pacific Northwest, Aug. 11-16 and 18-24 at Pacific Lutheran University; Pacific Southwest, Aug. 5-9 at California Lutheran College, and Aug. 12-16 at University of the Pacific; Red River Valley, June 24-29 at Concordia College, Moorhead.

College for the dedication of the first American memorial to Alfred Nobel, Swedish inventor who established the award.

Day-long festivities marked dedication of the three-story, 150-room, \$1.5 million Nobel Hall of Science which was recently occupied at the Lutheran school.

The college conferred honorary Doctor of Science degrees on 24 of the Nobel laureates. The two others present—Dr. Ralph Bunche, undersecretary of the United Nations, and Dr. Glenn T. Seaborg, chairman of the U.S. Atomic Energy Commission—had been similarly honored by Gustavus in 1950 and 1954 respectively.

"Nuclear war can be and will be averted," Dr. Bunche said in an address. He questioned the high priority accorded to weaponry and the race to the moon by the U.S. and Russia.

The other Nobel laureates present were: Dr. James Franck, Dr. Carl D. Anderson, Dr. Polykarp Kusch, Dr. Walter H. Brattain, Dr. William B. Shockley, Dr. Emilio G. Segre, Dr. Robert Hofstadter and Dr. Rudolf Moessbauer, all winners in physics.

Dr. Harold C. Urey, Dr. Peter J. W. Debye, Dr. Wendell M. Stanley, Dr. Arne Tiselius, Dr. Edwin M. McMillan, Dr. Linus C. Pauling and Dr. Melvin Calvin, winners in chemistry.

Dr. William P. Murphy, Dr. Edward A. Doisy, Dr. Carl F. Fori, Dr. Philip S. Hench, Dr. Deward C. Kendall, Dr. Andrew F. Cournand, Dr. Edward L. Tatum, Dr. Severo Ochoa and Dr. George von Bekesy, winners for physiology or medicine.



Nobel winners march in procession past a bust of Swedish King Gustavus Adolphus at the Lutheran college named for him in St. Peter. They attended dedication of new Nobel Hall of Science at school.

The Lutheran

Now we call them "Doctor"

Colleges Grant Honorary Degrees to 87

COMMENCEMENT at most of the 17 four-year colleges and universities of the Lutheran Church in America was the occasion for granting honorary degrees to scores of men and women distinguished in their various professions and callings.

Sixty-three were thus honored this week at 16 of the institutions. Earlier, Gustavus Adolphus College, St. Peter, Minn., scored a magnificent "first" by conferring Doctor of Science degrees upon 24 of the 26 Nobel Prize winners who attended the dedication of the college's new Nobel Hall of Science. (*Story and picture on preceding page.*)

Many of those receiving degrees at graduation exercises were clergymen, designated as Doctor of Divinity in recognition of their achievements as theologians, parish pastors, church executives and in special ministries.

Honors went also to industrialists, educators, attorneys and scientists. Thirty-four are pictured on this page and the one following. Others will be published in the June 19 issue of *The Lutheran*.



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D.D., Augustana



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Synod Executive
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Suomi Directors Organize

HANCOCK, MICH. — Nineteen community leaders from Michigan and Wisconsin organized as the totally new board of directors of Suomi College here. They were welcomed by President Ralph Jalkanen. The former president, Dr. John Wargelin, gave a brief history of the college.

Dr. Milton Hagelberg was elected chairman. The board approved a \$288,000 operational budget for 1963-64.

Synod Convention Calendar

June 3-6—

NEW YORK: Hartwick College,
Oneonta, N. Y.

CENTRAL PENNSYLVANIA:
Gettysburg College

EASTERN CANADA: St. John's,
Waterloo, Ont.

June 4-5—

CARIBBEAN: Christiansted, St. Croix, V. I.

June 4-7—

MINNESOTA: Gustavus Adolphus College,
St. Peter, Minn.

June 5-7—

CENTRAL CANADA: St. Peter's,
Winnipeg, Manitoba

June 10-11—

WESTERN CANADA: First, Calgary, Alberta

June 12-14—

WESTERN PENNSYLVANIA-WEST
VIRGINIA: Thiel College, Greenville, Pa.

June 18-20—

SLOVAK ZION: Holy Trinity,
Bridgeport, Conn.

Deaths in the Church

THE REV. ROGER ANDERSON, 63, pastor of Elim Church, Clinton, Minn., died April 21.

DR. ROY J. MEYER, 69, retired, died May 7 at Wheeling, W. Va.

DR. MORITZ G. L. RIETZ, 90, retired, of Lynbrook, Long Island, N. Y., died May 6. He was a former president of Hartwick Seminary.

DR. ERNEST G. SVENSON, 76, died April 4 at Detroit, Mich.

Banks Finance College Hall

SELINGROVE, PA.—Six Pennsylvania banks are co-operating in financing construction of Susquehanna University's new science building, to cost \$1,100,000. Construction began early in April, completion is expected next year.

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—Ministerial Roll Changes—

Canada

ARBUCKLE, John A., Trinity, Walkerton, Ont., to
Smith Falls, mission developer.

CRONMILLER, Vernon, Bethany, Woodstock, Ont.,
to Eastern Canada Synod, executive secretary
of parish education and youth work.

HACKBUSH, Edward, Maynooth-Raglan Parish, to
Trinity, Walkerton, Ont.

OLSON, Otto A., Jr., St. Peter's, Meacham, vice
pastor, and Christ, Young, Sask., vice pastor,
to Central Canada Synod, president.

Colorado

JACOBSON, Robert C., St. Timothy's, Menasha,
Wis., to Shepherd of the Hills, Colorado
Springs.

Florida

PELKONEN, Frank A., Christ, Littleton, N. H., to
Hope, Palatka.

Indiana

FISCHER, H. G., Sr., St. John, Spartanburg, S. C.,
to Faith, Evansville.

Maryland

BRENNEMAN, Willis R., from Salem Parish;
retired.

TRUNK, Charles F., Jr., Maryland Synod, secre-
tary, to Evangelical, Frederick.

Michigan

CARLSTROM, R. Edward, Messiah, Manistee, to
Augustana, Detroit.

Minnesota

BORGSTROM, Richard, Resurrection, Santa Bar-
bara, Calif., to Augustana, West St. Paul.

DANIELSON, Karl J., Augustana, St. Paul, to LCA
Commission on Church Architecture.

JOHNSON, Alden, Bethany, Arco, to Trinity,
Watertown.

LACK, Arnold E., Salem, Duluth, to Reformation,
Louis Park.

Nebraska

FARSTRUP, Folmer H., Trinity, Cordova, to
Nebraska Synod, assistant to president.

North Carolina

ECKARD, Glenn S., Alamance Church, to Good
Shepherd, Goldsboro.

GOINS, Samuel E., Good Shepherd, Goldsboro,
to Charlotte, mission developer.

WOOD, William C., Bethlehem, St. Matthew and
Pomaria Churches, Pomaria, S. C., to Shilo,
Lewisville.

Ohio

METZGER, James B., First, Xenia, to Oakland,
Mansfield.

Pennsylvania

SCHAEFER, Walter, St. Paul's, Red Hill, to U.S.
Air Force, Chaplain.

Washington

HUNT, Milton S., Jr., to Immanuel, Vancouver.

Wisconsin

BURMEISTER, Charles F., St. James, Marinette, to
Redemption, Wauwatosa.

ASK



THE EXPERTS

Q.

My husband has become very depressed. Four months ago a new manager took over the store where Fred is employed. Fred thinks the new manager does not like him and is looking for an opportunity to lay him off. He has become so worried that he can neither sleep nor relax. He has lost interest in our friends and walks the floor or stares into space. On several occasions he has been too sick to go to work in the morning. Our pastor has talked to him to no avail.

Our doctor had suggested that Fred should go to the state hospital. We have heard that these hospitals are overcrowded and patients receive little individualized attention. Should I send him?

A.

In a depression a person is at the mercy of strong emotions which emerge from his unconscious. Your husband does not know why he feels so hopeless. Will power cannot help him.

If the new manager could assure Fred that his job is secure a great deal of good might be accomplished. If the depression goes deeper Fred will not believe the manager. The doctor is correct in stating that John is ill and needs psychiatric care. State hospitals are indeed overcrowded. They do as good a job as their limited staffs permit. A depression however is a readily treatable disease and will receive good care in a state hospital.

Fred will also be protected against the risk of suicide which is always present in a depression. If that danger is not too great, treatment in a psychiatrist's office may be tried. It would spare Fred the uncomfortable

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feeling that he had to be committed to a mental hospital.

It is impossible to talk a person out of a depression. Arguments and admonitions only add to his misery. It is however helpful to the patient to permit him to express his feelings, even if he repeats the same thoughts

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over and over again. If "talk" is to help he must be the one who does the talking.

There are however many depressive episodes which are not in the nature of illness. They are either appropriate or perhaps somewhat exaggerated reactions to really stressful life situations. They do not originate in the subconscious. Discussion, encouragement, lightening of the load are needed in these cases.

To distinguish between the two kinds of depression is not easy for a layman. If your physician believes that your husband is in need of hospital care it might be well to accept his judgment. If you are not fully satisfied, consult another doctor but do not make the final decision yourself. The results could be disastrous.

Q.

We have a member in our choir who has taken vocal lessons. She now considers herself a "professional." She argues with the choir director. She will take only solo parts because she thinks that it will ruin her voice

to sing along with the rest of us. We are a small church and need her voice, but she has really disturbed the choir. How can we put her in her place without losing her?

A.

You probably cannot do it. Like everybody else, this girl responds to some inner needs. It may well be that her voice is her only distinction. She feels compelled to make a display of herself. Understanding her, however, does not solve your situation.

If the choir director is a strong personality she might have a good talk with this girl and tell her quite frankly how the other singers feel about her. It might be pointed out to her that her talent would be far more appreciated if she herself would say less about it.

You do not want to lose her as a member. It would be even more unfortunate to turn her against her church. On the other hand she uses the choir and the church service to build herself up. If she cannot or will not change she should be asked to withdraw from the choir.

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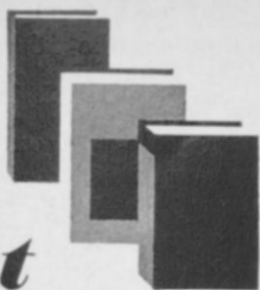


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The Book Report



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AUGUSTANA HERITAGE; A HISTORY OF THE AUGUSTANA LUTHERAN CHURCH. By G. Everett Arden. (*Augustana*. 424 pages. \$4.95)

The whole Lutheran Church in America is indebted to G. Everett Arden for his masterful history of the Augustana Lutheran Church. Officially commissioned by Augustana's Executive Council, this definitive work covers the church's entire history from the earliest days of the nineteenth century immigrants down to the 1962 merger with three other churches to form the LCA.

Dr. Arden develops the heritage of Augustana in terms of the interplay of forces between the church and its American culture. Differentiation made for group self-consciousness; accommodation demanded some modification and compromise; identification developed gradually as the Swedes became Americans while remaining Lutheran. Twenty pages of pictures, carefully documented footnotes, and a complete index enrich this lively text on a fascinating subject. Highly recommended.

ABOUT PREACHING

PREACHING TO THE CONTEMPORARY MIND. By Merrill R. Abbey. (*Abingdon*. 192 pages. \$4)

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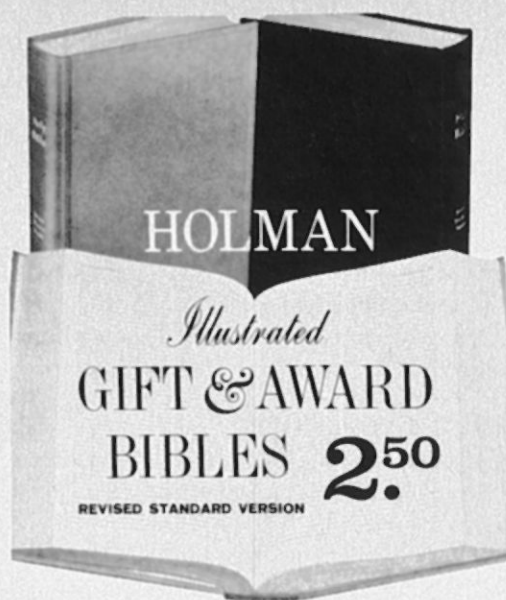
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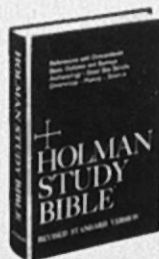
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THE URGENCY OF PREACHING. By Kyle Haselden. (Harper and Row. 121 pages. \$2.75)

The editor of *The Pulpit* examines the widespread loss of confidence among many of our contemporary ministers. They seem to be unsure of themselves, their message, and their sermons. Renewed emphasis on the ministry of the laity, biblical exegesis, and the ethical relevance of God's Word has left many preachers floundering.

Haselden calls pastors to regain a new sense of identity as authoritative ambassadors of Christ, a new sense of urgency in proclaiming the peril and promise of God, and a new sense of power in the spoken Word as God's address to living men today. A healthy corrective to the fads of non-verbal communication in many Christian circles.

A GREEK JOB

JOB; DEFENSE OF HONOR. By Roger N. Carstensen. (Abingdon. 158 pages. \$3.25)

The author interprets the trials of Job as a poetic defense of the inherent dignity and worth of man, and thus a defense of human honor in the face of divine honor. The classical Greek dramatists and philosophers are employed to illumine Joban themes in the belief that "the frame of reference of the Book of Job is strikingly similar to that of many ancient Greek writers." This humanistic approach fails to do full justice to either the majesty of God or the suffering of man.

CONTROLLING COLLEGES

THE CHRISTIAN COLLEGE IN THE TWENTIETH CENTURY. By Bernard Ramm. (Eerdmans. 125 pages. \$3)

Through a careful analysis of the educational views of Augustine, Melancthon, Newman, Kuyper, and Moberly, the professor of theology at California Baptist Seminary synthesizes his own strict views on the

nature and function of a Christian college today.

According to Ramm, a Christian college must be explicitly Christian in its board, administration, and faculty. It must have the liberal arts at the center of the curriculum. Within the common grace of God, it must share in the transmission of culture. The Christian college must maintain a vital relationship to its church and creeds, guaranteeing professors academic freedom but not freedom of speech.

TRENDS

TWENTIETH CENTURY CHRISTIANITY. Edited by Stephen Neill. (Doubleday paperback. 432 pages. \$1.45)

This is a new, revised edition of a survey of modern trends in Christianity. The editor describes the Christian world of 1900 and Dewey Morgan traces Christian expansion since that time. The Church of Rome, Orthodoxy, the Anglican Communion, and the Protestant world are sketched by Roger Aubert, Vasil Istavridis, the editor, and Ernest Payne.

Robert Handy paints the contemporary Christian scene in America, and Walter Horton analyzes recent developments in theological thought. Concluding chapters by M. A. Warren, Stephen Neill, Hans Wolf, and D. T. Niles are devoted to anti-Christian movements, the forces underlying Christian union and the ecumenical movement, and a look ahead for future prospects. Up-to-date and penetrating.

BECOMING A PASTOR

MINISTER. MAN-IN-THE-MIDDLE. By John B. Coburn. (Macmillan. 205 pages. \$3.95)

The dean of the Episcopal Theological Seminary at Cambridge has written a fine book to help a young man decide whether he should prepare for the ministry. It is a down-to-earth analysis of what is demanded of a reconciler (man-in-the-middle) between God and his people.

Coburn discusses both the joys and the heartaches of a man who believes that he has been called by God to be his congregation's preacher, teacher, pastor, priest, organizer, and administrator. He also offers concrete guidance on a seminarian's education,



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BARTH'S METHOD

ANSELM: *Fides Quaerens Intellectum*. By Karl Barth. (World Pub. Co. Meridian paperback. 196 pages. \$1.35)

This study of Anselm by Karl Barth appears in English for the first time, although it was written in 1931 and represents a crucial work for an understanding of Barth's theological method. It expresses Barth's commitment to the idea that Anselm's celebrated "proof of the existence of God," deserves a hearing.

Barth sees high value in Anselm's formula—that reason functions within the framework of faith—and confesses that he follows the same mode of thought in his *Church Dogmatics*.

BULTMANN

JESUS CHRIST AND MYTHOLOGY. By Rudolf Bultmann. (Scribner paperback. 96 pages. \$1.25)

This small volume of lectures is an apologia for Bultmann's famous "demythologizing." As

such, it may be considered the core of his contribution to New Testament exegesis and modern theology.

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DICTIONARY

THE CONCORDIA BIBLE DICTIONARY. By Erwin L. Lueker. (Concordia paperback. 146 pages. \$1.95)

This concise Bible dictionary has over 6,000 entries devoted to definitions of terms and description of persons and places to be found in the Old and New Testaments. It is cross-referenced for use with the King James Version, Revised Standard Version, and the British Revised Version. There are 12 colorful pages of New Oxford Bible maps to aid the student of the Scriptures. Helpful for Christians not able to identify Purim, Melchizedek, or a praetorium.



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McGRAW-HILL

letters to the editor

COMING TO COMMUNION

SIR: In the letter about "who comes to communion" (May 8) the writer assumes that it is a sort of coffee party in which you show your hospitality by inviting all present to join in. Communion is a privilege of members of the church who have confessed the faith of the church and assumed the responsibility of membership. The pastor in the Lutheran Church is not the owner of communion. He is an ordained servant of the church, to minister the sacraments according to the doctrines of the church and the constitution of the congregation. He ministers the sacrament of the altar to those who confess the faith according to the doctrines of the church and accept responsibility of membership.

WALTER COWEN, *Saugerties, N. Y.*

OPINION ABOUT ART

SIR: How could such a bestial, depraved rendition of our Lord and his disciples ("The Lord's Supper," cover picture, May 8) bring anything but an emotion of repulsion to sensitive persons? It has been of great concern to me to see the spread of decadence in art in America, but it is of even more alarm that I witness the use of the less than fine in our Lutheran publications.

ALICE BREHM WILLIAMSON, *Knoxville, Tenn.*

SIR: I feel compelled to take issue with the letter-writer who feels that the picture of Christ as a broken man is ridiculous. Dr. Sittler wrote in *The Lutheran* of Christ as humanly broken, not spiritually broken. His human suffering, in our place, was very real. Without the sacrifice of the Lamb, our salvation would be incomplete. To me, that was no serene, comfortable undertaking and should not be pictured as such.

MRS. H. R. SCHOEN, *Grand Rapids, Mich.*

COEXISTENCE WITH COMMUNISM

SIR: Your editorial explaining the necessity and possibility of coexisting with communism was shocking. My immediate urge was to throw the magazine in the garbage pail where that editorial belonged. If we Americans falter now, if we cringe in fear before the threat of nuclear war, if we soften and appease (which you are advocating) and try to mollify the most evil force ever to come upon this earth, then the people of the world shall sink into a slavery far worse than death. Morally, working peacefully with communism is sinning. When did Christ ever advocate peacefully working with the Devil?

DORIS ELMS, *Armonk, N. Y.*

CHRISTIAN CENTURY

SIR: I was interested in your eulogy of the *Christian Century*, the left-slanted Protestant weekly. Many pro-Communists and pro-Social-

ists have written articles for the *Christian Century* or had their books recommended by it. The *Christian Century* admires Fidel Castro, the NAACP, Walter Reuther, liberal congressmen, UNESCO, and Red China. It has taken a position favoring federal aid to education and the giving away of American atomic power to the rest of the world.

RALPH SCHAUSS, *Casper, Wyo.*

RUSSIAN VISITORS

SIR: I have been disturbed by the great amount of vituperation evidenced by Christian people in regard to the recent visit to this country of the men of the church behind the iron curtain. Suppose the Russian churchmen had been spies. So what! They were not taken on tours of defense installations or other highly classified centers. Are we alarmed that those in bondage had the opportunity to breathe deeply of freedom's rare atmosphere? Would any patriotic American refuse to allow citizens of a socialist state to see first-hand the fruits of the system of free enterprise. Were we ashamed of the endless racial struggle in America, and thus would bar our doors to them? Are we ashamed of half-filled churches in a land where religious faith and church attendance are not crimes against the state? Let's invite 100,000 Russians to our shores where the Lady with the Lamp still lifts high her torch in welcome.

FAITH M. CONRAD, *Palmdale, Calif.*

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Editor's Opinion

THERE HAS BEEN a mixed-up situation in the United States this spring as the decision of the Supreme Court on public school prayer and Bible reading was awaited.

Roman Catholics who write on such subjects were almost all hopeful that the court would permit prayer and Bible reading to continue, although they try to provide schools of their own for their children. This is a complete change from the opinion Roman Catholics had in the U.S. 100 years ago when they were a small minority.

In those days Roman Catholics resented the necessity of their children being obliged to listen to the reading of the "Protestant Bible," the King James translation. Today they dislike seeing the wall of separation of church and state being built higher because it becomes a higher hurdle to jump in their efforts to secure tax support for parochial schools.

Jews have been practically unanimous in their eagerness for a ban on prayer and Bible reading. They have dark memories of their years as a cruelly persecuted minority and feel they would gain by having all references to religion eliminated from public life.

PROTESTANTS have been split. Some are worried about Roman Catholic gains in their percentage of the population, political influence, untaxed land holdings, and demands on the public treasury for support of their schools. Some Presbyterians go so far as to urge government taxation on church property, and their general assembly last month strongly favored a ban on public school prayer.

Other Protestants don't see why long-standing customs, such as the Lord's Prayer in school, should be disturbed.

The Supreme Court, of course, doesn't take a majority vote on what the people want when it is preparing a decision. But in a general way its decisions reflect what the court considers to be the long-term trends

of public opinion. The decision regarding public school Bible reading and prayer will mirror what the court believes to be the prevailing trend in the public attitude toward religion.

I myself have a variety of notions on this public school question. I don't believe the churches will be affected much by whether or not there are prayers in schools. We all know public schools cannot be used to teach children that Jesus is our Lord and Saviour. Anything less than this is not the Christian faith. The churches and the Christian homes alone can teach children the Christian faith.

BUT GOD is the God of all humanity, Christians and Jews and unbelievers. God is not a private opinion, but the Lord of life. A nation without a God cannot endure. There has to be some agreed-on foundation regarding the meaning of life.

Perhaps most of us have forgotten why the New York State board of regents sweated out its attempt to compose a prayer for saying each day in school. It was because people got scared about the rising tide of juvenile delinquency among school pupils in the state.

If the God of the ancient Hebraic-Christian tradition is exiled from American public life, there will inevitably be a new God—perhaps some concoction of an "American way of life"—as the new faith to be indoctrinated by our schools. Reds in Russia quickly created a new religion for their people to replace Christian faith, and have been much disturbed because Christian faith persists.

Whatever the U.S. Supreme Court decides, we shall have entered into an interesting and maybe even exciting period of American life, when there will be strenuous competition of believers in the true God with believers in the false gods, as there was in ancient Israel, and in the pluralistic society of the Roman empire.

—ELSON RUFF

Success in six months

If you think the success of a magazine can be measured in figures of how many people are receiving and reading it, The Lutheran is a success beyond the expectations of those who edit and sell it.

Circulation Jan. 2, 1963 — 353,930
June 5, 1963 — 459,261

And this is what the readers say:

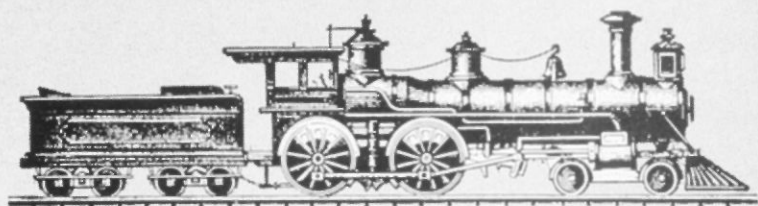


"Our church entered a subscription to the magazine for each family in the congregation for a year, and I can't think of anything nicer they could have done. I always skim through immediately, then read more thoroughly before breakfast, waiting for the children after school, and any other odd times. It's a fine magazine," MRS. WALTER ADLOFF, Springfield, Ill. . . . "You have an interesting, readable, worthwhile magazine," KENNETH T. MAXWELL, Sterling, Ill. . . . "We like the new Lutheran very much. In fact, I'm now able to read more articles than when it was sent weekly," WILLIAM E. HENKEY, York, Pa. . . . "I could not and would not want to be without my church magazine. Our Lutheran Women is also on my mailing list. There are no finer magazines entering our home," MRS. GARFIELD J. EGELAND, Oak Park, Mich. . . . "I am so pleased with the new Lutheran, its format, articles, news coverage, especially 'Ask the Experts.' For the first time our entire congregation is receiving the church magazine," MRS. FRED TATE, Bluefield, Va. . . . "We're excited about our new church and enjoy

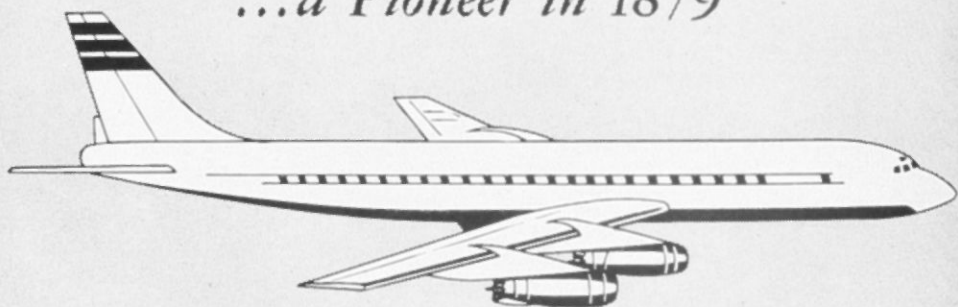
the entire Lutheran," MRS. BETTY J. MINCEMOYER, Mifflinburg, Pa. . . . "We're using each issue as a textbook in our adult department at Sunday school," CHARLES FERRER, York, Pa. . . . "I read every word," MRS. DAVID BOND, Concord, N. C. . . . "I read most of the articles, scan most of the news. I never miss 'Morning and Evening' and deeply appreciate Dr. Forell's 'I Believe,'" MARY BOOZER, Richmond, Va. . . . "We are enjoying the new magazine. It is helping us to learn about the merged church," MRS. ALLAN H. LEVINE, Red Oak, Iowa. . . . "With this issue of The Lutheran the Every Home Plan has begun in our congregation. I am sure our members will find the magazine educational and interesting, answering many of the questions that must be in their minds," ALBERT F. MARTIN, Wilkes-Barre, Pa. . . . "The Lutheran is a big improvement on our old one—much as I liked it. I never used to read the church news in the old one, but read all the rest of it. Now I read from cover to cover," MISS W. E. BUNN, White Plains, N. Y. . . . "Re-

ceived The Lutheran today and have read most of it already, and checked articles for special sharing. I am enjoying the new Lutheran," MRS. G. MILTON BENSON, Newton Highlands, Mass. . . . "We love it," MRS. A. C. JESPERSON, West Hartford, Conn. . . . "Would not know what to do without it," GEORGE W. ELLER, Marquette, Kan. . . . "I read each one as soon as it comes," MISS J. MESHA, Chicago. . . . "I read it from cover to cover," MRS. J. F. ALCOCK, Ashland, Ohio. . . . "The format as well as the content of the new magazine appeals very favorably to me," B. M. WAGENSELLER, Ringtown, Pa. . . . "Congratulations to all on a fine job from cover to cover," ROBERT P. SIMON, New Holland, Pa. . . . "You have created a new and fine magazine," CHARLES B. HANSEN, Bergenfield, N. J. . . . "It is almost unbelievable that you and your staff have, in such a short time, brought forth this new Lutheran. It is most interesting reading," CARL F. VOLL, Utica, N. Y. . . . "It's up to date and interesting," MRS. BERT CARLSON, Bridgeport, Conn.

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