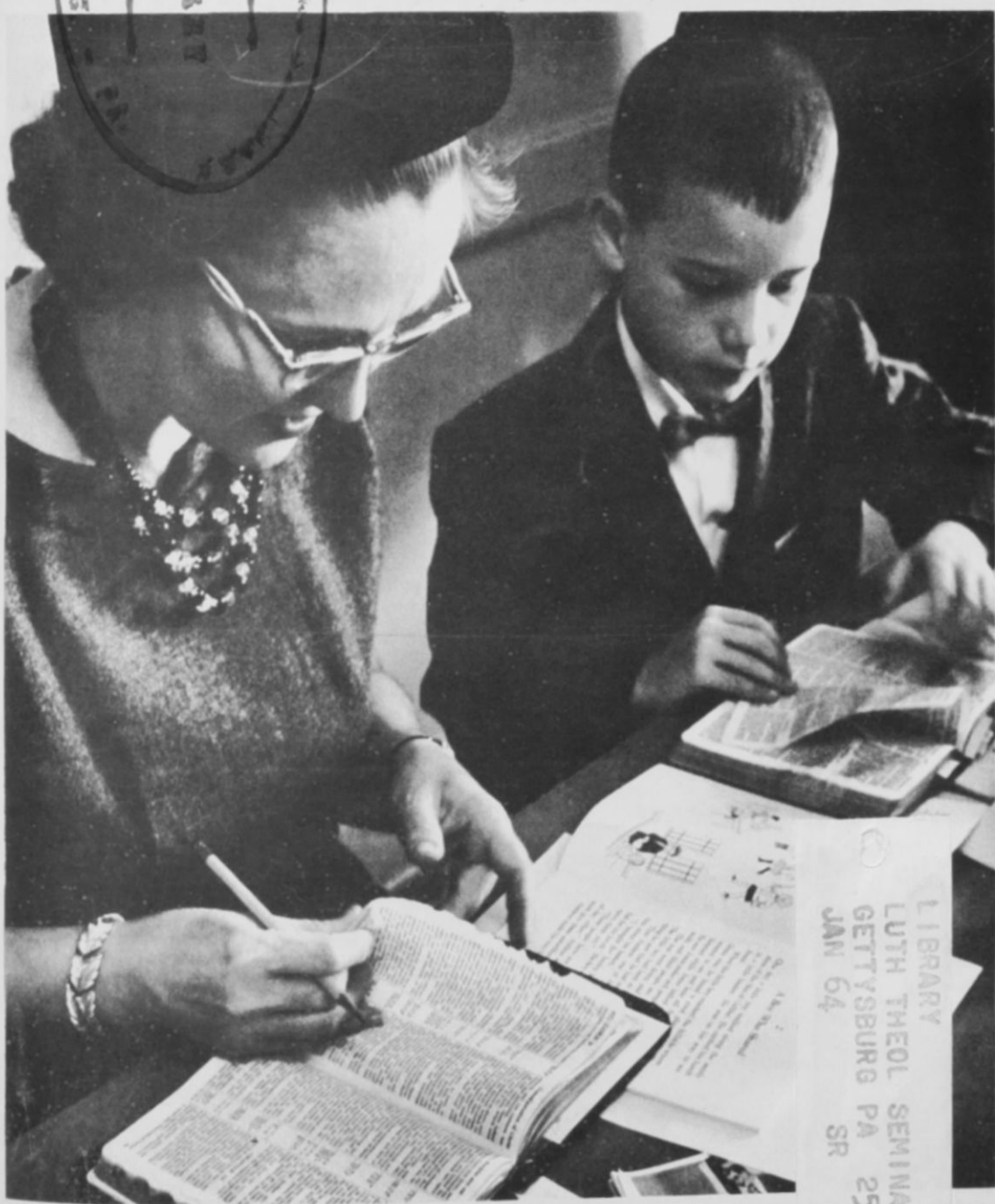


SEPT. 25, 1963

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NAME	RELATIONSHIP	DATE OF BIRTH	SEX

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(if additional space is required, please attach additional sheets)

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Form A-217

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THE *Lutheran*

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There's still time in East Africa

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Coming in the Oct. 9th "Lutheran"—

231 MADISON AVENUE

By Robert E. Hulschiner

COVER PICTURE. New term begins in church schools across the land. Here are students in North Carolina (photo by Max Tharpe). There will be much in *The Lutheran* about parish education in the next year, as the Lutheran Church in America gets ready to put a new curriculum in effect. See "Editor's Opinion."

STEWART HERMAN has been reporting world church news for Lutherans since 1945 (this week, "There's still time in East Africa"). In January he begins a new work as president of the Lutheran School of Theology in Chicago, but hopes to find time to continue writing for this magazine.

THIS WEEK DR. HORDERN completes his three-part survey of life on the American college campus, with "What sort of leaders will we have in 1990?" Perhaps he has asked more questions than he has answered in these three articles, but that may oblige all of us to do some fresh thinking of our own.

There are lots of ordinary days



ONE OF LIFE'S commonest experiences is the letdown. After peak days like a graduation, a wedding, or a promotion come the humdrum ordinary days again.

Some people seem to have considerable difficulty accepting this fact of human experience. They live miserable lives while yearning for hours of excitement.

This same fact of human experience is a part of a man's religious life too. In the life journey of the soul there are luminous moments of inspiration when God seems near and real. But those moments are always followed by a letdown.

And if ever you are going to be tempted to lose faith in God, nine times out of ten it will not be in moments of crisis, when action or unusual courage is demanded, but rather in the "dry periods" when nothing much happens and God seems far away and unreal.

THAT IS WHY the temptation of Jesus in the wilderness speaks so eloquently to our situation. You and I may not be able to understand or appreciate fully the dimensions of the struggle that he went through in those 40 days. But in the timing of it, and in its dull and dreary setting, it speaks directly, I suspect, to the hazards of my own spiritual life and to yours too.

It is inevitable that we shall meet temptation in the wilderness of ordinary days. And the response then is not to look for some spine-tingling experience of the presence of

God, which may or may not come, but rather to give expression to faith in simple acts of obedience.

To reflect upon the will of God in Scripture.

To say our prayers alone and together whether or not we feel like praying.

To attend to our daily duties and chores whether or not they seem appropriate for a child of God.

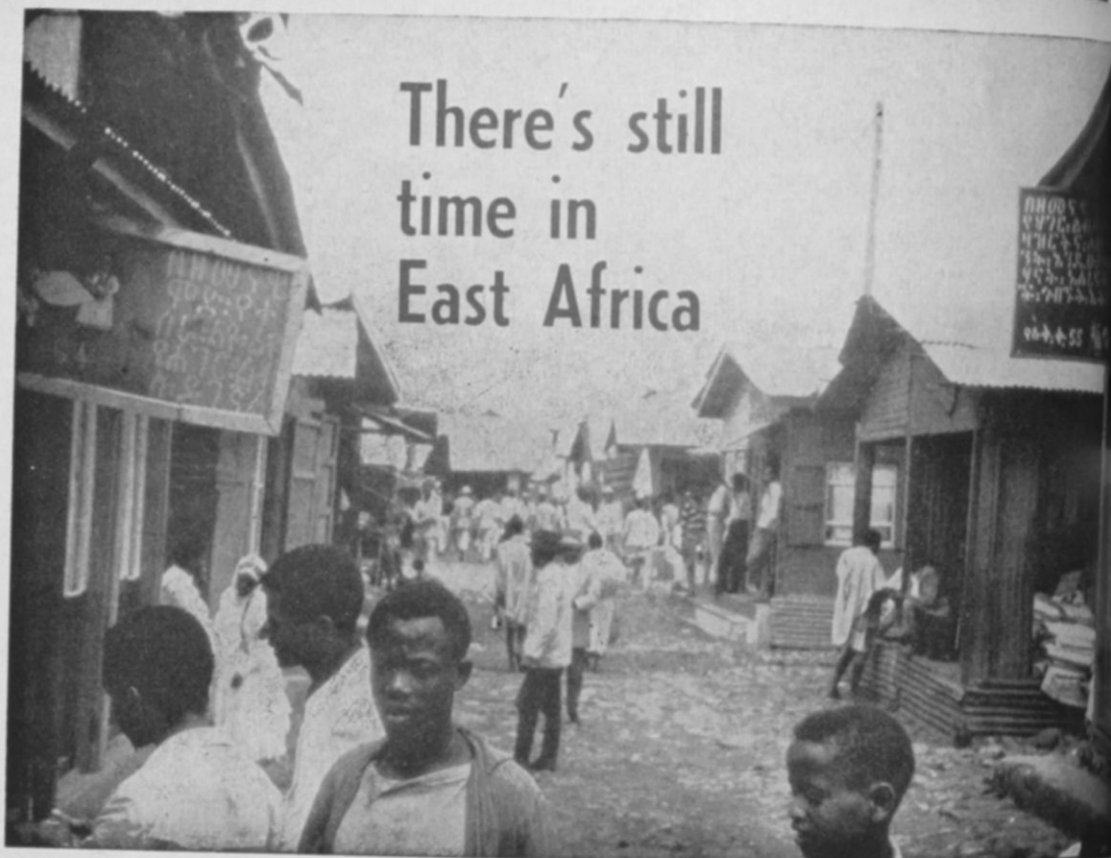
To give kindness, whether or not people throw it back in our faces.

FOR MARK THIS. It mattered not a bit how Jesus felt. Unquestionably he did not *feel* like the Son of God out there in the wilderness. He was tired, weak, hungry, and tormented by doubts, with no heavenly sign or divine assurance. But it didn't matter how he felt. He simply trusted and obeyed.

If it is inevitable that we shall be tempted in the dull and ordinary days and if it is required simply that we be found faithful and obedient in those days, it's not just a matter of blind obedience with nothing in store. The days are not all spent in the wilderness. There will again be days, peak days of song and inspiration, luminous hours when you will know that God is near and real.

And the glory of them will rub off a little, so that even the ordinary days will have the glint of God's presence upon them too.

—EDMUND A. STEIMLE. Condensed from *Are You Looking for God?* (Muhlenberg Press)



Market place, Addis Ababa, Ethiopia

But Christians must solve problems, especially those related to educating a ministry

By STEWART W. HERMAN

ALL TRAFFIC in East Africa moves to the left. This is not merely a relic of British colonialism, but is a symbol of the new African freedom which implies neither the adoption of Communism nor the repudiation of Christianity. What is the significance of this fact for the mission of the church—that which we used to call “foreign” missions?

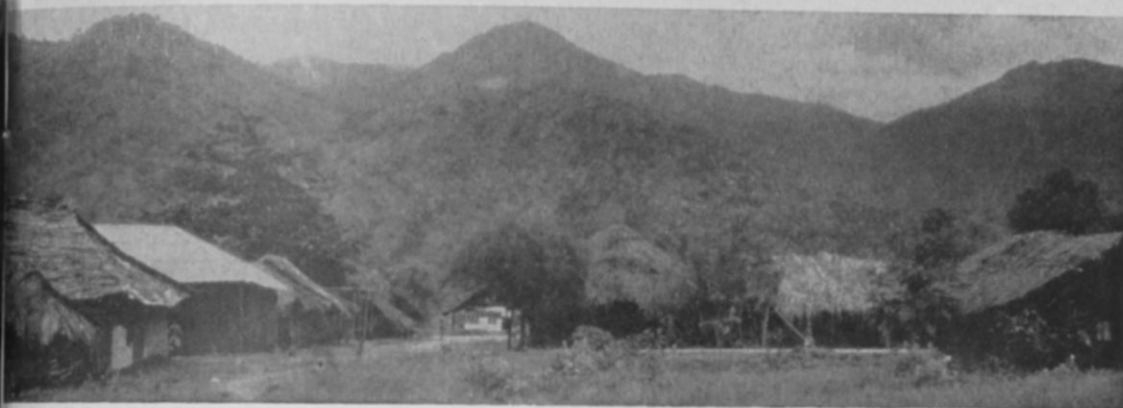
In its narrow sense the term East Africa applies only to Kenya, Uganda, and Tanganyika which may soon be joined in a union of self-governing states. They are already federated in several ways. For example, they have a common currency based on pounds, shillings and cents.

The letters EAT on motorcars do not designate a lunchwagon but are the initials of East Africa Tanganyika. Kenya and Uganda, correspondingly, use EAK and EAU. The

three states have an estimated population of 24 million newly independent peoples, including 500,000 non-Africans, mostly Asians.

Left-hand driving is practiced even under the “right-wing” governments of republican South Africa and imperial Ethiopia. The latter changed its traffic to the left after the short-lived Italian conquest when Emperor Haile Selassie returned from his temporary haven in England. It may be assumed that the change from political right to political left in these conservative countries is only a matter of time.

LEFTIST TENDENCIES, however, need not suggest visions of instant Communism. “Left” can no longer be defined with precision. Even in the U.S., “left-of-center”—whatever that means—is frequently equated with “progressive.”



*Town in
Tanganyika:
Usambara.
(Left) English
is spoken here!*



sive." The effect of the summit meeting in Addis Ababa last May seems to indicate that Africa is consolidating its world position to left-of-center and "unaligned." The USSR & Co. are coming to be recognized by many African leaders as white colonialism in a new and dangerous guise.

Language—not merely semantics—may play a crucial role in the ultimate outcome. There are scores of languages in Africa, and some of them are being promoted into official use as an aid to "nation building" which is the chief preoccupation of many self-conscious states. Amharic is official in Ethiopia, as is Swahili in Tanganyika, even though they are not spoken by all citizens.

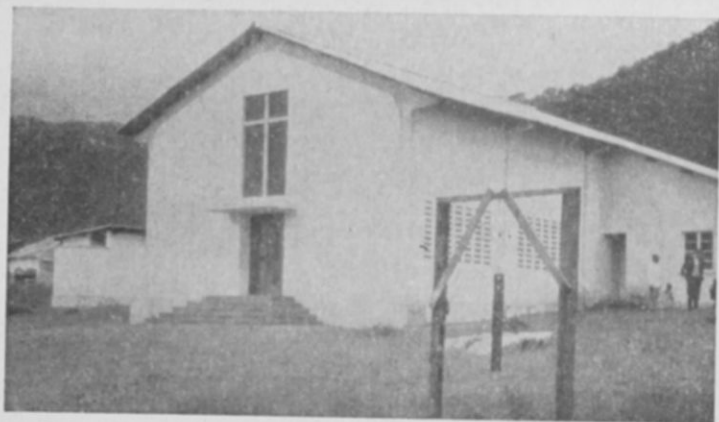
Two European languages dominate the continental communications, namely, French in "west" and English in "east" Africa. Here again, the generalization is not entirely accurate (for example, French-speaking Madagascar or English-speaking Liberia!), but it suffices for present purposes. Russian and Chinese, let it be noted, are unrepresented.

It's another fascinating fact that evangelical Christianity in Africa—about 10 million souls—is almost equally divided between French-speaking and English-speaking Protestants. The problem of communication at continent-wide conferences, such as occurred recently on the campus of Makerere College in Uganda, is thus reduced to a minimum.

Theological instruction, for one thing, requires ability to read at least one European language with which access is provided to a wealth of printed material. The library of the Lutheran Seminary at Makumira in Tanganyika is almost exclusively in the English language which future pastors must master to be able to study.

THESE FACTS of the situation carry deep implications for the future of the Christian faith in Africa. Add the fact that a very large proportion of the young, new leaders in government have been trained in schools founded by missions and usually operated by missionaries. This is true even in ancient Ethiopia where the small Lutheran church is brilliantly represented in the highest cabinet and embassy posts by several outstanding men. In the newly independent nations this situation is accentuated by the extreme youth of men in top positions.

Governments are grabbing all the educated people they can get in order to fill out the positions once held by Europeans. Virtually all high school graduates, not to mention the relatively few college graduates, find an immediate and prominent position in public service, leaving only a few candidates for all other professions. Top priority is presently being given to the expansion of the existing schools and the establishments of new ones,



Lutheran church in Usambara, Tanganyika. (Below) A Lutheran wedding in Addis Ababa.



including universities where none had existed before—as in Tanganyika.

Mission schools, therefore, are involved in a multiple dilemma. Take Ilboru, for example, a Lutheran secondary school for boys, on the edge of Arusha. State support is readily available to double its capacity by providing the necessary classroom buildings, faculty salaries, and scholarship funds.

But it would be the responsibility of the Lutheran Church to supply the new dormitories, boarding facilities, and the kind of teaching staff needed to preserve the Christian character of the institution. In view of the number of such schools, the added expense threatens to absorb the total mission budget!

On the one hand, education is a matter of extreme urgency and the church should def-

initely participate, especially in these years when the state needs—and appreciates—this kind of partnership. On the other hand, it is probably only a matter of time until every government will either take over the schools or withdraw support in order to establish parallel public schools.

This is already the trend in the lower grades. In short, the school investment may prove to be of limited value to the church, unless it is prepared to shoulder the financial burden of a parochial school system.

WHAT TO DO? The case for supporting schools in order to produce church leaders deserves careful investigation. The number of future pastors among the graduates of Christian secondary schools is—even now—practically nil! Thirty to forty thousand Afri-



Masai women en route to Arusha, Tanganyika

cans have gone through East Africa's secondary schools but only six, who received the final diploma, are ordained ministers serving a Protestant denomination. Of the hundreds of young men — including Lutherans — who have graduated from Uganda's Makerere College, only two are ordained ministers.

Mr. Fred Welch, a Christian teacher in Kenya, is armed with many facts which need to be faced frankly. East African pastors, he points out, are being trained in ten theological colleges and various Bible schools. Of 323 students in the theological colleges, only ten have as much as a high school diploma and only 14 others have 12 years (high school) education without the diploma.

Over half have only eight years' education or even less. Mr. Welch estimates, therefore, that more than 50 per cent of the ministerial candidates today could not enter the lowest grade of a teacher's training institute!

What shall we make of this? You may say that the vast majority of uneducated—even illiterate—people do not need a college-trained pastor. He may be "too good" for them.

BUT DOES this really answer the question as to one of the major purposes of a church school, namely, to prepare Christian leaders? And how can even high-school-trained pastors minister to the needs of university-trained national leaders who will quickly leave behind a church that cannot satisfy

their intellectual and spiritual requirements?

"The number of Africans with secondary school education," says Mr. Welch, "is just over ten times what it was ten years ago." By 1980 UNESCO hopes that 30 per cent of all children will be in secondary schools. *By that time the entire leadership of the churches will still be in the hands of men with less education than most of their young people!*

At this point the church faces a tremendous challenge: either to accompany its people out of the grade school into the university, or to lose whatever prestige it still possesses.

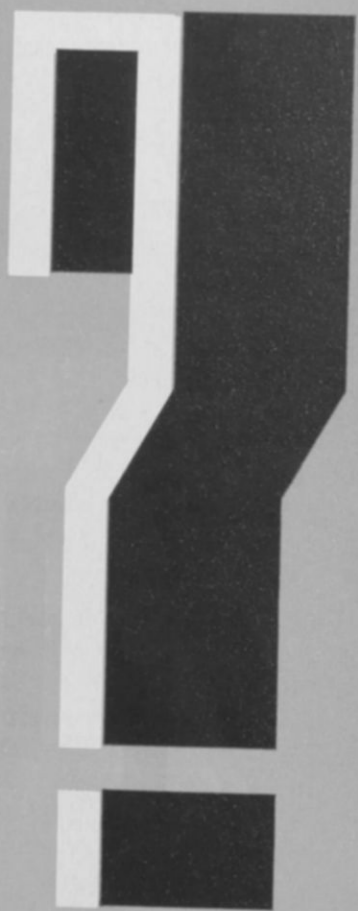
It is a challenge to "foreign" missions, which are still subsidizing theological training almost 100 per cent. It is also a challenge to the "young" churches themselves, and the missionaries must begin to step aside and let them try to cope with it. Together they must first try to raise the educational standards required of ministerial candidates!

THE CHIEF argument against raising standards immediately is the acute shortage of pastors in Africa. In many countries some missionaries are still serving as parish pastors, which hardly gives them any more right to the honored title "missionary" than the average pastor at home in America. Most pastors in Africa serve not only one congregation but several, even scores of congregations and preaching points scattered over large areas. Not being able to visit them all, even once a month, they delegate work to evangelists and catechists with still less education.

A poor ministry tends to drive out a good ministry. Money probably plays a role in all decisions to study for the ministry. Pastors in Africa are seriously underpaid, nor will outside subsidies substantially improve their situation. Only sacrificial stewardship can do that.

The fact remains that able young men and women will soon cease to be attracted to full-time Christian service if the standards are not raised and rigorously upheld.

In no other part of the world does Christianity have quite the opportunity for leadership which it enjoys in large parts of Africa today. To maintain its leadership, it must continue to advance to the left, to the right, and down the center too.



WHAT'S CHRISTIAN

**Twenty-nine men tried
to stretch their definitions
of what it means to do the will
of God in the mid-20th Century**



By ROBERT E. HULDSCHNER

IT WAS a warm Friday afternoon in mid-June. A few men stood on the stairs of a deserted dormitory at Gettysburg College.

Occasionally, a car would drive up and park. Another man would join the group. Eventually 29 had gathered. They had come to attend an experimental "stewardship of life" conference called by the Lutheran Laymen's Movement for Stewardship.

Gettysburg College was at peace. The rest of the world was not. It was a tense weekend of racial demonstrations. Negroes and whites were clashing in Alabama, Mississippi, and Maryland. Russians had just announced that they had shot two people into space. There was talk of a nation-wide railroad strike.

I asked my roommate why he had come. "My pastor suggested it," he said. "I've

The Lutheran



been to a stewardship workshop once before. He thought this might help me."

"What do you expect?"

He looked out over the deserted campus. "I don't know," he said. "I'd like to do what's right, something really Christian. I work in the lab all week. I'd like to do more. But what?"

"Working in the lab is not Christian?" I asked.

"It's not church work," he said. "Church work is different. Like being a pastor. That's Christian work. But I'm a researcher, not a pastor. See my problem?"

ONE OF the main reasons why the Lutheran Laymen's Movement for Stewardship is testing the idea of the "stewardship of life" conferences is because so many dedicated laymen in the church have trouble understanding that "the Christian thing to do" is

to be a Christian outside the church. It's symptomatic that those who attended the Gettysburg conference—second in a series to be scheduled in various places across the country—introduced themselves as councilmen, evangelism or stewardship chairmen, Sunday-school teachers, synod and LCA convention delegates.

They dismissed their professional life with a one-word afterthought—"engineer," "salesman," "retailer," "printer" were tagged on to the listings of church jobs almost with an apology.

THE LLM is an organization made up of lay leaders. When Bill Wendt, of the LLM staff, opened the conference with a short introduction stressing its experimental nature, he knew that he was speaking to loyal supporters of the causes of the church. But, he said, too long stewardship had seemed to

Robert E. Hultschiner is a staff member of the Commission on Press, Radio and Television of the Lutheran Church in America. His special assignment is to interpret the work of the church's various boards and agencies. Dr. Hultschiner writes frequently for *The Lutheran*.

mean only responsibility for church money. It was time to recapture the true meaning of the word as involving the whole of man's life.

I glanced at my roommate who didn't stir.

Then Hans Treuenfels took over. "This church," he said, "has become so statistic-minded and program-saturated, it doesn't leave much room to live your own convictions on your own terms and under the impetus of your own challenge. We talk a lot about involvement. But we have to be involved personally in our own thinking and doing, not involved in a program set for a given day or in an attendance crusade in which the main thing is to be counted present.

"It is not what we do inside the church, but outside—our involvement in everyday life—which will make an impact on the world. I hope that this conference and those to follow will provoke and disturb us to action."

Hans-Peter Treuenfels has been "provoking the church to action" for a good many years. He is an unusual man. German-born son of a university professor, he is an international management consultant who left the vice presidency of a globe-spanning corporation with penthouse offices on Park Avenue because it didn't give him enough time for his many jobs in the church.

HE NOW runs his own firm and has, as he says, a "hole-in-the-wall office" within walking distance from the New York Church House, and tries to split his time evenly between business and church affairs. He's doing well in both.

Dr. Treuenfels speaks eloquently (with a German accent) of the need for emancipation of laymen in the church. They must be involved in church leadership as well as world

leadership, Treuenfels believes, and the two are not necessarily divided. It was to impress this fact on the members of the church that the "stewardship of life" conferences were started. They have precedents in Europe and America.

IN GERMANY and Sweden evangelical academies offer permanent meeting places for lay people of all walks of life who get together to discuss their common concerns. Adaptation of the academy concept to the American scene led to the "Faith and Life Institutes" sponsored by the Board of Social Missions of the United Lutheran Church. They brought together people of similar occupations for a weekend of discussions. Their common denominator was the job, the profession.

This is where the LLM conferences differ—and face their greatest problem. The lawyers, doctors, labor leaders, farmers meeting under social mission guidance naturally talked about their common day-to-day concerns and discussed how Christian insights could be brought to bear on them.

Participants at the LLM conference drifted just as naturally into a discussion of stewardship, evangelism, congregational finances, and attendance records. It took considerable prodding to convince them that the topic of this conference was designed to carry them well beyond church walls.

THE PRODDING was done by Rufus Cornelissen who is secretary for civil and economic life of the Board of Social Ministry. A former parish pastor in New Jersey with a deep involvement in social problems, he was director of social action for the ULC Board of Social Missions and in charge of its "Faith and Life Institutes." He has unusual talent for presenting theological concepts to present-day Christians in updated language.

The weekend the LLM conference was held, police were sending dogs against demonstrating Negroes in Birmingham, Alabama. It was this same Birmingham, Pastor Cornelissen said, which in 1928 was cited as an example of "the most vital kind of church life in America." Laymen might have been active in the institutional life of the churches, and the churches did prosper, "but somehow the

reality of their churchmanship did not express itself in what they did outside the church. What happened in the business and social life of the community was considered outside the claim of faith."

"Birmingham," Pastor Cornelsen said, "is not an isolated instance. It's like a section of tissue in which the pathologist will detect the symptoms of disease of the whole organism."

This set the tone for a patient, step-by-step theological demolition job to tear down the dividing wall between the sacred and the secular. It went on during all of Saturday and climaxed in a communion sermon in the chapel of Gettysburg College where the conference participants barely filled one side of the choir section.

THE QUESTION, said Pastor Cornelsen, is whether the people in the church will cling to a picture of God so small that it remains confined to the church organization or whether it will be big enough to include all of God's world. "The great challenge before the church is to be the church in the secular involvement in which it is already engaged. The really critical and neglected frontiers of stewardship today are less in the organized life of the church than in the institutions and structures of society.

"If racial tensions at home and abroad should erupt into race war, and ideological conflict or blind nationalism should engulf the world in atomic holocaust, it will not be because our Sunday-school enrollment was not large enough or we didn't organize enough new congregations, but because this age failed in racial justice and could not manage the problems of wealth versus poverty."

IT WOULD BE inaccurate to say that what the conference participants heard during that weekend was new to them, even though some thought it was. But few of them had probably been exposed before to such uncomfortably close person-to-person confrontation with the updated, tangible meaning of concepts they had formerly understood in a much more remote and abstract way.

This was reflected in the discussion groups. There could have been a heated debate on political and social problems. There was

none. Most groups were seeking to clarify theological terms. What did "justification by faith" really mean? And are people "justified" before being "sanctified"? These were not artificial exercises in theological debate but deeply felt and hotly contested issues.

One reason might have been that some participants had been brought up in other denominations (one ardent Billy Graham disciple never put down his Bible, seeking to match suitable Scripture verses with whatever people were talking about). But even Lutherans of long standing stumbled over the concept of Christian freedom.

Pastor Cornelsen's repeated plea that "we don't need to worry anymore about providing our salvation; God has taken care of that," didn't entirely take the worry out of his listeners. To the last minute there was confusion between law and gospel, between what a Christian does out of his free response to God's love and what he does to prove himself worthy of it.

I ASKED the participants what they would do with the knowledge gained after they returned to their homes. Some said they would teach it to their adult Bible classes. Others said their church councils would hear about it. One man said, "I'll have a talk with my pastor." A few said, there was really nothing they could do, just let it sink in and try to understand it until it becomes their own.

These silent ones may have got the most out of the conference. But I'm sure all of the men who were in Gettysburg that weekend will hesitate next time before using the word "stewardship" in the narrow context of church work. Which is exactly what the Lutheran Laymen's Movement tried to achieve.

That the subject itself—the good news of man's freedom under God's love—is far too all-inclusive to be dealt with in one weekend conference is obvious. It would take a church-wide, year-round effort to really make it part of every church member's existence.

As Rufus Cornelsen said, "Nothing less than a theological awakening is called for. And this will not happen without some serious efforts in theological education among our laymen." The "stewardship of life" conferences are a good beginning.

WHAT SORT OF LEADERS WILL WE HAVE IN

1999

By that time the young men and women now at college or university will be influential in the nation

Dr. Hordern has reported in recent issues of *The Lutheran* about his discoveries on a dozen college campuses. He found 1) that today's student is likely to go into religious hibernation during his college years. 2) He may lose his faith in college, but he is more likely to find faith. 3) He is seeking and hoping to find a meaning for his life. Often he does not find in the church this meaning for which he is seeking.

In this concluding chapter of his report, Dr. Hordern looks ahead to what qualities of leadership we may expect tomorrow from the students of today.



A "Triple Feature"—written for Presbyterian Life, The Lutheran, and The Episcopalian.

By WILLIAM HORDERN

TO BEGIN WITH, any study of the college student forces the churches to realize that they don't succeed very often in preparing their young people for the crucial experiences of their college years. A task for the churches is to discover how they can improve this preparation.

Of course, when we speak of preparation for college, we are not forgetting that the years at college are always a time of rapid growth and development. No preparation can

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remove all trials or growing pains, nor would it be desirable to do so.

But churches can hope to prepare the student so that college can be a time for creative religious growth. Looked at from this point of view, all campus religious workers with whom I spoke, and most students, agree that the vast majority of students come to college with inadequate preparation.

The lack of preparation is twofold. On



the one hand, the student comes to college with an appalling ignorance of the Bible or of the Christian faith. He can listen to misrepresentations of the Christian faith without protest because he has no knowledge of what it really is.

References to the Bible leave him in the dark. Having studied Christianity in college, the student often looks back sadly upon his home church and asks, "Why didn't I ever learn this before?"

In the second place, the student is not prepared to face the climate of doubt that meets him in college. Joe said, "I was brought up to think that everyone believes as my church does. It was quite a shock to come to college and find that not all churches believe like mine and many people do not accept Christianity at all. I had no idea what to say to the first atheist I met."

The vast majority of students meet the present-day scientific study of the Bible for the first time in college and it comes as a considerable shock to many. Occasionally one comes across a student who is meeting the theory of evolution for the first time. A realistic treatment of the history of the church is something for which most students are quite unprepared.

A FEW YEARS AGO both the Episcopalians and Presbyterians introduced new courses of study in their church schools. Today's college student from these denominations has been trained in these curriculums. Wherever possible I tried to find if the products of

TEST QUESTIONS

At a church college in Pennsylvania 357 freshmen were given a Bible-knowledge test last fall. On 25 questions the average was eight correct answers.

256 students could not name the New Testament book which recounts the story of Paul's conversion.

129 could not name the author of the largest group of letters in the New Testament.

208 did not know the name of either of Naomi's daughters-in-law.

140 were unable to identify the last book in the Bible.

(Reported in Christianity Today, Aug. 30, 1963)

these studies were better prepared than those trained under other curriculums.

I cannot pretend to a scientific survey at this point, but my evidence was negative. One Episcopal chaplain chewed his pipe for a while when I asked him about it and after considerable pause said, "I think that the Seabury Series has prepared the Episcopal student to ask better questions." That was the closest that I got to a positive report on either the Episcopal or Presbyterian series.

One Presbyterian educator, who was emphatically of the opinion that the new Presbyterian curriculum had made no difference, said, "the church has got to make up its mind on religious education. New or old curriculums won't solve our problem. So long as we try to train our children in forty-five minutes a week we will breed contempt for the Christian faith. Either we should spend three hours on Saturday morning like the Jews do or we should quit."

His point would seem to be somewhat verified by my finding that the groups which seemed best prepared for college were from churches that have extensive time in catechetical training. On the state university campus, where religion has to stand on its

own feet, I found that Roman Catholics and Missouri Synod Lutherans seemed to have been best prepared. Some of us who have questioned the "indoctrination" that these groups offer might have some second thoughts if we examine their graduates in college. Lutherans and Episcopalians who have taken extensive catechism training showed evidence of better preparation for college than other groups.

IN MOST denominations an increasing number of the candidates for the ministry are coming from state universities and fewer are coming from denominational colleges. This raises questions about the place of religion in the two types of institutions.

Partly it would seem that this phenomenon is due to simple economic and sociological factors. The social group that produces most candidates for the ministry is finding it more and more difficult to pay the increased costs of the denominational college. But there are other reasons.

I had an opportunity to speak at some length with two students who had transferred from state universities to denominational colleges. What they had experienced at first hand confirmed my observations.

GEORGE SAID, "Here at the denominational school you feel sheltered in your religion. Christianity is presupposed. You aren't challenged to think much about your faith. At the state university agnosticism or atheism is presupposed. To be a Christian there you have to face a challenge every day.



"Those with weak faith fall by the wayside

but the rest put down deep roots and grow strong. Out of the thousands of students at the university, my denominational group had only twenty-five active members. But of those, ten decided to go into church vocations."

Dick, the other transfer student, had a further theory. "Here at the denominational school the pre-ministerial student has a sort

of status. There are a lot of them. They have their own club. They go around with each other. They are expected to set a tone of piety for the rest of us.



"As a result we look upon the theological

student as a kook. None of us wants to be like him. In the state university the pre-ministerial student cannot be set apart. He has to mix with the gang and we keep him human. At the same time, we admire his faith and commitment and sometimes we are persuaded to do likewise."

This statement reminded me of the seminary student who went through his denominational college without breathing to anyone that he was going to be a minister because he did not wish to be identified with the pre-ministerial stereotype on the campus.

MOST STATE universities have more students of any one denomination than are enrolled in that denomination's largest college. But only slowly are the denominations awakening to the opportunity of the state campus. Without doubt an increasing percentage of our students will be in state universities. The churches need to rethink their relation to higher education. Some real progress has been made in the state universities and some of the most exciting Christian groups are to be found there. But the laborers for this harvest are still few.

This is the age of ecumenicity. What does the student think of this development? In one sense the student tends to be favorable toward ecumenicity. He resents exclusive claims to truth by any group. Those students who go to church while in college frequently attend a church of another denomination than their own.

The college student delights in the opportunity to discuss religious faith with those who hold differing points of view. He shifts casually from one Protestant denomination to another. A charming co-ed expressed herself, "I would not mind joining my husband's

church, so long as it is Protestant. They all believe the same anyhow."

But that is about as far as the student wants to see ecumenicity go. If he joins a religious group he usually prefers to join a denominational group rather than an inter-denominational one.

I asked one Methodist student what he thought about the Pike-Blake proposal for church unity. He had never heard of it so I explained it to him. He thought a moment and said, "That would be a great idea, but of course it won't work." It was also obvious that he could not care less.

KATHY TOOK a much dimmer view of the idea of uniting the denominations. "I would not like to see them all in one church. That way you would lose the values of the separate denominations. We have too much conformity in American life today without getting the churches all together."

The student seems to have a natural fear



of bigness in the church. He sees it as a threat to freedom. So Sue could say, "I get excited when I hear about uniting the denominations. But then I stop and think. If they get united we would just have to have a new Reformation for the sake of freedom. So long as we respect each other as fellow Christians, I don't think we need to unite the denominations."

A Roman Catholic student presented an interesting view. "I think that the reunion of the churches would be wonderful. But I do not want to see my religion give up any of its beliefs and I would hate to ask the other religions to give in. So I guess that we'll never get unity."

A high-church Episcopalian expressed it somewhat similarly. "I know that we should believe that the church is one. But the only way I could accept unity would be for the rest of the Christians to accept my position. I don't think that they are likely to do that."

Is THE STUDENT attracted to new forms of expressing religious faith? Trends are not clear. Some students are enthused over new art forms and others are repelled. One student held forth on the need for the church to use new forms of architecture. She commented vividly, "I go past those Gothic monstrosities and I ask, 'How can anyone worship in those darn things?'"

But her companion immediately jumped in to argue, "These modern-design churches don't give you any feeling of religion. I went into one once and felt just like I was in a supermarket." A third student suggested that today's art is a business art, its motivation is commerce not religion.

"Therefore we have a dilemma. If we build modern churches, they have no spiritual significance. If we copy the architecture of other centuries, we can have churches with spiritual meaning but our age cannot understand it because we don't think like that any more."

This debate summarizes the confusion that one finds in trying to locate the student's taste about new architectural forms for religion. I was surprised to find little support for "jazz liturgies." Liz said, "Jazz makes me think of New Orleans, not of worship." On the other hand, the student does like experimentation and takes enthusiastically to folk-song liturgies.

ONE MEANS of expressing religion that seems to be universally popular among students is drama. One college chaplain finds that by acting as the director of the college's drama program he makes more contacts with students than he does in his more orthodox chaplaincy role. Students who had acted in his plays were enthused about the opportunity to open up spiritual dimensions through drama.

As one talks to campus religious leaders, it is evident that they are searching for new ways of breaking into the college situation. The old-style religious foundation is under criticism. It normally has a social program with occasional worship services and a considerable number of classes on religious themes. Today many campus leaders would agree with the one who said, "Such programs are not worth the money. They leave the

church removed from the world of the student. Even when they give classes, they are like monastic exercises. We need to get our church work into the life of the student and not to provide a haven into which he can withdraw."

How the church is to be taken into the life



of the student is being debated. The above-quoted worker believes that all foundation buildings should be closed and the workers should become itinerant visitors in the dormitories, meeting the student where he lives and finding the problems that are already in the student's mind.

Another foundation leader argues that you alienate the student if you go about knocking on his door and violating his privacy. The church worker, he believes, should go only where he is invited, but he must make himself available to visit when and where he is invited.

AT THE SAME TIME that the campus religious leader is trying to correlate his work more closely into the student's life, he is also recognizing the significance of worship as a center for campus religious work. He points to the famous case of a university with two religious centers. In the one a denomination has a beautiful and expensive plant with bowling alleys, a planned recreational program, and beautiful lounges. It is normally empty.

The other denomination constructed a little chapel and soon had to increase the number of its worship services because the chapel would not hold the congregations. This example may have its unique features but there does seem to be a general lack of enthusiasm for religious foundations that provide social life.

I asked several students why they did not take part in Christian student groups. In many cases the answer was that, "They just have a social program and I don't have time for that kind of thing in college." On the

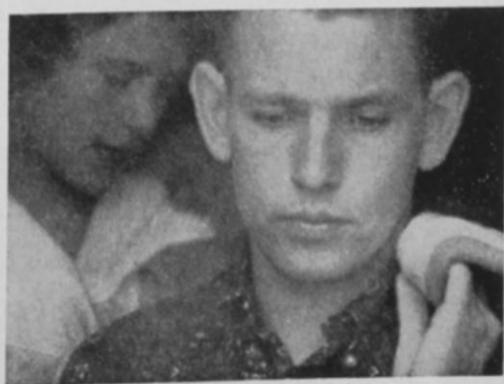
other hand, worship centers often become vital in the lives of the students.

ONE WHO talks to the college student today is usually charmed, and often fascinated. Sometimes he is discouraged and dismayed. There are times when it seems that youth is "going to pot," that egocentric interest and skepticism are the chief marks of the student. And yet I came from the campuses with the overall impression that the present college generation is promising. Perhaps we need not fear unduly about turning the world over to them.

I talked to one college president who outlined to me at great length his trials and troubles created by student irresponsibility and refusal to accept normal standards of decency. Then he stopped and thought awhile. "You know, we had a new day in the colleges after the war when the veterans came. They brought new seriousness and purpose. Sometimes I think we are entering a new college era with the veterans of the cold war. I think I see a new kind of student.

"The prestige of the social butterfly is going down. Scholarship is becoming respectable. These veterans of the cold war do not know where they are going. They don't pretend to have the answers. But they are determined about one thing. They are going to make their lives count for something. They are still not sure how they are going to achieve this but they are sure that they will."

The president lapsed into thought for a few moments. Then his face lit up with a smile. "I don't know how they are going to do it either, but I too believe that they are going to make their lives count."





Marchers (above) included Lutheran group (below) seen on steps of Augustana Church



Black and white mixed in Washington march

LUTHERANS GOT IN LINE

THEY WERE wheeling cots into Augustana Lutheran Church at New Hampshire and V Street in Washington when I got there on Tuesday afternoon. It was the day before the March. They were getting overnight shelter ready for whoever needed it.

Several teen-agers showed me into their small St. Eric's Chapel where two middle-

The Lutheran



Other Lutherans (below) stop at Luther statue at Thomas Circle in front of Luther Place Church



aged women kept their part in the 48-hour prayer vigil which had begun at 9 A.M. on Tuesday and would continue through Wednesday evening. The purpose of the vigil, a sheet they pressed into my hand informed me, was to "saturate this March, before, during, and after with the peace and love of God and his Holy Spirit."

As I left the chapel I saw two men, one Negro and one white, carry more cots into the church basement. They put their load down to say hello and I asked them what they thought about the whole affair. "This church," the white man said, "has been ready

for it for some time. We've been integrated. We've heard sermons about the March and our responsibility in it" (Pastor Wayne Woods had used as his text the story of Jericho) "and we're behind it."

They picked up the cot again and carried it carefully down the stairs—the white and the Negro—joking all the way down but making sure that they didn't scratch the walls in maneuvering around the corners. I thought that the symbolism in this little scene was a bit too thick to be of much use in a story but I changed my mind later when I found that this whole March was so crowded with



The march was no parade, but just people walking along

symbolism that you had to accept it at face value and record it as it came.

There was symbolism in the two men in clerical collar, their press cards pinned to the lapel, getting organized in the large, still-deserted press tent at the foot of the Lincoln Memorial. "I've got to call my story in as soon as the thing's over tomorrow," one said, "we're a weekly and we go to press Thursday."

The other man looked at the long line of TV vans parked outside the tent and said, "They'll beat you to it anyhow."

"They won't have my angle," the first man said. "We've got our own story to tell."

THE CHURCH had its story to tell on Aug. 28 in Washington, and it told it in many ways, loudly and quietly, in songs and silence, by simply being present or—as some churches chose to tell it—by being pointedly absent.

But "this thing," called a march or a demonstration—which was really a stroll with a purpose, a mass gathering under trees—was so deeply infused with messianic feeling that after a while you were no longer surprised to see so many clerical collars and church banners and to witness such an impressively well-disciplined, polite crowd.

I saw the Augustana group, led by its two pastors, Wayne Woods and Obed Lundeen, gather on the church steps behind the cru-

cifier, flags and signs, bow their heads in prayer and then join a strong Roman Catholic group at the street corner. "We'll be ecumenical today," Pastor Lundeen said.

I saw a large inter-Lutheran group gather for a short service at Mount Olivet (Missouri Synod) Church. They joined in singing "A Mighty Fortress" inside while outside three young men were hammering signs on long slats, providing a pointedly Lutheran background to the battle hymn of the Reformation. Some of the signs simply read THE LUTHERAN CHURCH.

INSIDE the congregation was praying: "Lord of the church, and our Lord, forgive us of all our past neglects and blind ignorances which have shown themselves in our unconcern for people in their total need. We have made thy gospel a lie. We have betrayed thy love for humanity. Forgive us for standing idly by while the very life-blood of people has ebbed out. We have selfishly absorbed the blessings of our land and withheld them from others. We have hoarded the opportunities given our land and refused to permit all to enjoy them. We have done this by permitting the will of men to shorten your will. We have not been the visible Body of Christ to a Christless and loveless world. Convert us, O Lord. . . ."

They left the church, then, in a long

column, singing "Onward, Christian soldiers," faltering a bit as they went out on the street, but picking up strength as they walked along, past Luther Place Church (closed for the day). They stopped for picture-taking with the Luther statue as a background, 130 of them (13 ALC and 5 LCA pastors had joined the group), then began the long walk toward the assembly grounds.

The start was ahead of schedule, but a policeman shrugged at my questions and said, "I guess they got tired waiting."

IT BEGAN as a parade, with a youthful drum and bugle corps, but within minutes it was just a great many people walking along, quietly or chatting, some singing their freedom songs or the official "We shall overcome," but without anger or emphasis, as if they were humming it to themselves.

Most of the signs were standard—"Freedom Now"—and others, like "We march together, Catholics, Jews, Protestants, for dignity and brotherhood of all men now." Some were homemade, a long poem in memory of Medgar Evers painted on Venetian blind slats ("The black man fell and helpless lay, a gaping wound upon his back . . .") or a crudely scratched "Greenwich Village for Freedom" sign carried by a lonely, thin youth with a blond goatee.

I saw a lonely, bearded rabbi in his vestments, the prayer shawl around his shoulders, clutching his Bible. He was walking behind a young couple who were strolling along holding hands.

BY NOON the pressure around the monument became greater, but the crowd settled back on the lawns and under the trees and there was such considerate politeness that people would apologize for brushing against you or blocking your view. They were still coming along both sides of the reflecting pool when the singing at the Lincoln Memorial started.

Of the church groups, the Roman Catholic were the most represented and the most compact. Woodstock Seminary's faculty marched in a body. Catholic University was a solid column of 400. United Church of Christ signs were also much in evidence. Methodists and Baptists ranked next.

Lutherans had organized five buses from New York and New Jersey with over 300 participants and 60 clergymen, largely from LCA churches. Some LCA groups had come from the Midwest. But they were mostly unorganized, coming as individual visitors. One man told me, "I bumped into more than 40 LCA people just by standing still." One observer estimated that about 1,000 Lutherans took part.

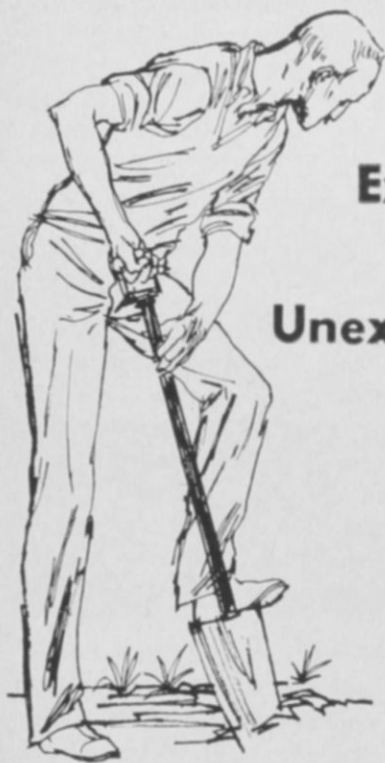
The Sunday-school-picnic feeling was so strong that the first barbed comments against segregationists coming from the loudspeaker didn't seem to make contact with the crowd. When folk singer Joan Baez invited them to sing with her "O freedom," people listened but didn't sing. Comedian Dick Gregory's reminders of police brutality in Alabama seemed remote from the reality at the Lincoln Memorial.

I WALKED back from the monument along the reflecting pool as the voice of Dr. Eugene Carson Blake, the militant Presbyterian leader and spokesman for the National Council of Churches, came drifting over the park grounds. He said: "For many years now, the National Council of Churches and most of its constituent communions have said all the right things about civil rights. . . . But we have achieved neither a nonsegregated church nor a nonsegregated society. And it's partially because the churches of America have failed to put their own houses in order . . . that the United States still faces a racial crisis."

Two young ministers were dangling their bare feet in the water, listening quietly. I asked them what they thought, and one of them said, "It may not change anything, this whole affair. But the people who were in it won't forget no matter what Congress does."

I walked away thinking about all the people who were not in it and may not forget it either. The real story is about people who decided to stroll along one day under the trees of the Monument grounds to say that they were all one and that the color of your skin really made no difference. This story will never again be told as well and as convincingly as on that August Wednesday in Washington.

R. E. H.



Expect the Unexpected

LATE LAST SPRING I planted a garden.

We had been shopping at the supermarket one morning. As we waited in the checkout line I glanced innocently to one side and there, on a temporary metal rack, clothed in pictures of blossoming growth, was a seed display. Before my eyes, real in everything but life, was the garden of my dreams.

I was hooked. Right then and there I decided to become a farmer. As my memory arched back across the years to my agrarian roots, I pulled the grocery cart out of line and began to select my flower seeds.

BUT THEN a strange thing happened. Perhaps it was because I was so near to the gluttonous sounds a cash register makes when it rings up a sale. Or, possibly, I was struck by a sudden rash of purposeful sanity. In any event, I quickly decided to plant vegetables. So I got some radish seeds, some leaf lettuce and chives and, to make things complete, I drove down the road to a garden shop and bought some tomato plants.

I'd grow myself a salad! A good idea, I thought. It included all the virtues of practicality and lost nothing to the wastefulness of many a hobby. As it turned out, however,

my scheme can be ranked only among the better laid plans of mice and men.

How aggravating it is, and what a letdown, to see our finest purposes warped by the unforeseen. Yet this is an ingredient of life. No matter how skillfully you work it out, the charted course seldom runs true. The mightiest demons are the ones which specialize in complicating the obvious. That is why we live, as Christians, by faith, and not by sight.

WHEN I got back home, the first thing I realized was that I'd have to get to work with a spade, a hoe, and a rake. A dismal prospect, but I proceeded with courage if not, after the manner of the frontier, with vigor.

Thinking that all was now prepared I began, with my typical amount of forethought, to read the directions on the packages. They unanimously insisted that I apply a fertilizer to the soil (well worked in) before planting even the heartiest hybrid.

So it was back to the garden shop. Approached by a patronizingly efficient saleswoman, I asked plainly enough—too plainly as it developed—for some fertilizer. Except I didn't use that word, but used one which, I swear by the saints, we used to use on the family farm without so much as a blush.

A hush fell.

I was informed, without words and simply by her handing me a box labeled "Plant Food," that I was not a true gentleman, and certainly not a well-informed suburbanite. One thing I know, the plant food just didn't *smell* like it would do much good.


But it did. I worked it into the soil, planted the seeds according to direction and began faithfully to water the farm. As it turns out, both seedtime and harvest have prospered. Profusion is a better word.

The time has come, and sooner than I had expected, to pick the greenery and toss the salad. Since vanity is a powerful motive, I'm determined to show off my agricultural accomplishment. Guests will come tomorrow evening, and do you know what I'm going to have to do?

Buy steaks, at \$1.09 a pound.

So, the way I figure it, my economizing fling with soil and seed will give me a tossed salad and a steak. And cost me, conservatively, \$17.46.

—ROBERT E. KARSTEN



By GEORGE W. FORELL

I Believe in the Holy Ghost

. . . who spake by the prophets

WHEN HAVE YOU last heard a sermon on the Old Testament? In our time it is more likely that you will hear a sermon on a text from the *Reader's Digest* or *Time* than from Genesis or the Book of Psalms.

This was not always so. If you were to read the sermons of the English preacher and poet John Donne, or of the American Jonathan Edwards, or even of a great nineteenth-century preacher like Spurgeon you would find that many, if not a majority, of their sermons were preached on Old Testament texts.

Luther occupied himself during much of his life with Old Testament interpretation. As a fledgling professor at the University of Wittenberg he dealt with the Book of Psalms. As the venerated leader of the Reformation in the declining years of his life he explained the Book of Genesis to his students.

BUT TODAY we hear very little from the Old Testament. One reason is that our urban technical world is greatly different from the rural prescientific world of the Old Testament.

Our rural ancestors found the Old Testament easy to understand. In many places this is still not difficult. In an African theological seminary, for example, it is more than likely that every one of the theological students has been a shepherd at some time of his life. The shepherd stories of the Bible speak to him with great directness.

Many urban Americans, however, have seen sheep only in TV commercials or in the

meat department of the supermarket. No wonder they have some trouble with King David and the Twenty-third psalm.

A SECOND reason is the very important critical work that has been done with the Old Testament, which has shown that the Old Testament is a collection of books which derive from various oral and written sources. Those who have studied the development of the Old Testament tradition just a little often find that they have lost the spontaneous ability to respond to these stories which characterizes, for example, the profound but unscholarly reactions to the Old Testament of the American Negro spiritual.

A little knowledge is a dangerous thing. Sometimes the layman who reads too many medical books has trouble breathing because of all the information about the lungs which he has accumulated. We know just enough about Wellhausen's theory and Deutero-Isaiah to ruin the spontaneous response and not enough for the sophisticated response of the most advanced *contemporary* Old Testament scholarship.

INTO THIS situation comes the Creed with its insistence that God, the Holy Ghost, "spake by the Prophets." This means very simply that, whether we have difficulties with the Old Testament or not, we ought to listen to it faithfully for God has chosen to speak to us through these books and their stories about a small Middle-Eastern people.

For the Christian church the Old Testament is not merely ancient Semitic history. It is the revelation of God's purpose with all mankind. The God of Abraham and Isaac and Jacob is the father of our Lord Jesus Christ. In his dealings with the people of Israel we see prefigured the nature and destiny of the Christian church.

There isn't a theme in the faith of the Christian church which is not suggested in the Old Testament. As God sovereignly chose Abraham to come out of Ur in order to become the father of God's people, so God has chosen the church to be his people among all nations.

The vision of the prophets of a messianic kingdom is fulfilled in the kingdom of Christ as it breaks into our time. Thus every inci-

dent in the life of the Hebrews as illumined and interpreted by the prophets helps us to understand our task and our destiny.

THE CHRISTIAN church sees in the New Testament the answers to the questions which the Old Testament has raised. Old and New Testament thus carry on a dialog. But if you listen only to one of the speakers, you are like a person who is hearing only one side of a telephone conversation. What he hears may be accurate but it is one-sided and generally meaningless.

For example, the story of the tower of Babel which tells how human pride and arrogance result in the confusion of tongues, making brother incomprehensible to brother, is answered by the story of Pentecost in the New Testament which tells how the breakdown of human communication is healed when total strangers coming from different nations can suddenly understand the preaching of the Apostles.

Yet without Pentecost the story of the tower of Babel is sheer tragedy and doom. It only describes the hopelessness of the human situation. On the other hand, without the tower of Babel in the background, the story of Pentecost has little meaning and would merely seem an odd incident in the life of the early church. But in relationship to each other the two stories describe the possibilities of man, his actual misery and his potential grandeur, depending on his relationship to the God, who "spake by the prophets."

BECAUSE God, the Holy Ghost, spoke by the prophets it is essential for Christians at all times to listen to them to hear God speak in their day also. For the Christian the words of the Old Testament prophets supply the clue to the understanding of our own age.

From the Old Testament, Christians learn that the God who used the Egyptian Pharaoh and the Persian Cyrus in order to accomplish his purposes is today using the Russian chairman of the Communist party and the American president to serve his ends. Into our age the Prophets proclaim:

"For the Lord is good;
His steadfast love endures for ever,
And His faithfulness to all generations." (Psalm 100:5)



SOMEWHERE this morning someone is sitting by a quiet lake watching the sun cast its first rays on the water.

Somewhere someone is sitting looking at a craggy mountain top become gold in the morning sun.

Somewhere someone is riding the mighty ocean where water and sky meet and the morning sun has a watery birth.

But I am in my bed in my house in my community rooted to this little spot I call home. My life is circumscribed by my home—but it is also fulfilled in my home.

My imagination can take me to the lake, the forest, the mountains, the ocean. I can breathe the pine-scented air, the salty tang, the misty fog at the same time that I cook and scrub and teach and love the members of my family.

"O GOD, I thank thee for the breadth of the imagination that can take me far and for the depth of the love that keeps me at home. In Jesus' Name. Amen."

MORNING AND EVENING

SOMETIMES time frightens me. It is so relentless. There is no way to stop it. It is like a mad, rushing river that tumbles over everything in its path.

Another day has been carried by its current into the sea of infinity. I have little to show for it except that the aging process has gone on in me, and I am very tired.

But not too tired to pray—

"O GOD, who art greater than time, who art not bound by its steady tread, who hast no beginning and no end, grant me the peace that comes from knowing that I, too, might share this timelessness if I put myself in the shadow of thy love and care. In Jesus' Name. Amen."

—RUTH ESBJORNSON

Nuclear test ban seen As step toward peace

THE RECENT treaty providing for a partial ban on nuclear tests is a "reasonable first step" toward world peace, a group of leading American church leaders declared. As an evidence of good will between nations, it holds the "promise of a more serene future," the statement added.

Signers included Dr. Franklin Clark Fry, president of the Lutheran Church in America; Presiding Bishop Arthur Lichtenberger of the Episcopal Church; Dr. Eugene Carson Blake, executive of the United Presbyterian Church; and Roman Catholic Cardinals Richard Cushing of Boston and Joseph Ritter of St. Louis.

Aside from "technical and military aspects" of the pact, "continued nuclear testing has consequences for life on earth that must be recognized," the statement noted.

The test ban prohibits nuclear explosions in the atmosphere or under water because of the increasing danger to human life from radiation. Underground tests are still permitted.

World Council to use Lutheran relief agency

AN OFFER by Lutheran World Service to carry out any new refugee or emergency program as an agent for the World Council of Churches was accepted "cordially and unanimously" by the council this month. The council's own interchurch aid division is not in operation at present. If an emergency arises, the Lutheran agency would augment its staff and resources with those of other churches in consultation with the WCC.

Nine new member churches were accepted into the World Council by its central committee at a meeting in Rochester, N. Y., early this month. The council now has 209 member churches including about 350 million



Faiths Met at Rochester

Russian Orthodox Metropolitan Nikodim of Minsk and Byelorussia and the Rev. John Sheerin, Roman Catholic editor from New York. Two Roman Catholic observers attended the meetings.

Protestant and Eastern Orthodox Christians.

In a statement that took special note of race problems in the United States and in South Africa, the central committee declared that "any form of segregation based on race, color or ethnic origin is contrary to the Gospel." When Christians support segregation "by action or inaction," they "betray Christ and the fellowship which bears his name," the document said. Other topics of major interest at the Rochester meeting were church unity and the question of whether the council is in any way a church (see *The Lutheran*, Sept. 11).

Pagan funeral practices Scored by critics

MANY FUNERAL services are an unnecessary extravagance and are "uninhibited in vulgarity," critics said this month. The barrage

was touched off by *The American Way of Death*, a book by Jessica Mitford published by Simon and Schuster. In it Miss Mitford exposes the commercialization and the "maudlin deception" of the modern funeral. She cites high funeral costs, "Eternity Rest" mattresses, "post-mortem form restoration" and other frills.

Clergymen in general supported Miss Mitford's position, while undertakers expressed angry opposition. Dr. Cameron P. Hall, executive director of the National Council of Churches Department of the Church and Economic Life, said there was "a lot of paganism" in modern funerals and added, "We ought to educate people in the Christian attitude toward death." The NCC is beginning a study this month of funeral and burial costs.

Canon Howard A. Johnson of the Cathedral of St. John the Divine (Episcopal) in New York noted that most undertakers were "conscientious and sincere" but that "neurotic sentimentality" surrounded many funeral services. He called flowers at a funeral "a colossal waste" and suggested that embalming be eliminated, coffins be kept closed and services be conducted with "dignity and brevity."

Undertakers only accede to the wishes of the people, Dr. Charles Howard Graf said in a sermon in New York's St. John's Episcopal Church. Miss Mitford's book "effectively exposed" many bad practices but was "somewhat of an exaggeration," he said. Many people are pagans without church membership and "must find some compensatory means with which to assuage their grief," he said. As a result they demand "ludicrous funeral practices."

Undertakers disagree. Sharpest blast at Miss Mitford came from Wilbur M. Krieger, director of National Selected Morticians, the *New York Times* reported. Her book was trying to substitute "practices in communistic countries such as the Soviet Union" for the American funeral service, he said. George Goodstein, counsel for the New York State Funeral Directors Association, said Miss Mitford's thinking was "not abnormal, but it's unique. Life would be pretty drab without ritual."

Radio and TV

NATIONAL Broadcasting Company network will present 54 religious television programs during the 1963-64 season in co-operation with church groups. Included are 24 "Frontiers of Faith" programs sponsored by the National Council of Churches. Roman Catholics will have 16 programs, Jews 8, Southern Baptists 4 and the Lutheran Church—Missouri Synod and the American Council of Churches one each. NBC also plans specials for Christmas Eve, Christmas Day, Palm Sunday, Easter, Passover, Rosh Hashana (Jewish New Year) and Yom Kippur (Jewish Day of Atonement).

The Lutheran Church in America's *Davey and Goliath* cartoons, a children's TV series, are now being seen on 123 stations in the U.S. and Canada. Launched in 1960 and now on its third run, the 39-week color series has been aired over nearly 250 stations in the two countries.

"The dames that write these books don't want to hear anything good," added Herbert J. Herrlich of New York's Funeral Church, Inc. He said a "pipsqueak" clergyman once told him funerals contained too much maudlin sentiment. "If you kill sentiment, you're a dead pigeon," he added. "The world runs on sentiment."

Costs cited. High funeral costs were cited by Sidney Margolius in an article, "Can You Afford to Die?" in the September Communications Workers of America *News*. Average funeral cost to union members in 1960 was \$899 and in 1962 it was \$950, he reported. Funeral directors said the national average was \$708 but this figure did not include extras, Mr. Margolius wrote.

Israeli zealots raid Christian mission schools

THE 15-YEAR-OLD republic of Israel has about 2.3 million people. More than two million are Jews — nearly half immigrants who have returned to Israel since its establishment as an independent nation. The other 300,000 are Moslem or Christian. British and American aid has played an important

part in the development of the land, which is about the size of New Jersey. Last year the U.S. government granted \$82 million to Israel and more than \$100 million was donated by Jews in America.

Last January a group of fanatical orthodox Jews attacked a Finnish Lutheran mission school in Jerusalem, charging that it tried to make converts among Jewish children. Mission officials denied the charge and some of the raiders were later prosecuted. Israeli law provides for freedom of religion. The fanatical group was said to represent only a small minority of Israel's Jews.

New attack. Last month the zealots, known as Hever Peilei Mahane Hatorati, organized simultaneous demonstrations against Christian institutions in Jerusalem, Jaffa and Haifa. Targets included the Finnish mission school, two French mission schools, a Church of Scotland school and two Roman Catholic convents. Police halted the raiders at the Finnish mission school, but serious damage occurred when several hundred fanatics invaded the Church of Scotland school and one of the convents. Police arrested 30 at the Scottish school and 107 at the convent.

Sharp protests were made by church leaders and by British and French diplomats. Israeli Premier Levi Eshkol condemned the raiders and assured the diplomats and churchmen that steps would be taken to punish all offenders and prevent further attacks.

Thielicke sees need For Gospel in daily life

"THE GOSPEL is much too serious a matter to be left in the hands of theologians. It must reach into all areas of life—political, economic, social or cultural," said Dr. Helmut Thielicke, German theologian and preacher, at a Philadelphia luncheon this month.

Theological professors ought to get out and preach to congregations, "not because they're such good preachers but so they can learn what's really important in theology. Unless Christian proclamation applies to daily life, it becomes an abstract scholarly pursuit," Dr. Thielicke added.

A theological professor and author of a four-volume work on ethics, Dr. Thielicke is



Preacher-Author and Translator
Dr. Thielicke and Dr. Doberstein

also Germany's most popular preacher, attracting overflow crowds whenever he appears in the pulpit. Many of his books have been translated into English by Dr. John W. Doberstein of the Mt. Airy Seminary faculty and have been published by the Lutheran Church in America's Fortress Press. Appearing this month is *Life Can Begin Again*, a collection of sermons on the Sermon on the Mount.

Commenting on the trend toward secularism and the so-called "post-Christian era," Dr. Thielicke noted that this is "not a rebirth of heathenism, since the wealth of ideas from Christianity still has a big effect." Concern for humanitarian values and for the dignity of the individual are Christian contributions to society, he said.

Dr. Thielicke is on an extended preaching and lecture tour of the U.S. From Oct. 1-Dec. 15 he will be guest lecturer on "The Ethics of Sex" at the Divinity School of the University of Chicago. He will also preach or lecture in Atlanta; Princeton, N. J.; Sioux Falls, S. D.; Oberlin, Ohio; New York and Chapel Hill, N. C.

LCA psychologists told of Experiments with drugs

POWERFUL new drugs can produce mystical religious experiences, a group of psychologists was told last month. Dr. Timothy Leary, former Harvard University psychology professor, described experiments with so-called consciousness-expanding drugs at a

dinner sponsored by the Lutheran Church in America's Board of Theological Education during the annual meeting of the American Psychological Association at Philadelphia.

About 1,000 volunteers took part in the experiments and more than half reported "intense religious experiences," Dr. Leary said. "I have personally conducted experiments at least 150 times with different subjects and each time I have been awed by religious revelations as shattering as the first experience."

The drugs, identified as mescaline, LSD and psilocybin, "pull back the veil" and permit the subject to "see for a second a fragment of the energy dance, the life power," Dr. Leary said. "To experience if only for a moment the answer to the four basic spiritual questions (ultimate power, life, human destiny and ego) are the peaks of the religious-scientific quest."

Admitting that there has been strong opposition to his experiments, Dr. Leary said that they "cannot be disregarded by those concerned with spiritual growth and religious development."

An editorial by Dr. Dana L. Farnsworth in the *Journal of the American Medical Association* warned that the drugs can cause "hell experiences" as well as "heaven experiences." Even small doses of the drugs can lead to long periods of hospitalization and permanently cripple the brain, Dr. Farnsworth said. Dr. Farnsworth is health director at Harvard.

Million a day in relief Given in 1962 by Americans

VOLUNTARY agencies in the U.S. distributed relief aid overseas at the rate of nearly \$1 million a day during 1962, the State Department reported. Agencies licensed to participate in the program conducted by the Agency for International Development sent \$363 million worth of help abroad last year, the department said.

Included in the overseas gifts were \$177 million worth of surplus food donated from stocks acquired by the U.S. government through price support operations, \$42 million in drugs and used clothing and \$122 million in cash donations.

Lutheran World Relief was fifth among

the donors, with \$12,337,000 in overseas aid. Highest total was sent by Catholic Relief Services, whose \$161 million donations included \$126 million in surplus food and \$35 million in cash. CARE (Co-operative for American Remittances to Everywhere) was second with a total of \$65 million. Church World Service, overseas relief arm of the National Council of Churches, was third with \$41 million. The American Jewish Joint Distribution Committee was fourth with \$30 million.

Israel got the biggest amount—\$20 million—largely due to the Jewish Committee's gifts. India and the United Arab Republic each received about \$17 million. High amounts went also to Italy, Algeria, Morocco, Formosa and Greece.

English drama about Luther now on Broadway

MARTIN LUTHER rants, rages, foams at the mouth, and talks a lot about his bowels in John Osborne's "Luther," scheduled to open this week in New York City's St. James Theater. The play won't appeal to Luther hero-worshippers, and certainly not to ardent Roman Catholics on account of unflattering portrayals of Pope Leo X, Tetzl, Cardinal Cajetan.

Theater-lovers, though, are likely to be enthusiastic about the superlative stagecraft, especially of the English actor, Albert Finney, in the title role. Finney and five others from the British cast were imported from London where "Luther" opened in 1961.

The Osborne "Luther" is much more a 20th-century beatnik than a 16th-century theologian. But the play projects the excitement and tumult of the events portrayed even if it seems a little careless with the facts. (The theater program says Luther nailed his "96 theses" on the church door in Wittenberg.)

Pope Pius may not come to New York. Billy Rose had secured the American rights for a German play, *Der Stellvertreter*, which has been a storm center since it opened in Berlin in February. It was to come to Broadway under the title, "The Deputy."

Production of the play was called off in the Netherlands last month due to strong Ro-

man Catholic opposition. Catholics in Switzerland were against a proposed production in Basel. "The Deputy" didn't win approval in Sweden following its opening in Stockholm recently.

Theme of the play, written by Rolf Hochhuth, is that Pope Pius XII was provided during World War II with detailed information about the gas-chamber destruction of millions of Jews and was urged to protest and perhaps to cancel the Vatican concordat with Hitler.

The pope decided, according to Hochhuth, that although the atrocities against the Jews were lamentable, the interests of the church would not permit him to dispense with Hitler as an ally against Communists.

Unusual publicity given Roman Catholic clerics

POPULAR belief is that disputes or troubles among the Roman Catholic clergy are always covered up and kept from public view. Headlines in mid-September argued differently.

In Rome, Archbishop Ngo Dinh Thuc of Hue, South Vietnam, was ordered by the Vatican to keep silent about political affairs in his country—but he didn't. The archbishop's brother is president of South Vietnam, where the Roman Catholic rulers had been accused of persecution of Buddhists.

In Aberdeen, Scotland, Bishop Francis Walsh, 62, was removed from his diocesan post because he refused to fire his divorcee housekeeper, Mrs. Ruby Mackenzie, 42, former wife of a Presbyterian minister. The bishop was said to have "traveled around" with Mrs. Mackenzie and to have taken her to Rome with him last year for the Vatican Council. Bishop Walsh said he and Mrs. Mackenzie were victims of "filthy accusations." He told newsmen, "She is my housekeeper and nothing more."

In New York, the Rev. Felix McGowan, a Maryknoll priest, was suspended because he had defied orders of his superiors and gone to Cuba with a group of U.S. students. The students, who broke a State Department rule by their trip, were under investigation by the House Un-American Activities Committee. "Pope John told us to work for peace. That is what I am doing," Father McGowan said.

Greek Orthodox prelate Assails Roman church

OBSERVERS from several Protestant bodies had attended the first session of the Roman Catholic Church's Vatican Council. No representatives had been sent by the Eastern Orthodox churches. The eastern churches broke off relations with Rome in the 11th century. Hope for a reunion of the Orthodox churches and the Roman church had been expressed several times by the late Pope John. Last month Pope Paul renewed an invitation to the Orthodox churches to send observers to the Vatican Council.

As Orthodox leaders met this month in Greece to consider the invitation, the head of the Greek Orthodox Church indicated stiff opposition. Archbishop Chrysostom said, "Unity of the Eastern Orthodox Church and the Roman Catholic Church is unattainable on doctrinal and other grounds. The Orthodox church breathes always with democratic principles while the papal church is centralist and absolutist. The Orthodox world will never accept the infallibility of a pope." The archbishop said he would boycott the Orthodox meeting even if it split the church. "We defend and protect Orthodoxy from its enemies and disregard reactions from abroad," he said.

Archbishop Chrysostom noted that a small Greek Catholic (Uniate) Church of about 35,000 members has allegiance to Rome. He accused this body of trying to win converts from the Orthodox Church—a crime under Greek law. "As a first step toward beginning unity talks the Greek Catholic community should be immediately abolished," he said.

Seminarian heads Lutheran students

MEMBERS of the Lutheran Student Association of America held their 27th annual "ashram" or conference at Williams Bay, Wis., early this month. Daily study groups dealt with the role of laymen in church and society, problems of living in a technological age, and baptism.

Named president of the association was James B. Olson, a junior at Luther Seminary (ALC), St. Paul, Minn. He succeeded Miss Eileen Hanson.

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ST3155B	Latin Cross	19.00
ST7350	Greek Cross	19.00
ST7141	Cross & Circle	22.00
ST7142*	Cross & Crown	22.50
ST7148	IHS	24.00

7142 not available on violet.

Contemporary designs

Embroidered on LX6300 Raw Silk fabric. Red, white, and green stoles supplied with gold embroidery; violet with silver embroidery (ST3797 and ST3794 will be embroidered in natural colors).

ST3788	Fish—Chi Rho	22.00
ST3789*	Cross & Crown	20.00
ST3794**	Descending Dove	30.00
ST3795	Cross & Orb	21.00
ST3796	Chi Rho	21.00
ST3797	Cross, Grapes, Wheat	30.00

*ST3789 not available on violet.

**ST3794 available on red only.



ECCLESIASTICAL ARTS

LUTHERAN CHURCH SUPPLY STORES

See page 43 for branch addresses



Summer college students staffed the program

SUMMER CAMP

in the city

Pictures and text by

RALPH I. SHOCKEY



Pastor Starr loads up a seesaw ...

MORE THAN 1,000 youngsters in Jersey City and Camden, New Jersey, this summer attended integrated Lutheran Summer Neighborhood Programs—basically a six-week day camp in a city environment. Four inner-city congregations in Jersey City and four in Camden sponsored the programs. It was the first summer for the Camden area churches. In Jersey City the program started in 1958.

Open to children of all races and religions, the camping program features Bible study specifically designed for a city child, crafts, recreation, drama, music and trips to points of interest. While the program had used only a few local volunteers at its inception five years ago, it was staffed this year by 51 college students who volunteered their services.

The students came from all over the U.S., with 35 serving in the Jersey City area and 16 in Camden. In addition, about 160 volunteers from participating congregations aided.

Early in the summer the volunteers and college students canvassed the neighborhoods to explain the purpose of the program to parents. Through this type of evangelism, many families decided to send their children to church school and some have been won to church membership.

The limited space and facilities in the Camden churches necessitated curtailment of enrollment. Pastor Kenneth Shirk of Epiphany Church who directed the program noted the importance of overcoming this problem in the future. "There is a tremendous need

The Lutheran



Recruiters at work



It's fun to sing along together



... and explains the meaning of the cross

in the inner city for creative work among boys and girls during the summer months. We feel the church has a responsibility to provide opportunities for worship, education, and supervised play," he said.

Commenting on the neighborhood project as it has been operating in the Jersey City area during the past five summers, Pastor Donald R. Liles of Trinity Church (ALC), who served as executive director of the work, said, "Every type of church, whether it be urban, suburban, or rural, has its own set of unique situations within which it must seek to continue its ministry. It must attempt to carry on even in a community where there have been radical economic, social, and political changes."

College students who took part were enthusiastic about the program. "It's been a great opportunity to serve and I think we've begun to win acceptance in the community," said Frank Senn of Buffalo, New York, who worked in Camden.

The two programs involved a budget of approximately \$12,000. This sum was provided by grants from the Lutheran Church in America, American Lutheran Church, and the Turrell Fund, as well as gifts from congregations and individuals. The four Jersey City congregations sponsoring the program were Trinity (ALC) and Bethany, Christ and Our Saviour of the LCA. In Camden, sponsors were four LCA congregations—Epiphany, Grace, Holy Trinity and Trinity.



Minneapolis Church Airport Brings Remote Camp Nearer

By WILLMAR THORKELSON

THE NATION'S largest Lutheran congregation—Mount Olivet of Minneapolis—now has its own airport.

It is located on Lake Superior's North Shore, about 260 miles from Minneapolis, and is intended to serve Mount Olivet's Cathedral of the Pines Camp at Lutsen, Minnesota.

Mount Olivet dedicated the airport and announced purchase of a second resort for expansion of its camping program at festivities celebrating the fifteenth anniversary of its Lutsen youth camp recently. The newly acquired resort will be used as a family camp, especially for senior citizens, and as a retreat center. It has eleven buildings and adjoins the Cathedral of the Pines Camp on Caribou Lake, four and a half miles north of Lake Superior.

More than a thousand youngsters from Mount Olivet spend at least a week each

Big Three at airport dedication: (from left) oil company owner Arthur T. Erickson who donated 125-acre site, Mt. Olivet's Pastor Reuben K. Youngdahl and Judge Luther W. Youngdahl.

summer at the original camp, which has some 20 new buildings. With the addition of the resort, Mount Olivet will have 130 acres of Caribou Lake shore property and probably the most extensive camping facilities operated by any single congregation anywhere—now more conveniently accessible than ever.

THE church's new 125-acre airport, with a half-mile of asphalt runway, will aid the camping program and enhance enjoyment of the whole scenic North Shore area for tourists, it was noted in the dedication address by Judge Luther W. Youngdahl of Washington, former Minnesota governor. He is a brother of Dr. Reuben K. Youngdahl, Mount Olivet senior pastor and camp director.

Situated 60 miles below the Canadian border in the heart of the famed wilderness canoe country, 14 miles from Cathedral of the Pines camp, the airport can accommodate

The Lutheran



Ribbon-cutting ceremony at new entrance to Cathedral of the Pines. Lighted cross above sign is memorial to former nurse Elaine Schramek.

planes up to DC3 size. It has been licensed as a private commercial airport, which means its use is not limited to church members. The site was a gift to the church from Mr. and Mrs. Arthur T. Erickson, members of Mount Olivet, and its development was financed outside the church budget. The camp itself is similarly operated, being owned by a corporation of church members, and the new resort has been purchased by Sunset View, Inc., also a member corporation.

The new airport is expected to prove useful in facilitating the transportation of chil-

dren to and from the camp during the nine-week season each year. It will make possible, too, charter flights for weekend retreats.

Origin of the Cathedral in the Pines camp goes back to 1912, when a Negro family in Pennsylvania read a newspaper advertisement that land for homesteading was available in Minnesota's North Shore area.

Later that year, the Lyght family arrived by boat at Lutsen with only a 100-pound sack of flour and a one-dollar bill. There were no roads and they trudged four miles uphill to their homestead site.

There, after her husband's death, Mrs. Stella Lyght raised fifteen children. An Augustana missionary, Anna Wendell, was directed to the Lyght family and baptized them all. One of the daughters, Mary, later worked in the Youngdahl home in Minneapolis and sang in the Mount Olivet choir. When Dr. and Mrs. Youngdahl visited the Lyght home in 1948, Mary took them to the site of a nearby resort which the Lyghts had operated for Negroes for seven years.

Although it was "overgrown with weeds and was mostly swamp," Pastor Youngdahl decided at once this was the site he wanted for Mount Olivet's youth camp. He wrote out a check for \$50 as a down payment and postdated it because he didn't have enough money in the bank to cover it. Back in Minneapolis, he called together seven men from his congregation who pledged enough on notes to purchase the camp land. They became the original directors of the Cathedral of the Pines camp board.

Sky and forest provide magnificent backdrop for softball game at Cathedral of the Pines. Camp is open to children outside Mt. Olivet after the church's own youngsters attend



Lecture Series to Honor Upsala President

EAST ORANGE, N. J.—A series of lectures by visiting scholars has been scheduled for next month at Upsala College here to honor Dr. Evald B. Lawson, who is rounding out his 25th year as Upsala's president.

The fields of science, sociology, modern literature and theology will be treated in the lectures arranged by the Board of Trustees of the college, an institution of the Lutheran Church in America.

The series opens Wednesday evening, Oct. 23, with an address by Dr. Harlow Shapley, Harvard University lecturer in cosmography. At the convocation on the following morning the speaker will be Dr. Peter Berger, of the New School for Social Research. In the afternoon a symposium on contemporary literature is planned, with Alan Pryce-Jones, former editor of the London *Times* literary supplement, and Lewis Gittler, of the University of California, taking part.

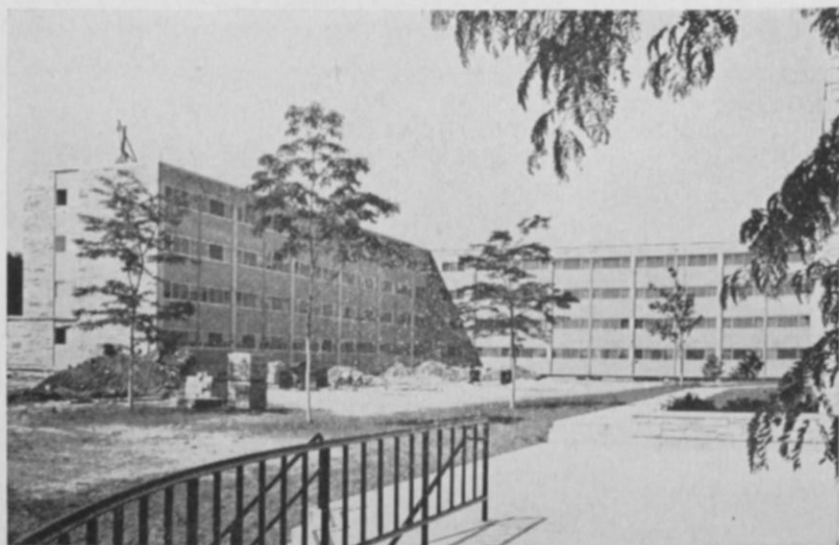
Dr. Gerhard Ebeling, professor of theology at the University of Zurich, will lecture late Thursday afternoon, and at an academic convocation that evening the visiting speaker



DR. EVALD B. LAWSON
A quarter-century in office

will be Dr. Jaroslav Pelikan, Titus Street Professor of Ecclesiastical History at Yale.

Friday evening, Oct. 25, Dr. Lawson will be honored by the Lutheran Society of New York. He will receive the society's citation for his contribution to Lutheranism in the metropolitan area.



NEW RESIDENCE HALL for men has been completed at Carthage College campus, Kenosha, Wis. Wing added at left joins unit built last year to form a single L-shaped structure with total capacity of 294—plus lounge, infirmary, storage rooms, laundry.

The Lutheran

Lutheran Theater Group To Produce 'Midnight Lion'

CHICAGO — Production of "The Midnight Lion," a religious drama of the soldier-king Gustavus Adolphus, is underway at the newly organized Chicagoland Lutheran Theater, a department of the Lutheran Council of Greater Chicago.

The play is scheduled for presentation Nov. 2 and 3 at Arie Crown Theater, McCormick Place, Chicago, under the sponsorship of the Lutheran Reformation Festival Committee.

Chicagoland Lutheran Theater also is planning for presentation of chancel dramas in churches during Advent, and in Lent. It invites churches that are interested in religious drama, and individuals who would like to take part in the drama program, to contact the CLT at Room 705, 343 South Dearborn Street, Chicago.

As of Sept. 1 the Rev. Robert Clausen became the full-time director of CLT. President of the organization is the Rev. P. Arthur Juergensen, Gary, Ind., and other officers listed include Mrs. Earl Gray, Jr., Western Springs, Ill., vice president; Tom Guerra, Chicago, corresponding secretary; Mrs. Robert G. Sippel, Chicago, recording secretary; Richard Krause, Chicago, treasurer. Mrs. Caroline Gaier, Chicago, is drama camp chairman.

Carthage Has New Registrar

CARTHAGE, ILL. — Carthage College has hired Dr. George F. Boyer as registrar for the 1963-64 school year, according to Dr. Stuart Baller, academic vice president of the college.

Dr. Boyer, who has been serving as Dean of Instruction at the Inter-American University in San German, Puerto Rico, replaces Miss Pearl Goeller. Miss Goeller was the first and only full-time registrar in Carthage College history. She graduated from Carthage in 1920 and served as secretary to the college president and as part-time registrar before being appointed full-time registrar in 1921. Miss Goeller will remain with the college as a recorder in the registrar's office.

Wisconsin Church Enlarged, Interior Turned Around

APPLETON, Wis.—For more than a year, members of Trinity Lutheran Church worshiped in a lodge hall while the church was being remodeled and enlarged.

When they returned they found the church had been turned around. The altar is where the entrance used to be, and the narthex is at the enlarged north end.

"It was an inside job," quipped a reporter. The project marks the end of a three-stage expansion begun in 1950. The new sanctuary, seating about 700, is connected to the previously built parish hall.



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About People . . .

SUSQUEHANNA UNIVERSITY, Selinsgrove, Pa., conferred three honorary degrees at its opening convocation, Sept. 16. Recipients



REV. GENSEL

were the **Rev. John Gensel**, pastor of the Lutheran Church of the Advent, New York City, doctor of divinity; **George L. Haller**, Schenectady, N. Y., a General Electric vice president, and **J. Paul Hively**, vice president, Lowry Electric Company, Williamsport, Pa., both doctors of humane let-

ters. The convocation address was delivered by Dr. Clarence C. Stoughton, president emeritus of Wittenberg University. Pastor Gensel, a native of Puerto Rico, graduated



HIVELY



HALLER

from Susquehanna in 1940. He is widely known as New York's "Pastor to Jazz Musicians." Mr. Haller, in charge of GE's advanced technology services, is a member of Susquehanna's board of directors. Mr. Hively is a prominent Lutheran layman, member of St. Mark's Church, Williamsport. He recently established the Dr. George H. Parkes Scholarship at Susquehanna in honor of an outstanding Williamsport educator.

The **Rev. Eugene A. Brodeen**, pastor of First Lutheran Church, Lynn, Mass., has been named Protestant chaplain of the Lynn

Police Dept. A native of Iowa and a graduate of Burlington College, he holds degrees from Augustana College and Seminary. As a mission developer in 1954 he established St. James' Church, Barrington, R. I., which now has a congregation numbering more than 500 persons.

The **Rev. Ray E. Kulman**, pastor of First English Lutheran Church, Schenectady, N. Y., is treasurer of Schenectady's Municipal Housing Authority which recently constructed the Ten Eyck Apartments for senior citizens.

The **Rev. Dr. Wallace E. Fisher**, pastor of Trinity Church, Lancaster, Pa., will lead a seminar in preaching in the graduate schools of the Lutheran Seminary at Gettysburg, and the Lancaster Theological Seminary, Tuesday afternoons and Thursday evenings.



Oslo Lutheran Church in Texhoma, Tex., keeps in touch with one of its GI members by regularly sending denominational reading material to his remote station in Europe. SP/4 Gerald Tebert is shown here receiving **THE LUTHERAN** and other publications at TUSLOG Detachment 27 in Ankara, Turkey. With him, from left, are SP/4 Frank L. Fowler, Calvary Lutheran, Sharon, Pa.; Pfc Lawrence Wiese, Emmanuel Lutheran, Schleswig, Iowa, and Pfc Frederick C. Titus, Chaplain's Assistant, Morningside Lutheran, Sioux City, Iowa.

The Lutheran

Augustana Shares Co-op Program With Chicago U.

ROCK ISLAND, ILL.—Through a co-operative program with the University of Chicago, students at Augustana College are now able to fulfill requirements for a master's degree in the humanities after five years of study.

Augustana is one of 37 colleges participating in the program. It is designed to start the potential teacher on the route to a graduate degree with his junior year in college.

This fall, 150 juniors in the participating institutions will begin studying a curriculum which could lead in three years to a master's degree from the University of Chicago. Another 150 students, who are now seniors, entered the program last fall.

The project, which will last five years, is financed by a grant of \$975,000 from the Ford Foundation. Starting in the fall of 1964, the University of Chicago will provide an additional \$282,000 for tuition for the students. Augustana has received \$3,000 as its share of the Ford Foundation grant.

Educational Missionary To Serve 3 Years in Japan

MINNEAPOLIS — Miss Elizabeth Heitkamp, commissioned at St. John's Church here last month as an educational missionary, is scheduled to leave this month for Japan to begin a three-year term of service.

Miss Heitkamp is a graduate of Carthage College. She has held many offices in Luther League in her home state, and while at college edited the Illinois Luther League paper.

Dr. Clemens Zeidler, president of Northwestern Seminary and member of the LCA Board of World Missions, conducted the commissioning service for Miss Heitkamp. The Rev. William R. Snyder, pastor of St. John's, preached the sermon.

Wartburg Enrollment at Peak

WAVERLY, IOWA—Classes began here Sept. 12 at Wartburg College for more than 1,100 students, largest enrollment in the school's history. The student body includes more than 350 freshmen. There are twelve new instructors on the faculty.


September 25, 1963

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Catholic Layman Donates \$200 Monthly to LCA Fund

DES MOINES, IOWA—Every month, St. John's Lutheran Church here receives the sum of \$200 for its pastor's discretionary fund—a gift from a Roman Catholic layman of Chicago.

The donor is George M. Reiffenach, who makes the contribution in memory of his



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Chester A. Myrom, Director

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wife, Ann. Mrs. Reiffenach died about three years ago. She was a member of Edgebrook Church in Chicago, where Dr. Louis H. Valbracht, now senior pastor of St. John's, served before coming to Des Moines.

Mr. Reiffenach's contributions have aided many individuals and families in the church, as well as transients who have sought help at St. John's. Discretionary funds, for use by pastors as they see fit, are traditionally used for such purposes.

Mr. Reiffenach's generosity also made it possible for Dr. Valbracht to attend the Lutheran World Federation assembly in Helsinki this summer. The Chicagoan also arranged this year to provide \$6,000 annually for "Valbracht Family Scholarships," to go to Wittenberg University students nominated by Dr. Valbracht. The Des Moines pastor is a graduate of Wittenberg, in Springfield, Ohio, which conferred an honorary degree upon him last spring.

Lutheran Agency Places 1,000th Child for Adoption

SEATTLE—The Lutheran Family and Child Service, formerly known as Associated Lutheran Welfare, has placed its 1,000th child for adoption. The youngster, a boy, has been adopted by Mr. and Mrs. George Mathis of Mountlake Terrace, Wash., members of Mt. Zion Lutheran Church in Mountlake.

At ceremonies commemorating the adoption a number of gifts from the agency were presented to the Mathises by Max Wacker, president of the agency's board of directors. The Rev. F. Arthur Schweim, pastor of Mt. Zion, conducted a short religious service which is customarily held for the adoptive family whenever a child is placed.

Lutheran Family and Child Service, an intersynodical social agency, provides adoption services to Lutheran families both in and out of the State of Washington. In addition it provides foster homes for approximately 75 children, maintains a 30-bed maternity home for unwed mothers, and conducts a limited family counseling program. Robert G. Lillie, executive director, anticipates that more than a hundred children will be placed in homes this year.

OFFICIAL NOTICE

In accordance with Article IX of the constitution of the Lutheran Church in America, and Section IV of the LCA By-laws, formal request having been received from 64 congregations and 106 ministers, President Franklin Clark Fry will convene the interested persons for the purpose of organizing the German Special Interest Conference on October 8-10, 1963, at St. Peter's German Lutheran Church, Detroit, Michigan.

MALVIN H. LUNDEEN, Secretary
Lutheran Church in America

—Ministerial Roll Changes—

Georgia

ADDERHOLT, C. C., Messiah, Salisbury, N. C., to Holy Trinity, Springfield.

Illinois

MILLHOUSE, Fred A., St. Paul's, Waukegan, assistant pastor, to St. Andrew's, Mundelein, assistant pastor.

Indiana

HANSON, John W., St. John's, North Liberty, to Kokomo, mission developer.

Maryland

MARKLEY, Raymond L., from Myersville Parish; retired.

New Jersey

HUFF, Gordon L., St. Bartholomew, Trenton, to Calvary, Cranford.

WEIDKNECHT, Paul, Jr., Bethany, Gloucester City, to Immanuel, Lakewood.

New York

HEFFNER, Robert E., First English, Lockport, to Hartwick College, Oneonta, chaplain.

North Carolina

DASHER, Robert L., Lutheran Chapel, China Grove, to Our Redeemer, Greenville.

LINDLER, John, Mt. Gilead, Mt. Pleasant, to St. James, Newton.

SAFRIT, Donald, Christ, Columbia, S. C., to St. Paul's, Dallas.

SINK, Henry, St. David's, Kannapolis, to Raleigh, mission developer.

South Carolina

ROBERTSON, Austin, Grace, Liberty, N. C., to Holy Cross, Charleston Heights.

—Deaths in the Church—

DR. JOHN M. BRAMKAMP, 95, retired, died April 7 in Cincinnati, Ohio. Dr. Bramkamp was president of the former ULCA Illinois Synod from 1921 to 1931.

THE REV. FRITZ O. EVERS, 77, retired LCA pastor, of Baltimore, Md., died Sept. 4 at Ocean City, N. J.

DR. HERBERT H. HARMAN, 84, a member of Thiel College's Board of Trustees for 51 years, died Aug. 31 at Greenville, Pa. A retired railroad official, Dr. Harman had served as trustee from 1907 to 1958, when he was named honorary trustee.

THE REV. CLARENCE K. RHODES, retired, died Aug. 18 at Charlotte, N. C.

THE REV. CARL W. SODERGREN, 65, pastor of First Immanuel Church, Portland, Ore., died Aug. 27.

SISTER FRIDA WENTE, 62, Lutheran deaconess since 1912, died Sept. 6 at the Lutheran Deaconess House and School, Gladwyne, Pa. Sister Frida had served as a pharmacist at Lankenau Hospital, Philadelphia, from 1914 to 1955, and at Passavant Hospital, Pittsburgh, from 1955 until she retired in 1962.

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Church Directory

Traveling?

The Lutheran churches listed here cordially welcome visitors.

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ANGELICA CHURCH

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

FIRST CHURCH

3119 W. Sixth St. at Shatto Place
Rev. E. Dale Click and Rev. Joseph W. Frease
Services: 9 & 11 a.m.; C.S. 10 a.m.

SAN DIEGO, CALIFORNIA

FIRST CHURCH

1420 Third Ave. (Downtown)
Rev. Milus W. Bonker
Services: 9:15 & 11 a.m.

SAN FRANCISCO, CALIFORNIA

ST. MARK'S CHURCH

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

DENVER, COLORADO

MESSIAH CHURCH

Colorado Blvd. at 18th Ave.
Rev. J. Benner Weaver
Services: 8:30, 9:45 & 11 a.m.; C.S. 8:30 & 9:45 a.m.

ST. PAUL'S CHURCH

16th at Grant (1 block north of Capitol)
Rev. George A. Housewright
Services: 8, 9, 11, Wed. 12:35, 7:30 p.m.; C.S. 10

WASHINGTON, D. C.

CHURCH OF THE REFORMATION

212 East Capitol St.
Rev. J. Bruce Weaver and Rev. J. Paul Seltzer
Services: 8:45 & 11 a.m., Wed. 12:10 p.m.

LUTHER PLACE CHURCH

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

MIAMI, FLORIDA

ST. PETER'S CHURCH

Flagler St. at 34th Ave.
Rev. John R. Taylor
Services: 9:30 & 11 a.m.; C.S. 9:30 a.m.

CHICAGO, ILLINOIS

CHRIST THE KING 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 CHURCH

Devon and Spokane Aves.
Rev. Michael C. D. McDaniel
Services: 8, 9:30 & 11:15 a.m.

IMMANUEL CHURCH

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

DES MOINES, IOWA

ST. JOHN'S CHURCH

Sixth Ave. and Keosauqua Way
Rev. Louis H. Valbracht
Services: 9 & 11 a.m.; C.S. 9 & 11 a.m.

BALTIMORE, MARYLAND

CHRIST CHURCH

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

WORCESTER, MASSACHUSETTS

TRINITY CHURCH

Lancaster at Salisbury
Rev. Charles V. Bergstrom and Rev. Paul J. Bengtson
Services: 8:45 & 11, H.C. 8 a.m.; C.S. 9:45 a.m.

MINNEAPOLIS, MINNESOTA

MOUNT OLIVET CHURCH

50th St. and James Ave., S.
Rev. Reuben K. Youngdahl, Senior Pastor
Services: 9, 10, 11 a.m., 12 noon

ALBANY, NEW YORK

ST. JOHN'S CHURCH

160 Central Ave.
Rev. Alvin H. Butz, Jr.
Services: 8:30 & 11 a.m.; C.S. 9:45 a.m.

NEW YORK, NEW YORK

CHURCH OF THE HOLY TRINITY

Central Park West at 65th St. (at Lincoln Center)
Rev. Robert D. Hershey and Rev. Peter J. Dexas
Chapel with Communion 9:30 a.m., Service 11 a.m.

CHURCH OF THE MESSIAH

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

ST. JOHN'S CHURCH

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

ST. PETER'S CHURCH

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

PORTLAND, OREGON

ST. MARK'S CHURCH

S.E. 54th and Powel Blvd.
Rev. Walter J. Knutson
Services: 9:30 & 11 a.m.; C.S. 9:30 & 11 a.m.

LANCASTER, PENNSYLVANIA

TRINITY CHURCH

South Duke St. at East King St.
Rev. Wallace E. Fisher and Rev. R. Ray Evelan
Services: 8, 8:45, 11, Fri. Noon 12:25 p.m.; C.S. 9:45

PHILADELPHIA, PENNSYLVANIA

MESSIAH 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.

TRINITY CHURCH

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

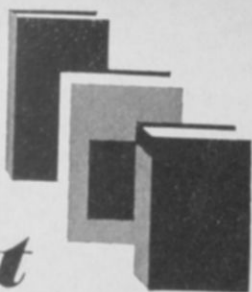
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GETHSEMANE CHURCH

Ninth and Stewart (across from Greyhound Terminal)
Rev. Everett J. Jensen and Rev. Glen Hanggi
Services: 9 & 11 a.m., Wed. 12:15 p.m.

The Lutheran

The Book Report



MARTIN E. MARTY

DR. MARTY may have the world's record for how much one man can write in one year, at least if we count only 86-proof writing, which all of Marty's is. Six books that are of his authorship in whole or in part have been published in 1963, plus numerous reviews, reports, and repartee in *The Christian Century* and in other magazines (including an article in the Jan. 16 *Lutheran*). Besides the writing, Dr. Marty is a ubiquitous and scintillating lecturer, and until a few weeks ago was also a parish pastor.

Obviously Dr. Marty gets a high-efficiency yield on the energy resources of his environment, which is what he doesn't think Protestant churches of America are now achieving. He is one of a small fraternity of brilliantly articulate ecclesial analysts (Peter Berger is dean of the chapter). His *New Shape of American Religion* (1959) is on the hard-core book list recently selected for the permanent White House library. Now he follows up with *Second Chance for American Protestants* (Harper and Row, 175 pages, \$3.50).

THEME of this book is that the end draws near for the Protestant empire which once dominated American culture, not by legal establishment but by dictating the mores, by the coercions of social pressure. The Protestant influence, he says, is now the faded wallpaper in the furnished apartment of American life, not the furnishings of the room. Once Protestantism provided (and still does for a considerable number) "a comfortable, welcoming, familiar and homey background" for American lives.

The tides of secularity have eroded the Protestant place in American life, says Dr.

Marty. He does not weep or applaud. He reports, and says the situation calls for a change of stance for Protestantism ("My hymn to the possibilities of Christian action in the world describes the stance and bearing"). Instead of wasting energy in rear-guard defense of its place in American life by means of more intensive institutional self-serving, Protestantism must take the risks of servanthood, enter into dialog with the secular world.

Christians giving up a secure place, going forth by faith, would be akin to Abraham and to the Christians of the early centuries of the church, Dr. Marty points out. Christians will say their prayers, read their Bibles, go to church as they have always done. Christ will work in the world in the hiddenness of the church. But Christians will not view the world from a fortress, from the distance of a sacred place, but out in the unprotected places of human need.

There may be important differences between Marty's intuitive reading of the times and the empirical version one finds in Gerhard Lenski's recent *The Religious Factor*. Great institutions have tough and deep-going roots which often send up new life even after the old top-growth seems dead. But Dr. Marty has specified in his book that no sociological view of the church should be presented which is not theologically tenable.

The Religious Press in America. By Martin E. Marty, John G. Deedy, Jr., David Wolf Silverman, Robert Lekachman. (Holt, Rinehart, and Winston. 184 pages. \$4.)

This is surely the first book on this subject, including sections on Protestant, Roman

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Catholic, and Jewish periodicals. Dr. Marty deals with the Protestant press. He is courteous toward his fellow editors, speaking well of their intelligence and technical skills. But he is firm in applying the thesis of *Second Chance for American Protestants* to the specific phenomena of the church press.

Most of the Protestant press, Dr. Marty summarizes, is "largely engaged in building morale, nurturing group loyalty, and ministering to what Americans already instinctively engage in, at the expense of understanding a revolutionary world and participating in its dynamisms in the name of the Lordship of Jesus Christ."

The church press, in Dr. Marty's opinion, is exactly the instrument which should seek to counter the sense of self-importance of the denominational household and call people to mission and service in the public sphere. Protestant publications are doing well at building church loyalty among their constituencies, "ministering to enclaves, encouraging morale." Occasionally they warn their readers against the "radical right" or prod the conscience of the segregationist. But mostly they don't.

DR. MARTY combs through four representative denominational magazines (*United Church Herald*, *The Lutheran* (as of 1962), *The Episcopalian*, *Presbyterian Life*) and four nondenominational magazines (*Christianity and Crisis*, *Christianity Today*, *Christian Herald*, *Christian Century*). His comments are well-informed, friendly, unpromising.

Other sections of this book will open new territory to most Protestants. The Catholic press, says Mr. Deedy, has moved through three phases: first, when its task was to nurture the faith of Catholics who were unwelcome strangers in a strange land; second, when the press came tightly within the orbit of church authority; third, the "open window" phase which is quite recent. In the recent period a whole company of bright lay journalists have largely taken over the tasks formerly fulfilled by the clergy.

THE JEWISH press reached its apogee, says Rabbi Silverman, when it spoke Yiddish to a multitude of immigrants trying to make their

way into American life. It has completed that task and largely disappeared. English-language denominational-centered periodicals (*United Synagogue Review*, *American Judaism*, *Jewish Life*) are gaining readers and influence, and a small number of a-denominational weeklies and monthlies (notably *Commentary*) are winning their way, although the author accuses most of them of "general vacuity and religious aimlessness."

Prof. Lekachman sums up in a concluding chapter, regretting the "too frequent incapacity" of the religious press "to sound a clear religious note in the public dialogue." Generally speaking, this book is a useful contribution to the flourishing interfaith conversations of these days.

Pen-ultimates. Comment on the Folk Religions of America. By Martin E. Marty and Dean Peerman. (Holt, Rinehart and Winston. 110 pages. \$2.95)

This is Dr. Marty on his day off, frolicking with the saints and exploding the firecrackers of his wit and erudition. If you are a reader of *The Christian Century* you won't have to buy the book, since it is a reprint of 55 "pen-ultimate" columns published in that magazine these last three years. The chances are, though, if you do read *The Century* you'll especially want the book so as not to lose track of some of these bits of light-touch wisdom.

There's nothing comical here. Themes of the essays, according to the jacket, are "the follies, ploys, and ironies of contemporary religion." The ground tone of the Marty writings described above is in this book too (Jeremiah by way of Kierkegaard to the Chicago loop). But although Marty takes things seriously, he doesn't take himself seriously.

There are two authors listed, Marty and Peerman. Some Ph.D. thesis of the 21st century will shift the internal evidence to determine which was which, and the authors don't leave even a footnote as a clue. G. E. R.

ARTISTS

SACRED AND PROFANE BEAUTY: THE HOLY IN ART. By Gerardus van der Leeuw. (Holt, Rinehart and Winston. 357 pages. \$6.50)

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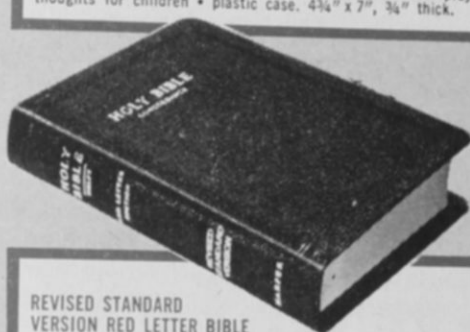
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BEYOND OURSELVES by Catherine Marshall, author of *A Man Called Obedience*. A spiritual autobiography of a deeply religious woman—a remarkable book, one that has worked changes in the lives of many thousands of readers. Regular price, \$4.95.

DAVID: Warrior and King by Frank G. Slaughter. A dramatic biography of the shepherd boy who grew up to become King of Israel, by the celebrated author of *The Crown and the Cross*. Regular price, \$5.95.

RASCAL by Sterling North, author of *So Dear to My Heart*. A perfectly delightful autobiographical story of an eleven-year-old motherless boy who finds a tiny motherless raccoon and takes it home. The beautiful poignant ending will leave lumps in the reader's throat. Illustrated. Regular price, \$3.95.

TAKE MY HANDS: The Remarkable Story of Dr. Mary Verghese by Ruby Clarke Wilson. How an extraordinary young Indian woman, blind and paralyzed, overcame her infirmities to become a fully trained surgeon serving the great needs of her own people. Regular price, \$4.95.

MAN FROM CYRENE by Frans Venter. A fascinating novel of Simon Cyrene—the rebellious African who would not follow Jesus until the fateful day on Calvary when he helped the Saviour carry the cross to the remaining steps. Regular price, \$4.95.

THE OLD TESTAMENT AND THE FINE ARTS by Cynthia Pearl Maus. A beautiful anthology of world-famous pictures, poetry, music and stories inspired by the Old Testament. 100 full-page reproductions, 77 hymns, 63 poems, 63 stories. Regular price, \$6.95.

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the holy are described in their original unity, historical disjunction, and contemporary alienation. The dance, drama, literature, painting, sculpture, architecture and music are examined in a scholarly manner and are found to illustrate this progression.

The reunion of beauty and the holy, however, is not to be sought in a revival of the primitive. Beauty and the holy are parallel lines which intersect only at infinity and meet in God.

This monumental work of the late Gerardus van der Leeuw, a Dutch theologian, was first published in 1932.

LIBERAL THEOLOGY

THE VINDICATION OF LIBERAL THEOLOGY. By Henry P. Van Dusen. (Scribner. 192 pages. \$3.50)

The author, a distinguished Protestant churchman and educator, has just retired after forty years at New York's Union Theological Seminary as professor and, more recently, as president. He has always remained a liberal thinker, even during the last 20 years of liberalism's disrepute in many biblical and theological circles.

Van Dusen favors the central theological theme of "continuity" between revelation

and reason, Christianity and other religions, the saved and the lost, man and God. Yet he also claims that liberalism has been the most Christocentric theology in Christian thought, that it is unmatched in motivating Christian missions and social responsibility, and that it remains the most credible interpretation of the Christian faith for modern man.



Q.

Since Lutherans dislike church suppers as a means of raising money for the church, why isn't there something specific in the new constitution of the church stating this, so congregations would know where they stand? Our church has bake sales, harvest suppers, and the only church-run food stand at our county fair.

A.

Lutherans don't make laws for their churches. The fundamental laws governing human life which are revealed in Scripture are the only legislation the church teaches. Other standards for personal or congregational life can be established only by persuasion and common consent. Experience has shown that money-raising projects for the support of the church defeat their purpose, since they tend to relieve church members of a sense of responsibility for direct giving. But don't fight about such things in your congregation. Time is on your side. It's only 200 years since the construction of many Lutheran church buildings in America was financed by public lotteries.

groups welcome

- ★ Guided tours of the Muhlenberg Building, home of the Lutheran Church Supply Stores can be arranged on Mondays and Thursdays between the hours of 9 a.m. and 3 p.m. and on Saturdays between 9 and 11 a.m.

Arrangements must be made at least ★ one month in advance; requests must include the date, time of arrival, and number in the group.

- ★ Luncheon arrangements can be also made at this time, for groups touring the building on Monday or Thursday.

Unfortunately it will not be possible to furnish guides for individuals or groups not making a definite appointment.

Groups wishing to arrange a tour should contact:

Mr. W. H. Keyser at the Muhlenberg Building, 2900 Queen Lane, Philadelphia 29, Pa., or call VIctor 8-6800.



letters to the editor

COMMUNION AT WEDDINGS

SIR: Your experts' answer to the question of administering holy communion during a marriage ceremony (Aug. 14) seems unnecessarily cruel. Apparently not all ministers agree that "there is no sufficient reason to provide a special opportunity (for celebration of communion) at the marriage service." My husband and I took holy communion during our marriage ceremony upon the suggestion of our pastor. As one of the first acts of our married life, communion seemed fitting and proper.

MRS. WAYNE I. FANTA, *Evanston, Ill.*

SIR: I fail to see what is un-Lutheran about a nuptial eucharist. My wife and I had the Lord's Supper administered to us at our wedding. I have officiated at a number of similar occasions. I have also seen it done by several other pastors some of whom were by no means high-churchmen. I can see no more valid objection to a bridal communion than to the celebration in connection with an ordination. The answer shows an obvious lack of understanding of Roman Catholic theology. The eucharist does not make a marriage a sacrament. The latter derives its supposedly sacramental character from another source.

I am aware that the reply made by your expert was based on the document regarding holy communion which was so tiresomely discussed at the 1960 convention of the United Lutheran Church. I was present when this was done. Not wishing to enact a John Quincy Adams scene on the convention floor I chose not to participate in the debate since we were assured that the statement was not to be construed as canon law.

A. C. M. AHLEN, *Minneapolis*

SIR: Whether we call marriage a "sacred rite" or a "sacrament" can in no way validate or invalidate the practice of administering holy communion in the context of a wedding. I believe that under certain circumstances a Lutheran nuptial eucharist is conceivable and evangelically tenable.

H. F. GUSTAFSON, *Chicago*

SIR: This may very well be a sincere attempt on the part of a Christian couple to emphasize the fact that their marriage is a "union" in the risen Lord, and not, as is so often the case, just a secularized ceremony in the context of a religious setting.

FRED E. WIETFELDT, *South Ozone Park, N. Y.*

BIRTH CONTROL

SIR: The problem of birth control is not as simple as you try to make it (*The Lutheran*, Aug. 28). First, a Christian child lives forever. Second, you deny the power of God to supply and care for his children. In other words you

limit God and make him subservient to human limitations. I reared a large family and have proved the second point. I deeply believe the first point.

NELLIE R. BERGSTRESSER, *Selinsgrove, Pa.*

WANTS TO BE SHOOK UP

SIR: I was fascinated by *The Lutheran* of Sept. 11. You featured an article on "The Jittery Generation," in which one of the points the writer makes is that the college student of today "still hopes against hope that the church will turn out to be relevant," presumably to the kind of world that we older folks must eventually turn over to them.

In the same issue are two articles on racial tension which deeply concern the kind of world that they are going to inherit from us. Both articles appear to me to be very "relevant" to church and Christian life.

Then we turn to "Letters to the Editor" where we find that five out of six letters referring to previous articles on the subject of racial tension evoke severe criticism of *The Lutheran* and a pastor who has taken a public stand on this issue.

These letters, in view of the question raised by our college students, seem ironic to me. They also raise several questions:

1. Could it be that our children have heard us preach one way and seen us behave another too often?

2. Is our new church organization thinking too far ahead of the average church member?

3. Could it simply be that the more reactionary members of our churches are the most vocal?

At any rate, I applaud your very relevant publication and your courage on this and other controversial issues. I hope you continue to keep us "shook up."

LILLY A. ZETTERSTEN, *Cedar Grove, N. J.*

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Editor's Opinion

IN CASE you know a lot about Bible geography, where is Bithron? It's mentioned (according to the King James translation) in 2 Samuel 2:29 as a place which Abner and his men "went all through" before coming to Mahanaim. The Revised Standard translation doesn't think Bithron was any place at all, and says Abner's men marched "the whole forenoon" and came to Mahanaim.

Both translations are guessing, of course, since the word "bithron" is used only once in the Bible and no one knows what it means. The bigger question is, how much detailed biblical knowledge should be expected of intelligent Christians? Perhaps we should know something about Armageddon, and Hebron and Gilgal, and who were the daughters-in-law of Naomi.

Such biblical information is rare among us. In a 25-question test given to incoming freshmen at Westminster—a Presbyterian college—last fall, the average number of correct answers was eight.

WE PROTESTANTS place great emphasis on the Bible as the chief textbook of our faith. Can we afford to be ignorant of it? There's no doubt that it is vastly more important to understand the central ideas of the Bible than to get loaded up with details about people and places. But in any intensive study of the Bible for its central ideas we are sure to pick up incidental information.

Our problem is that we don't have in most of our churches any reliable teaching situation in which children or adults achieve real learning. If we depend chiefly on the Sunday church school, as most congregations do, pupils have about a half hour a week of instruction, mostly with amateur teachers.

In the Lutheran Church in America within the coming year we will begin to get a thoroughly new course of Christian instruction which has been under construction for years in our Board of Parish Education. There are dozens of highly skilled people working full-time on producing this.

I have no doubt that these competent people will create a course of study which is as

good as anything we can expect in our time.

But the question still is, will the schools in which it is taught be good schools? Those who are doubtful are urging "Christian day schools," much like the parochial schools of the Roman Catholic Church or the Lutheran Church—Missouri Synod.

Oddly enough, Roman Catholics these days, faced with the rapidly rising costs of their schools, are beginning a careful investigation of whether such schools are necessary. It seems that graduates of parochial schools are more loyal to their church than those who went to public schools, but have only slightly more knowledge of the Bible and Christian doctrine and history.

OBVIOUSLY, the chief things we get in our church schools are familiarity with the worship practices of the church and habits of faithful participation in the life of the congregation. Maybe that's enough to expect.

But Protestants, traditionally, haven't been content merely to accept what they are supposed to believe on the authority of some teacher. We like to claim that we think for ourselves. But for such thinking we must have much deeper knowledge of Scripture than most of us have.

The Bible was written by many very different people over a thousand-year span. It is tightly meshed in the historical circumstances of its writing. It contains poetry, historical narrative, legend, and a half-dozen other forms of literary expression. To take it all on a dead-level of literal record-keeping—as the fundamentalists try to do—is entirely contrary to the genius of the Bible.

There was a time when most of our people could be content in simple faith, praying sincerely to "our Father who art in heaven" without being troubled about where heaven is, and so forth. There have always been great thinkers in the church who realized that locating heaven somewhere "beyond the bright blue sky" was inadequate and who had more profound explanations.

The time is coming when the thoughts of the best of our Christian thinkers will have to be made available to a considerably larger number of us everyday folk. There's going to be a very real problem about how to convey this thought to us.

—ELSON RUFF

The Lutheran



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