

The Lutheran Standard

THEOLOGICAL SEMINARY
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JUNE 18 - 1963

Volume 3 - Number 13



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Published biweekly, every other Tuesday, by Augsburg Publishing House, R. E. Haugan, general manager. Editorial and circulation offices, 426 South Fifth St., Minneapolis 15, Minn. Advertising offices, 57 E. Main St., Columbus 15, Ohio.

SUBSCRIPTION PRICE, United States and Canada, \$3.00 per year, \$5.50 for two years. Second class postage paid at Minneapolis, Minn. Copyright © 1963 by Augsburg Publishing House. All rights reserved.

His Heart

Was Great and Good

This is a tribute to all fathers, And yet, who, having known a good father, can write of all fathers without writing of his own?

When he lived I saw him through the eyes of childhood and girlhood—and I knew his heart was great and good. And when he died I walked among his friends and their words echoed in my heart and made new the truth—his heart was great and good.

"To one who had no home he was a father," I heard one say. "I know, because to me he was a father." It seemed there were more words that she would say, but they were caught up in the web of nostalgia her heart was weaving. There was a far look in her eyes instead, and memories were tender.

"I needed money to take a special course at school," a student said. "And he saw me through."

A widow opened her heart to say, "His was the great heart of charity. When he supplied us each year with our Christmas goose, he gave us something of himself. A look—a smile—a word. . . ."

"Men have borrowed money for many needs," the president of the bank said. "For farms, and cars, and tractors, and houses, and business, and illness. This man borrowed money for his neighbor's need."

"I did not hear him pray often," his pastor said. "But always his prayers went straight to God. Straight to God."

"Like every father, I suppose, he regretted that he had not spent more time with his children," his daughter said—and even as she said it the dam of time broke loose and she was flooded with memories that crowded in upon her. Memories of picking wild strawberries and flowers together on Sunday afternoon; of gathering nuts and walking in the woods on Autumn days. And then, lost in reverie, she was with him on a wind-swept hill.

When he lived I saw him through the eyes of childhood and girlhood—and I knew his heart was great and good. And when he died I walked among his friends and their words echoed in my heart and made new the truth—his heart was great and good!—M.R.

About This Issue

June is Youth Month according to the calendar of causes in The American Lutheran Church. Because of the strong emphasis on youth activities during the summer months and because some people have the mistaken idea that summer is the time when the work of the church takes its biggest slump, the editors direct your attention to a five-page special feature, "Summer—the Church's Finest Hour" (pages 11-15). Other ingredients in the "balanced menu" the editors planned for this issue include a theological article (page 4), a human interest article about an ALC member (page 16), and an article on a current political problem affecting our churches (page 17).

More Than 30 Members of ALC To Participate in LWF Meeting

More than 30 members of The American Lutheran Church will take an active part in the Fourth Assembly of the Lutheran World Federation, when it meets in Helsinki, Finland, July 30-Aug. 11. Twenty-seven of them will be official delegates. Six other members of the ALC have been chosen as translators for the 13-day meeting. In addition, many others, both pastors and laymen, will attend the assembly as visitors.

The official ALC delegation is comprised of 17 clergymen and 10 lay persons, including one woman. (See list of delegates at bottom of page.) Seven are pastors of congregations; five clergymen and one layman are church officials; nine others are laymen of varying occupations; three are seminary professors; one is a seminary president; and one is a college president.

Among those taking a prominent part in the assembly in addition to being delegates are Dr. Fredrik A. Schiotz, ALC president, who is also a member of the LWF executive committee; Dr. Warren Quanbeck, who prepared *A Study Document on Justification*, which is one of the major study documents to be discussed by the assembly; and Dr. E. Clifford Nelson, who will deliver one of the major addresses, "The One Church and the Lutheran Churches." Another ALC man, Dr. Arne Sovik, is the director of the LWF's Department of World Mission.

In commenting on the purpose of the assembly and the benefits that can be derived from it, Dr. Schiotz said:

"In a federation in which the general assembly meets only once every five or six years, even the housekeeping task decisions that must be made take on special significance. At Helsinki the assembly may also be asked to decide whether the federation needs some restructuring if it is to serve more effectively in a world wherein changes have multiplied in the last decade.

"In a discussion of the theme, 'Christ Today,' delegates will have an opportunity to share insights into the meaning of justification by faith for

the man of today and the world in which he lives.

"The place where the assembly meets will be significant. There will be occasion to observe the church at work in a nation that lives on the threshold of the Iron Curtain countries and to listen to what God may have to say to us through the experiences of this church."

A three-language interpretation-translation team of 41 persons, including nine from the United States will serve at the assembly. Simultaneous translation or interpretation will be provided in English, German, and Swedish.

The Rev. Carl H. Mau, an ALC pastor who is executive director of the Wisconsin Lutheran Student Foundation, heads up the translation department for the assembly. Other members of the ALC who will act as translators are Dr. Roy Harrisville, Dr. Iver Olson, Dr. Walter Tillmanns, Pastor Kjell Jordheim, and Pastor Viggo Aronsen.

The 13-day gathering will be attended by some 700 delegates and official visitors from the LWF's 63 member churches in 36 countries. Many thousands, including a large number from America, are expected at the various public events.

The Lutheran Church in America will be represented by 32 delegates, headed by its president, Dr. Franklin Clark Fry. Dr. Fry is completing a six-year term as president of the Lutheran World Federation and will preside at several of the business sessions.

Although the Lutheran Church—Missouri Synod is not a member of the LWF, it will be represented by 20 official observers, including its president, Dr. Oliver R. Harms.

The Roman Catholic Church will be represented at Helsinki by two official observers, Father Johannes Witte, S. J., professor of Evangelical Theology at the Gregorian Papal University in Rome, and the Rev. Dr. Peter Blaeser, M.S.C., member of the Johann Adam Möhler Institute and lecturer at the Theological Academy in Paderborn, Germany.

Invitations to send official visitors have so far been accepted also by the World Reformed (Presbyterian) Alliance, the Baptist World Alliance, the Anglican Communion, the International Congregational Council, and the World Convention of Churches of Christ.

Similarly, five major ecumenical organizations will send official visitors: the World Council of Churches, the World Alliance of YMCA's, the World YWCA, the World Student Christian Federation, and the United Bible Societies.

ALC Delegates to Lutheran World Federation

Earl Arnold, Appleton, Wis.
Roy Berntsen, Sherman Oaks, Calif.
Dale H. Bruning, Bruning, Neb.
Dr. Alfred H. Ewald, Dubuque, Iowa
The Rev. M. David Fetter, San Antonio, Tex.
Mrs. Peter Fossum, Northfield, Minn.
Donald A. Hagen, Chicago, Ill.
Dr. A. E. Hanson, Moorhead, Minn.
Irving A. Hinderaker, Watertown, S.D.
The Rev. Frank O. Klein, Washington, D.C.
Don Luther, St. Paul, Minn.
Dr. C. C. Madsen, Blair, Neb.
Dr. Norman A. Menter, Detroit, Mich.
Dr. E. Clifford Nelson, St. Paul, Minn.

Dr. Raymond M. Olson, Minneapolis, Minn.
The Rev. Norman L. Orth, Seattle, Wash.
Dr. Warren Quanbeck, St. Paul, Minn.
Dr. Carl Reuss, Minneapolis, Minn.
The Rev. W. E. Riekert, Regina, Sask.
Dr. Fredrik A. Schiotz, Minneapolis, Minn.
Dr. Henry F. Schuh, Columbus, Ohio
Dale Skaalure, Big Sandy, Mont.
The Rev. Ernest B. Steen, Madison, Wis.
The Rev. Freeman O. Sveom, Minneapolis, Minn.
Dr. John Stensvaag, Minneapolis, Minn.
Clarence Tweet, Reeder, N.D.
The Rev. Samuel Wegenast, Denver, Colo.

How About Fundamentalism, Pastor?

By Christian Preus



BILL: Pastor, would you mind explaining to me the difference between liberalism and fundamentalism?

PASTOR: Well, Bill, there are a lot of differences, but just to keep it simple, I would say that one difference between these two theological viewpoints is their attitude toward the Bible. The liberal regards the Bible as essentially a human book. He sees that there is much truth in the Bible, but believes that this truth can be established only insofar as it agrees with human reason. In other words, the liberal accepts as much of the Bible as he can understand, or rationalize.

BILL: I see. They must be the ones you sometimes describe as rationalists.

PASTOR: Right. We used to call them "modernists" too, but I haven't heard that term for awhile. Anyway, they were at the opposite end of the theological spectrum from the fundamentalists, who emphasized the divine element of Scripture to the exclusion of the human element. That is why we used to say that the liberal believes that the Bible is a record of man's search for God, and the fundamental-

ist believes that the Bible is a record of God's search for man. They derived their name from the fact that they held to the "fundamental" truths of Christianity.

The fundamentalists did not deny the human element in Scripture, but limited it mostly to the style of writing, etc. They took little interest in the human side of the Bible, especially its history, and therefore were suspicious of critical and historical studies of the Bible. They interpreted the Bible as if it had no history at all, as if it had been produced in a vacuum, so to speak. They would have been perfectly happy if the original manuscripts of the Bible had been discovered, because then they could forget about the human side of the Bible altogether, having the Bible exactly as it was inspired by the Holy Spirit.

BILL: So I suppose the fundamentalists were the ones who did all that work of restoring the ancient texts of the Bible, that you told us about in Bible class?

PASTOR: That's what you'd expect to be the case, but it is a paradox of history that the great bulk of the work

with the manuscripts has been done by liberal scholars. The more conservative scholars were strangely disinterested in the study of ancient manuscripts of the Bible, in spite of the fact that the interpretation of the Bible was dependent to such a large extent upon the honesty and ability of the scholars who prepared the texts on which our translations are based.

BILL: So the most conservative theologians are indebted to the most liberal theologians for one thing at least?

PASTOR: It seems so, doesn't it?

BILL: Well, what I am concerned about is whether the Bible we have today is just as inspired as the first editions?

PASTOR: Certainly it is, and just as dependable, because the Holy Spirit who inspired the original writers, and who inspired the churches to make a proper selection of books, is the same Spirit who inspires today's readers. He is just as capable of edifying the 20th century reader as he was capable of edifying the man who read the first edition. God is a spirit, and therefore he speaks his final word to us through his Spirit.

BILL: Since the fundamentalists were most concerned about the divine element of Scripture, I suppose that they relied most on this activity of the Holy Spirit.

PASTOR: That's exactly what you would expect. But here is another strange quirk of history: the fundamentalists relied very little on the testimony of the Holy Spirit in this area.

BILL: What did they rely on then?

PASTOR: Hold your hat and I'll tell you. They relied on the very things they esteemed the least, namely, history and natural science.

BILL: History and science! You mean the liberals, don't you?

PASTOR: No, Bill, it was just the opposite of what you'd expect. The fundamentalists held that since the Bible could be proven true in matters of history and science, therefore it could be depended on in spiritual matters as well. Or more often they put the same idea in reverse order: if they could *not* depend on the Bible for scientific information, Genesis in particular, then it wasn't safe to trust in spiritual matters either.

BILL: You mean they made science and history a test of the reliability of the Bible on spiritual matters?

PASTOR: Precisely.

BILL: But even the rationalists, who were so serious about history and science, wouldn't do that!

PASTOR: No, of course not. At least they never did.

BILL: Then how come the fundamentalists resorted to human reason on such an important religious issue?

PASTOR: I suppose they felt they couldn't trust the Holy Spirit.

BILL: Now I am really confused, pastor, because I always thought that as Lutherans we were closer to fundamentalism than to liberalism.

PASTOR: If we have to make a choice, we are, because the answers of fundamentalism are closer to historic Christianity—although there have been plenty of Lutherans at both ends, so to speak. But we do not have to make such a choice, fortunately. We can enjoy the best methods of liberal theology in our studies, and at the same time we can enjoy the best insights of traditional Lutheran theology—which would be fundamentalism in the best sense of the word, even though we usually do not employ this term to describe ourselves.

BILL: We're sort of in the middle then.

PASTOR: Yes, the main stream of Lutheranism has been right down the

middle, fully recognizing both the human and the divine elements in Scripture. This means that historical and critical studies are not considered destructive to faith, but necessary for the proper interpretation of Scripture. We have to thank the rationalists, even the worst of them, for that contribution to our tradition.

But it also means that faith on the part of the interpreter is necessary in order to properly evaluate the divine element of Scripture. As Dr. John A. Mackay put it: "A profitable and scientific study of the Bible must be preceded by a spiritual encounter with the God of the Bible." The Reformers were perfectly aware of this, but we thank the pietists and later the fundamentalists for keeping this idea alive.

So we have learned that these two elements in our tradition are complementary rather than exclusive of one another. It is a *both-and* rather than an *either-or* proposition. We could say that the liberal used the right method but got the wrong answer, while the fundamentalist used the wrong method but got the right answer.

BILL: That sounds like strong language to me, pastor. Just how could the fundamentalist get the right answer when he used the wrong method?

PASTOR: I admit that this is an oversimplification as well as an exaggeration. What I mean is this:

The fundamentalist didn't get the answers the way he thought he did. He got them from his church, maybe from the Catechism, or the Bible, or Sunday school, or at home. He might even have gotten it from the pastor's sermon, who knows? But once convinced that he was on the right track he began to rationalize or figure out how he got there. And it was when he began to rationalize what had happened to him that he got off the track. He was a Christian all right, but he didn't realize how it came about. Like a person who has fallen in love, he couldn't explain exactly how he got that way.

BILL: What you mean to say, pastor, is that we would not be making the right use of the Bible if we said, "Unless I can believe what the Bible says about science and history, I cannot believe what it says about religion either."

PASTOR: Certainly not. Whoever authorized such a test for Bible truth?

BILL: Well, I've heard good Lutherans say almost the same thing. "If I can't take Genesis literally, how can I

be sure of the rest of the Bible?" or something like that.

PASTOR: Well, good Lutherans are just as capable of exercising bad judgment as anyone else. All I can say is that it certainly is not good Lutheranism to make such assertions. Ever since Luther we have held that the book of Genesis is as dependable as any other book of the Bible, so long as it is used according to its intended purpose. But if a person says that Genesis must be a dependable source of scientific information before it can be a dependable source of religious knowledge, he is departing from all proper standards of literary interpretation, let alone biblical interpretation. It would be just as bad as if the scientist would say that he is not going to accept any of the findings in his laboratory unless they agreed with the Bible, meaning his interpretation of the Bible.

BILL: Say, pastor, isn't it too bad that the very ones who were so concerned about the necessity of faith were the ones who got tripped up when they began to rely on reason?

PASTOR: You answered your own question, Bill.

BILL: But isn't it a good thing that the Holy Spirit still helps us, in spite of all our notions, so that we get the message anyway?

PASTOR: Loud and clear, Bill.

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Some good books that deal with this subject.

E. C. Blackman: *Biblical Interpretation*

E. J. Carnell: *The Case for Orthodox Theology*

Cunliffe-Jones: *The Authority of the Biblical Revelation*

Gabriel Hebert: *Fundamentalism and the Church*

Klassen and Snyder: *Current Issues in New Testament Interpretation*

Kent S. Knutson: *Teachers Quarterly*, last quarter for 1962, International Uniform Lessons

James Orr: *Revelation and Inspiration*
Alan Richardson: *The Bible in the Age of Science*

H. H. Rowley: *The Relevance of the Bible*

A. Rendle Short: *Modern Discovery and the Bible*

John A. Mackay: *A Preface to Christian Theology*

John W. Walvoord: *Inspiration and Interpretation*

J. C. K. von Hofmann: *Interpreting the Bible*

Wick Broomal: *Biblical Criticism*

Looking Toward Two Conferences

DURING the third week in May when the Conference for Heads of State from 31 African nations met in Addis Ababa, Ethiopia, the second of the two 100,000-watt transmitters for *Radio Voice of the Gospel* (RVOG) went on the air. Stories are reaching the LWF station that show it has already captured a listening audience. At a Christian girls' school in a Middle Eastern country, an RVOG poster was put up on the bulletin board. One of the girls came up just after it had been posted and said, "Why, you are late in getting that poster up. My family has been listening to *Radio Voice of the Gospel* for a long time." Most of the girls in this school are Mohammedan.

. . .

This summer two great international church meetings will be held:

One: July 12-16—the Fourth World Conference on Faith and Order of the World Council of Churches will be held at McGill University in Montreal, Canada. The conference will bring together 317 theologian delegates from the member churches.

This is a study conference that gives special attention to doctrine. Reports will be heard from theological commissions and regional study groups. Out of the conference should emerge issues on which the studies of the next 10 years will be focused.

The American Lutheran Church will be represented at Montreal by Dr. Keith Bridston, Dr. Kent S. Knutson, Dr. Theo. S. Liefeld, and Dr. William H. Weiblen.

Two: July 31-August 11—the Fourth Assembly of the Lutheran World Federation will meet in Helsinki, Finland, under the theme "Christ Today." The study booklet for the assembly is a document on justification, prepared by the Commission on Theology with Dr. Warren Quanbeck of Luther Theological Seminary as the writer. He describes the booklet as "an attempt to interpret . . . the significance of justification for the Christian in the modern world." It would be an excellent guide for Bible study or discussion groups in congregations. Each pastor has received a copy for use in his congregation.

The American Lutheran Church will participate representatively both at Montreal and Helsinki. Through prayer we may all be present in mind and spirit. It is suggested that pastors in our congregations use the following or similar prayers in worship services on the Sundays indicated below.

For the *Faith and Order Assembly*—Sunday, July 7 and 14:

O Almighty God, who hast built thy church upon the foundation of the apostles and prophets, Jesus Christ himself being the head cornerstone; grant us so to be joined together in unity of spirit by their doctrine, that we may be made a holy temple acceptable unto thee: through Jesus Christ our Lord.

O Holy Spirit, giver of life and light, help those who take part in this conference to serve thee both in the church and in the world of our time. Grant that they may think honestly and speak wisely and make them ready also to listen to others. And upon them and all thy people bestow thine own gift of charity, which is the bond of unity and peace: that so men may know us as followers of Christ, because we have love one to another, and that with one heart and voice we may glorify the Eternal Trinity, God blessed for evermore. Amen.

For the *Lutheran World Federation Assembly*—Sunday, July 21 and 28:

O God, who art the strength of all men who put their trust in thee and the source of every good and perfect gift, grant to the leaders, delegates, observers, and visitors gathered in Helsinki, Finland, from July 31 to August 11 for the Fourth Assembly of the Lutheran World Federation, a full measure of thy spirit so that all their worship, deliberations, and decisions may be illuminated with thy presence and guided by thy holy will so that thy church may be guided along paths which are pleasing to thee; through Jesus Christ, thy Son, our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. Amen.

For Sunday, August 4, special prayers might be offered for the president and executive committee of the LWF and for the committees, commissions, leaders, and staff of the Federation; and for those who consider the worship and liturgical life of the churches; and for the work the Federation is doing through the Commission on Theology; the Commission on Inter-Confessional Research; the Commission on Education; the Commission on World Service; the Commission on World Mission; the Commission on Inner Missions; the Commission on Stewardship and Congregational Life; the Commission on International Affairs; and the Commission on Student Work.

FREDRIK A. SCHIOTZ

ALC Membership Gains 1.97% During 1962

Baptized membership of The American Lutheran Church increased 46,535 to a total of 2,410,977 during 1962, according to statistical data released through the office of the secretary of the ALC. The gain is 1.97% of the previous year's total. Baptized membership gain for 1961 was 2.5%.

Confirmed membership grew by 34,886 to a total of 1,585,637, a gain of 2.25%, as of last Dec. 31. This compares with a 2.75% gain the previous year.

Effective Feb. 1, 1963, membership of the ALC was increased through a merger with the former Lutheran Free Church. The 288 LFC congregations certified for merger with the ALC had 88,523 baptized and 57,634 confirmed members last Dec. 31, the report said.

Membership total upon consummation of the ALC and LFC merger on Feb. 1, was 2,499,500 baptized and 1,643,271 confirmed.

Dr. Ramsey Speaks of Spirituality, Sex

The Archbishop of Canterbury returned home to England last month after a visit to Louvain, where he

spoke at the Catholic University on "Christian Spirituality and the Modern World."

Turning his attention to things in present western civilization that militate against spirituality, Dr. Ramsey said, "There is a widespread idea that man is competent by his own powers to organize his own progress and happiness. It is a strange idea, inasmuch as the world is deeply divided and unable to rid itself of terrible weapons of destruction."

The current overemphasis upon sex is a sign, said Dr. Ramsey, that man has lost touch with God. Frankness and openness about sex is highly to be desired, he said, yet modern man has an obsession with sex. The archbishop said this obsession "denotes in part a flight from frustration and in part a severance of the bond which unites sex and the other elements in personality which all together find fulfillment in marriage and the family."

The *British Weekly*, commenting on the appearance of Dr. Ramsey in Louvain, stated that the visit of the archbishop to the Catholic University is a sign that he is anxious to have contact with the Roman Catholic Church at the deepest levels of worship, and not only at the level of goodwill visits and official conferences.

Pastor's Wife Is "Mother Figure," Says Dr. Qualben

To her husband's congregation the pastor's wife is a "mother figure," said Dr. Paul Qualben, ALC clergyman and psychiatrist, to Lutheran pastors of the New York area.

"There is," Dr. Qualben said, "a shock wave of moral-consciousness which pushes ahead of her most places she goes," which in turn can make it difficult for the pastor's wife "to find the kind of companionship within the framework of the congregation that she may crave."

On the other hand, he added, "it is neither possible nor desirable that she become anonymous or like any other member of the parish." The pastor's wife, he said, "is expected to be something of an expert on religion."

Dr. Qualben said that the marriages of most pastors are quite stable, and "statistically they are more stable than those of other professionals."

"Service Book and Hymnal" to Be Improved

Hope that the *Service Book and Hymnal* "will come to mean to American Lutherans what the Book of Common Prayer has meant through the years to the English people" was expressed by Dr. George R. Seltzer, Philadelphia, Pa., chairman of the editorial committee responsible for improving the 1958-issued volume.

Changes ordered in the hymnal by the Commission on the Liturgy and Hymnal, when they met in Chicago, Ill., recently, included changing the pitch of some of the hymns to make them more suitable for congregational singing.

The commission went on record in favor of the publication of a text edition that will contain all the worship materials prepared by the commission.

In the six editions published to date, a total of 2,066,372 copies of the book have been printed. The printing of the seventh edition of 106,000 copies will begin within a few months.

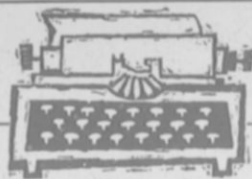
Lutheran Leaders Mourn Pope

Among Protestant leaders expressing sympathy at the death of Pope John XXIII were Dr. Fredrik A. Schiotz, ALC president, and Dr. Franklin Clark Fry, president of the Lutheran Church in America and of the Lutheran World Federation.

Said Dr. Schiotz: "Everywhere



Entertainer Roberta Sherwood, right, recently returned to her home congregation, Biscayne Blvd. Church, in Miami, Fla., where she posed with Luther League president Stefanie Jarius after helping the league in its program of buying new hymnals for the congregation. Pastor of the Biscayne church is the Rev. Earl R. Papke, who remarked that in her act Miss Sherwood "preaches many a sermon in the songs she sings."



news worthies

By Lewis Holm



That's what I like about you, Reverend—you're not the stiff, formal type!

Christians will grieve in the death of Pope John. We thank God for his life and ministry.

"He has given to his own Church a new openness to other Christians as all of us seek to proclaim the Gospel of Christ to a seeking world."

Dr. Fry said: "The hearts of Christians of every confession are united to a degree that is unique for many centuries at the death of the universally esteemed and beloved John XXIII, the pope of unity."

"Thanks to God who gave him to our generation. All of us would have wished for him to live on, throwing open doors of understanding and thawing the antagonisms that have separated Christian brethren. Our prayer is that the warmth of his spirit will not be chilled and the height of his vision will not shrink."

About People

Lutheran Bishop Stefano R. Moshi of Tanganyika has been elected one of four co-presidents chosen to head the All Africa Conference of Churches.

The head of the Lutheran Church of Northern Tanganyika and of his country's Federation of Lutheran Churches, Bishop Moshi was elected by church representatives from 42 African nations to lead the AACC along with a Nigerian, a Malagasy, and an Ethiopian.

The others were Sir Francis Ibiam,

► Students of the Spokane Technical and Vocational School renovated a four-place Piper airplane for the Rev. Norval G. Hegland, who has spent his summers for the past 14 years ministering to Eskimos in the Nome, Alaska, area. Pastor Hegland serves First and Trinity Churches at Philip, S.D.

► Three pastors of the ALC who are also reserve military chaplains were present at the annual Military Chaplains' Association Convention, in Pasadena, Calif., May 14-16. They are: Pastor Martinus Silseth, Milwaukee, Wis.; Pastor Eugene W. Beutel, Neptune, N.J.; and Pastor Carroll N. Anderson, Los Angeles, Calif.

► Although full care for one tuberculosis patient averages some \$16,000 per year nationally, Grace Lutheran Hospital, San Antonio, Tex., manages full benevolence care for \$4,385 annually. In 1962, 45 people received extended care for tuberculosis at the institution.

► Bodø, a nearly 100% Protestant town in North Norway, has a youth club run by five Roman Catholic nuns. Of the 150 members, only three are Catholic. The club receives public support. There is no religious instruction. The youth twist and cha-cha for two hours each Thursday evening.

governor of Eastern Nigeria and a president of the World Council of Churches, the Rev. Titus Rasendrahassina, president of the Church of Christ in Madagascar, and Archbishop Theophilus of the Ethiopian Orthodox Church.

Mr. Abner B. Batalden, Minneapolis, a layman with nearly a quarter century of service in the former Lutheran Free Church, has accepted a position with Lutheran World Relief as deputy executive director of Korea Church World Service. Mr. Batalden, 54, is a former manager of the Messenger Press, publishing house of the LFC, and a former director of alumni relations at Augsburg College in Minneapolis.

The Rev. Gjermund S. Thompson, Eau Claire, Wis., ALC pastor and

► Four St. Olaf College students lost a televised quiz contest a year ago, but their appearance on nationwide TV won \$160,000 for the ALC school in Northfield, Minn.

Mr. and Mrs. Vernon Gedge of Santa Rosa, Calif., were interested in the school by the program, and have since given a \$160,000 gift to the college under a trust agreement.

The St. Olaf team of three men and a woman lost the "College Bowl" contest to students from the University of Tennessee by a score of 250 to 220.

"We liked their forthrightness," said Mrs. Gedge. "They were of good stock and good kids, and we've always been interested in youngsters getting an education."

► As recently as two years ago adoption agencies were hard put to find infants for all the prospective parents who needed and wanted them. The situation has now reversed, and agencies and societies are now looking for parents to adopt the increasing number of infants. One society reports that a couple can adopt a child in six months to a year. Children are being given to couples who also have other children, as well as to those who have none. Interested persons should contact agencies in their own areas.

welfare leader, has been named executive secretary of the National Lutheran Council's Division of Welfare.

He will succeed Dr. Henry J. Whiting (ALC), who is now associate executive director of the Department of Social Welfare in the National Council of Churches.

Religious Radio and TV Improvements Urged

Religious radio and television efforts will be improved if churches devote more time to the study of objectives and the analysis of the impact of their programs, Lutheran broadcasting representatives were told in an informal consultation held in Minneapolis recently.

(Continued on page 10)

American Missions At Work

The American Missions program of the church results in techniques and buildings that fit the individual communities in which the work is done. No two new congregations, no two buildings, are identical. Here, chosen at random, are several churches that represent the results of the American Missions program in the ALC's Eastern District.

Reading from the top, they are: *St. Mark Church, Morristown, N.J.* (Pastor H. J. Rasmussen). Organized in 1960, this congregation finds this mansion suited to its needs. There are 300 baptized members, and the 1962 average weekly offering was \$465.77.

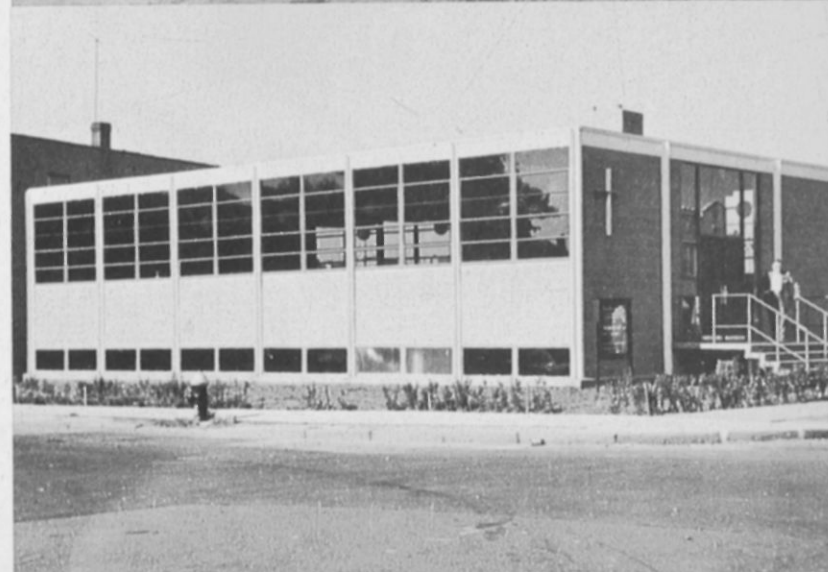
Grace Church, Bowie, Md. (Pastor Robert Gibson), serves a Levitt development. It was organized in January of this year with 288 baptized members.

Abiding Presence Church, New York, N.Y. (Pastor Harry Fullilove), has a Negro membership of more than 500 baptized. This low-income area in the Bronx has a program that majors in Bible teaching and evangelism.

St. Matthew Church, Washington, D.C. (Pastor John Scherzer), has relocated and will serve all in its integrated community. It does not have a missions subsidy but has received loans for its building program.

St. John Church, Massapequa, N.Y. (Pastor John Hove), has more than 1700 baptized members and is in the midst of a building program. Average weekly offering here is \$1,788.46.

—LS photos



Radio, TV . . . from page 8

Representatives of the three major Lutheran bodies took part in the meeting. Dr. John W. Bachman, professor at Union Theological Seminary, New York, and an ALC clergyman, told the officials that programming plans should be subjected to a critical theological examination, with mission and educational potentialities in mind.

He criticized the media for "triviality," offering "overeasy answers to complex problems" and the "spiraling intensity of sensationalism."

He called for churches to work to develop "more discriminating and responsible citizens and viewers."

Protestants, Roman Catholics Meet in Colombia

Eleven Roman Catholics and 15 Protestants met May 14 in Bogota, Colombia, in an "informal and friendly exchange of ideas" on interconfessional relations in Colombia.

The meeting was held at the home of the Rev. Arnfeld C. Morck, ALC pastor who is president of the Evangelical Lutheran Church—Colombia Synod.

Dr. Stewart W. Herman, executive director of the Lutheran World Federation's Committee on Latin America, said in New York that "it was especially noteworthy that a meeting of this kind should occur in Colombia, which for many years has been regarded as a notorious example of the persecution and suppression of the Protestant witness."

"This kind of contact is occurring with increasing frequency all over Latin America, as I noted on my recent visit to Brazil," Dr. Herman



More than 7,800 Lutherans of the three major synods, LCA, the ALC, and the Lutheran Church—Missouri Synod, gathered in the upper deck of Memorial Stadium, Baltimore, Md., for the first annual Lutheran Family Night on May 18. Prior to game time, a brief ceremony was held honoring the Lutheran ball players of both teams and an outstanding layman of Baltimore. Jack Brandt and Bob Johnson of the Orioles, and John Buzhardt of the Chicago White Sox (above, left to right), were presented an inscribed picture of Ralph Colman's painting of Christ. The committee was headed by Mr. Ordell Braase, administrative assistant of Lutheran Social Services of Maryland, and a member of the ALC's St. Peter Church of Northwood (third from left).

added, "thanks largely to the change of climate in Rome because of Pope John XXIII's recognition of non-Roman Christians as separated brethren."

Subjects discussed at the meeting included the evangelization of nominal Christians and non-Christians, the problem of proselytism, and anti-Catholic and anti-Protestant literature.

Granskou to Retire

Dr. Clemens M. Granskou, president of St. Olaf College, Northfield, Minn., for the last 20 years, has an-

nounced his retirement. Dr. Granskou made the announcement at the conclusion of commencement exercises on June 9.

The board of regents of the college has issued a call for nominations for a new president.

Dr. Granskou, 68, is a graduate of Waldorf College, St. Olaf College, and Luther Seminary in St. Paul. He was ordained in 1921 and served as a missionary in China from 1921 to 1927.

Before coming to St. Olaf in 1943, he served as president of Waldorf College, Forest City, Iowa, and of Augustana College, Sioux Falls, S.D.

HELP!

New ALC missions need your assistance. Send names and addresses of all Lutherans living in or moving to . . .

COMMUNITY

CONTACT PASTORS

NORFOLK, VA.—E. F. Yost, 201 Bryn Brae Dr., Virginia Beach, Va.

SAN DIEGO, CALIF.—E. David Spencer, 6953 Benson Ave., San Diego, Calif.

YORBA, CALIF.—Otto Nielsen, 5091 Van Buren, Yorba, Calif.

ROCHELLE, ILL.—Alvin J. Bergh, R. 1 Flagg Center Rd., Rochelle, Ill.

OAK FOREST, ILL.—Marshall P. Pechauer, 15044 Parkside, Oak Forest, Ill.

LAS VEGAS, NEV.—Jerry Moe, 300 Crestline St., Las Vegas, Nev.

OAKDALE, PA.—Walter Baertschi, 104 Persian Rd., Oakdale, Pa.

SAVAGE, MINN.—T. H. Mohn, 141-1/2 St. and County Rd. 17, Savage, Minn.

PORT ST. LUCIE, FLA.—H. C. Sipe, 275 Placita Ct., Fort Pierce, Fla.

BRADENTON, FLA.—K. D. Barr, 5611 8th Ave. W., Bradenton, Fla.


LUBBOCK, TEX.—J. W. Smith, 4922 W. 11th St., Lubbock, Tex.

Michigan Discusses Race, Minister Recruitment

Concern over the ministry and over the racial issue provoked the greatest amount of discussion in sessions of the Michigan District Convention, held May 20-22 at St. Mark Lutheran Church (Pastors R. L. Van Scoy, T. G. Buntz, and C. J. Willmann), Toledo, Ohio.

District President Norman A. Menter referred in his report to the diminishing number of seminary students and urged pastors to be on the alert

(Continued on page 23)



Summer - The Church's Finest Hour

By Wilfred Bockelman

"The Kingdom of heaven is like leaven which a woman took and hid in three measures of meal till it was all leavened."

YOU don't measure the value of a painting by the number of square inches of the canvas, nor the worth of a symphony by the length of the score. That's not to say that a yardstick can't serve a useful purpose even in an institute of art or in a concert hall, but it is to say that not all measurements are in terms of length and width.

Perhaps summer is a good time for the church to be reminded of this truth. We tend to bemoan the summer season in the church. We call it the summer slump. Fewer people in church—far fewer. Some Sunday

schools drop out altogether for two or three months. Choirs are on vacation. Offerings drop off. There's a lull in activities around the church.

The purpose of this article is not to belittle this slump and rationalize that it is not so bad after all. There are differing opinions in the church as to the meaning and implications of the summer slump. But the church would be in a poor state if it did not realize that there are some aspects of its life and growth that do not submit to such quantity measurement as the number of people present for worship, the number of dollars placed on the offering plate, and the attendance at organizations' meetings—if indeed they are held at all.

By a different kind of measurement—a kind also substantiated by Scrip-

ture—summer may well be the church's finest hour. "The Kingdom of heaven is like leaven which a woman took and hid in three measures of meal till it was all leavened."

It's interesting to note that both Matthew and Luke use the expression that the woman "hid" the leaven. This does not refer to the woman's deliberate attempt to "hide" something so that it cannot be found, but rather to the very nature of leaven—that it is so small that it is hard to find. Yet this little bit of leaven, so small that it is hidden, has power to leaven the whole batch of dough.

We submit that this is precisely what is happening in the ALC. And it's happening most of all in the summer. The following four pages will point up some of this exciting leavening.



The Time to Reach Youth

YOUTH, summer, and vacations go together. Business knows this, and so it promotes the sale of swim suits, sports equipment, and summer travel. Civic leaders know it, and so they encourage the passage of bonds for swimming pools, playgrounds, and recreational programs. The church knows it too, and increasingly it is coming to see that the summer youth program may well be the most significant of the whole year.

It's true that congregational summer youth programs have often been more recreational than so-called "spiritual," although pastors and youth workers know that on hikes and picnics they often get their best insights into the problems of youth. Not that adults must themselves act like youth to establish rapport with them. The day is pretty well past when it was thought that pastors should be "buddies" and "pals" to youth.

But the reason summer youth programs, tied in with vacations and rec-

reational activities, are so effective in working with youth is that in this setting youth are most likely to be honest and reflect their real nature and problems. During a Bible study in a "regular" youth program in the church building with the larger attendance of the whole youth group, the young person will more easily conform to what is expected of him.

The best time to find out what youth are really like is to live with them in small groups for a week or a month at a time. That's why the Youth Department of the ALC is strengthening its summer program of Bible camps, leadership training schools, canoe trips, etc.

More than 40,000 youth will attend the more than 80 Bible camps in the ALC this summer, and more than 5,000 choice young people are expected to attend the 41 Leadership Training Schools sponsored in the 19 districts of the church.

Large as these figures may seem, a

second thought will reveal that, comparatively, they are rather small. There are, after all, more than 250,000 teenagers in the ALC. To reach even 50,000 of them during an intensified summer program is reaching only one in five.

The hope of the Youth Department is that these may be reached in such depth that they will become a leaven in the congregations to which they will return.

The Bible camps are of various kinds. A number of them are experimental. Instead of following the somewhat traditional schedule of classes or lectures in the morning, recreation in the afternoon, and inspiration in the evening, the camp program stresses the fact that life is not divided into separate compartments, some of which are spiritual—like Bible reading and prayer—and others of which are not. Paddling a canoe, cleaning a camp site, fishing, washing dishes, working along with others in the group, enjoying the beauty of nature—all of these activities of the day are related to God and are spiritual.

One person has called this new emphasis the "wholistic" approach. The key to this approach is to have a larger number of smaller groups and to have a counselor with each group for all of the activities. Everything that is done at camp has theological implications and significance. This applies whether a given activity has been planned or is unplanned. This applies not only to the formal learning situation but also to the recreational period, mealtime, leisure time and the supposed sleeping time.

One of such experimental programs being conducted this summer under the direction of the Youth Department of the ALC is at the Lake of the Woods Camp on the Canadian border, near Baudette, Minn. Two one-week camp periods are being planned (July 21-27; and July 28-Aug. 3). There is room for 30 senior high youth at each camp and the cost is \$30 per camper per week.

Under the direction of trained and experienced college-age counselors and a program director the campers will follow a program of "island hopping." Campers will arrive on Sunday. Monday and Tuesday will be spent in the main camp getting acquainted, exploring the area, and planning the island hopping. Wednesday and Thursday will feature boat travel camping on lake launches into Canada and the islands of the lake. Friday

will be spent back in the main camp. During the course of the whole week the campers will focus their study on 1 John.

Another experimental camp, already a few years old, is Outlaw Ranch, near Custer in the Black Hills of South Dakota. Here on a 300-acre ranch a

For further information on Bible camps, Holden Village, and family camping opportunities, write to

The Youth Department

The American Lutheran Church
422 South Fifth Street
Minneapolis 15, Minn.

summer-long program gives a dude ranch experience lasting from a week to a month. The Bible study program will be carefully woven into the total living and adventure of each day. As well as participating in many regular recreational opportunities, the ranchers will be involved in horseback riding, travel camping, learning through ranch service projects, developing their own camp site, cookouts, hikes, campouts, exploration, nature study—all of them realistically related to life in the finest sense.

Another summer-long exciting program has been planned for Holden Village in the Northern Cascade Mountains in Washington. This camp has various programs throughout the summer for youth as well as adult groups.

July 15-27 at Holden Village will feature a program of "New Horizons in Youth Work." This period will be a time of reflection and study with special reference to youth work in 1980. There will be presentations on sociological trends, theological developments, new forms of communicating the Gospel, etc. Discussions will deal with emerging issues and concepts deemed important to youth in the church.

A Senior High Huddle is planned for Aug. 23-30 for young people about to return to their junior and senior year in high school to consider how they can be more effective witnesses for Christ in their school world.

In addition to the Bible camp and study program, the Youth Department of the ALC in cooperation with the Evangelism Department is again sponsoring a service project, known as

Parish Mission Builders. Seven teams—two girls and two boys in each team—will spend the summer assisting 21 congregations in making community surveys and helping in other ways to strengthen the program of the congregation.

The Youth Department is also sponsoring a work camp in Columbus, Ohio, and at Holden Village, where young people combine a period of Bible study and service in helping other people. The number engaged in these projects is small, but like leaven, it is difficult to say how big its final effect will be.

Another program of long standing within the Youth Department of the church—and a carry-over from the youth programs of the churches before the merger—is the annual Leadership Training School in each of the 19 districts of the ALC. Here congregations are urged to send two of their most outstanding youth for a week of intensive encounter.

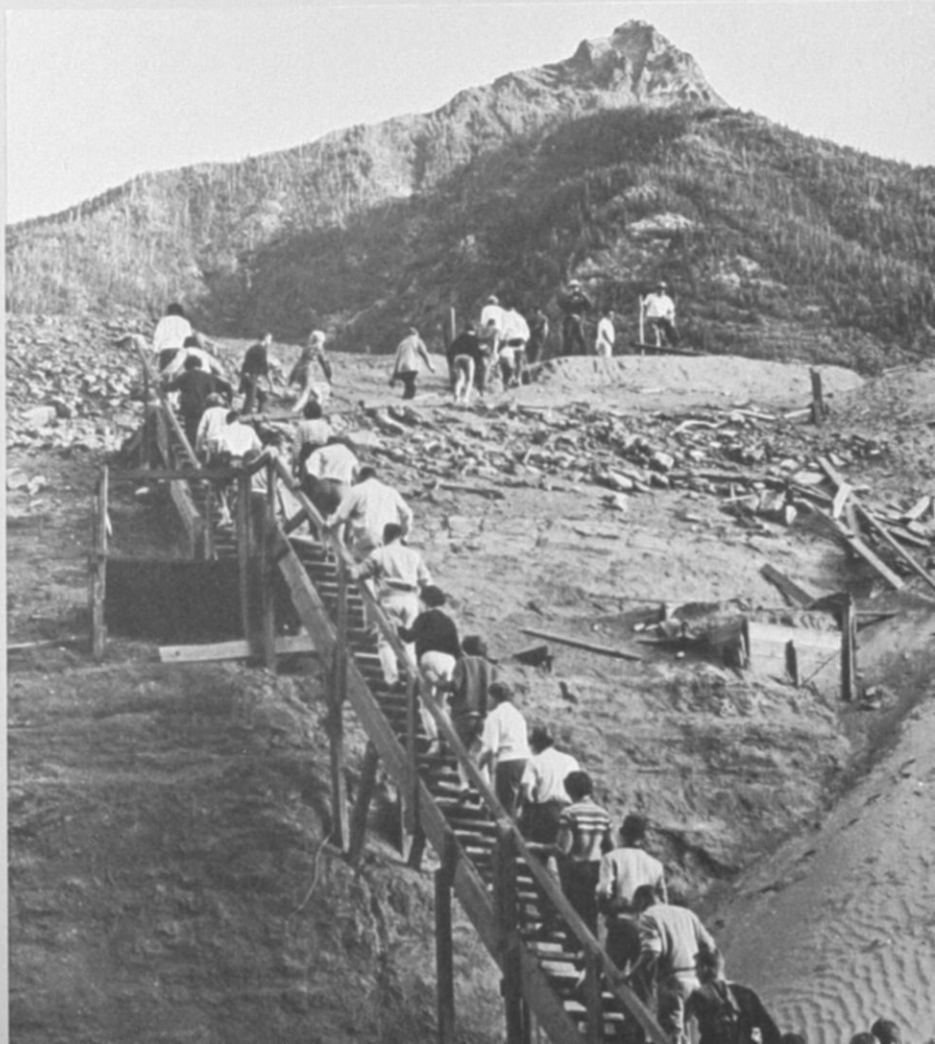
Here youth are most themselves. Problems are discussed frankly, and the young people will not be criticized for expressing their doubts. They will be accepted for what they are, and

under the guidance of competent faculty they will explore the truths of God's Word.

Admittedly all these programs are expensive, for since they deal with young people in small groups instead of in masses, a sizable group of counselors is required to staff all of the camps and schools. It's expensive for the young people too (or, more accurately, for their parents) for costs at such a camp may range from \$20 to more than \$100. By its very nature this cost may limit the program to those who are financially able to afford this kind of "vacation." But not necessarily. Congregations alert to the needs of their youth and to the excellent opportunities that await them at a summer Bible camp or leadership school often provide "scholarship" assistance by providing at least part of the funds to make it possible for their youth to attend such a camp.

For the experience really is much, much more than a vacation. Here is youth work at its best—reaching fewer in number, but in greater depth, so that the leaven of these few may eventually leaven the larger youth group within the church.

A week at Holden Village combines physical with spiritual.





Theologians and medical doctors spend a weekend together at St. Olaf College

New Visions for Church Colleges

IF YOU'RE an alumnus of one of our ALC colleges and haven't seen your alma mater's campus in recent years, arrange your summer vacation plans so you can stop off and see it. You'll be in for some excitement. For growth is always exciting and all 17 colleges and academies of the ALC are growing.

To describe our schools as getting bigger and better is not just idle chamber of commerce talk. And let's quit apologizing for our bigness. The mood of the times is to bend over backwards to point out that bigness is not in itself a virtue. Let's accept that as true and then let our self-imposed, questionable humility rest awhile by reminding ourselves that remaining small is in itself not a virtue either. Let's thank God for our growth and quit apologizing for it.

It would be a pity, though, if in the excitement of seeing bigger campuses, more buildings, and larger enrollments we missed a far greater excitement in our ALC schools, an enlargement of purpose that is close to being revolutionary.

As the alumnus of a generation ago shows his family around the campus on their summer vacation trip, chances are they'll find a conference of some kind going on. That's nothing new. College campuses have always been used during the summer for conferences of one kind or another. After all, colleges have facilities for eating and lodging, and rooms for holding meetings.

But there's a new reason for using college campuses during the summer. Whereas in the past the chief reason college campuses were thought of as a place for holding church conferences was because of the *facilities* they had to offer, they are now increasingly looked to as a place for conferences and leadership because of their *faculties*. In other words, our faculties are being looked to as important resource people to provide programs for these conferences.

To give just one example from the recent past—which is now being duplicated at most of the church's colleges—Wartburg College, Waverly, Iowa, sponsored a conference on "Re-

ligion and Medicine," which brought together theologians and medical men to discuss "The Healing Team." Wartburg also sponsored a conference on "The American Family," which brought sociologists and theologians together to discuss this important subject.

The following schedule of lay schools of theology is just an example of the many conferences to be held on campuses this summer:

Luther Seminary: June 17-22; 24-29

Concordia College: July 8-13

Wittenberg University: July 7-13

Pacific Lutheran University: July 22-27

Luther College: Aug. 5-10

California Lutheran College: Aug. 5-10; 12-17

Just as the concept of the summer use of our colleges has been enlarged, so has the understanding of the contribution that the college can make during the regular school year.

When the average person thinks of a church college, he thinks of an institution where young people are edu-

cated and trained for a profession. Students pay fees, follow a regular class schedule, engage in campus activities, get grades, and graduate. There's no doubt about it, this is a major—if not the chief—function of a church college. But there's a new development in the field of higher education in the church.

To call this development "adult education" may seem rather prosaic, but that may be because we are only beginning to grasp the potential of adult education. This potential lies in an understanding of the power of leaven which works imperceptibly, yet mightily.

A phrase gaining recognition that describes this movement is "continuing education." It starts with the supposition that education is a never-ending process, and that it is an exciting process.

Professors themselves are being captivated by the vision of serving far larger numbers than merely the students who are enrolled at the schools during the nine months of the academic school year. These faculties constitute a resource, increasingly recognized and respected as having a contribution to make to the church.

The alumni of our colleges likewise are capturing the thrill of continuing their education in the circle of friends and fellow alumni in their local or neighboring congregations.

With the assistance of Dr. Loren Halvorson of the ALC's Office of College Education, retreats have been held throughout the country with small groups of doctors, lawyers, nurses, scientists, insurance men, realtors, etc.

Anyone acquainted with the church situation in Europe will recognize this movement in the United States as being similar to the Evangelical Academies in Germany. But those acquainted with the Evangelical Academies say that the American churches have an advantage in having church colleges—something unknown in Europe.

These church colleges in the United States may yet have their brightest days ahead of them as they see the larger vision of serving the whole church. While for the present the program may be small, it will be like the leaven which a woman took and hid in three measures of meal *till it was all leavened.*

Opportunities for All

For the Congregation:

Despite summer slumps in Sunday attendance at worship services, this season may still be the most productive of the whole year. The problem is that the results are not as immediately visible to the eye.

Not to be overlooked are the two or three (or more) weeks of vacation church school. We so often underrate it because it's for such young children, and in so doing we again betray our lack of understanding of the power of leaven. The influence left on pliable minds during several weeks of concentrated teaching ought not to be measured in terms of immediate increase to the congregation's membership or budget.

We who are so accustomed to an adult-oriented culture need to be reminded of the Savior's frequent reference to children and his observation that "of such is the Kingdom of God."

Numerous congregations also take advantage of the summer to bring the church council, Sunday school teachers, and other leaders together for a weekend or Sunday afternoon and evening retreat to evaluate the year's program and plan for its improvement.

Music institutes and workshops for organists and choir directors are held at a number of church colleges and other places under the direction of the Committee of Worship and Church Music. Although only one or two persons from any congregation is likely to attend these, the leavening influence this will have on the congregation's program of worship and music should not be overlooked.

Eighteen District Instructors' Institutes will be held throughout the ALC during the summer under the direction of the Department of Parish Education. At these institutes 2,000 teachers will be trained to go out next fall to more than 200 conferences where approximately 40,000 teachers in local Sunday schools will be taught.

All of these summer activities, though not particularly large in numbers or massive in appearance, nevertheless come in the category of leaven and strengthen the local congregation. Or, to change the figure of speech, summer may well be the sowing and quiet growing season, leading up to the visible harvests during other times of the year.

(For additional suggestions of ways in which churches may take advantage of summer opportunities, see article, "Summer Competition," in THE LUTHERAN STANDARD of May 21.)



For the Family:

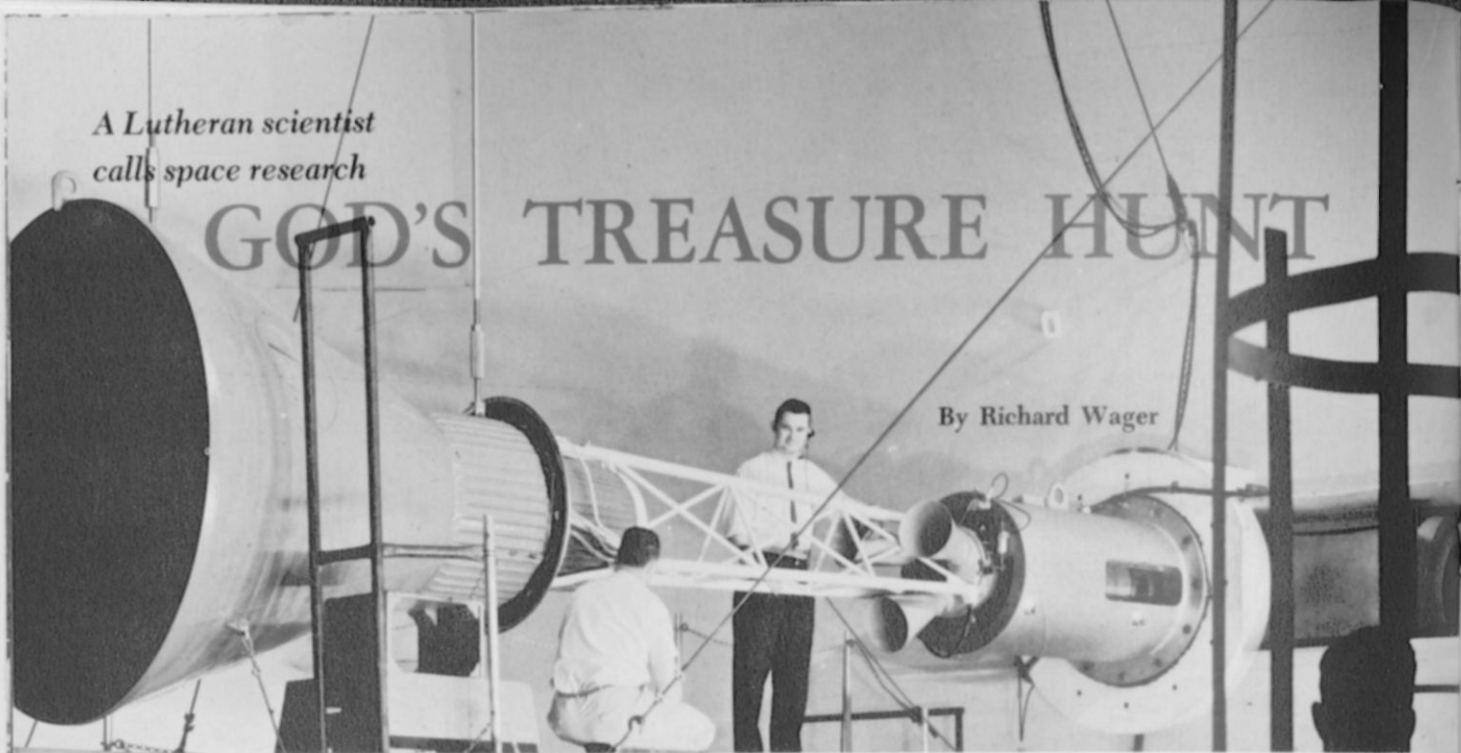
Family Bible Camping with programs for all ages in the family is increasing in the ALC. Approximately 20 such family camp programs have been scheduled for this summer. Information about the place and the nominal costs involved may be had by writing to The Bible Camp Association, The American Lutheran Church, 422 South Fifth Street, Minneapolis 15, Minn.

THE LUTHERAN STANDARD of May 7 carried a four-page feature on "Family Doings for Summer Vacations," that suggested ways in which a family might plan a wholesome vacation. Reprints are available at 75c a dozen from Augsburg Publishing House, 426 South Fifth Street, Minneapolis 15, Minn.

*A Lutheran scientist
calls space research*

GOD'S TREASURE HUNT

By Richard Wager



Robert R. Nunamaker working on a Project Mercury space capsule.

MAN'S probing the vast reaches beyond the earth may be God's own kind of "treasure hunt," in the words of a young key scientist in Uncle Sam's space program.

He is Robert R. Nunamaker, a Lutheran for all of his 29 years, who now is assistant project manager for a space shot to be launched into orbit in late 1964 or early 1965.

Nunamaker has been stationed for six years at the government's National Aeronautics and Space Administration (NASA) laboratories, Cleveland, Ohio. He lives in suburban Berea, where he and his family are members of St. Paul's Lutheran Church (Ivan Menchhofer, pastor).

He was one of the early development engineers with Project Mercury, which successfully took Col. John Glenn into orbit and return in February 1962. Nunamaker's research had to do with the separation of the Mercury capsule from its Atlas booster.

He briefed the seven original astronauts on several occasions. When Colonel Glenn and later Comm. Walter Shirra made their orbital flights, Nunamaker gave radio listeners a minute-by-minute interpretation of what was going on. His descriptions of the highly technical occurrences, related in ordinary terms, were so popular that he was retained by the radio-television station to repeat his comments on several additional studio interviews.

The tall, husky space researcher has good reason for being at home in front of a microphone. For as a student at Georgia Institute of Technology in

1954, he appeared on a national radio panel series, "Youth's Living Ideas." Later he was joined by his fiancée, Dixianne (now his wife), in a similar weekly broadcast over an Atlanta station. The panelists offered religious-type answers to youths who phoned in their problems.

Nunamaker organized and was the first president of the local Lutheran Student Association, serving Lutherans attending five colleges and universities in Atlanta. He was president, also, of the Luther League and the Youth Council of Redeemer Lutheran Church (LCA), Atlanta, one of the largest Lutheran churches south of Washington, D.C.

Nunamaker is superintendent of the junior department of St. Paul's Sunday school. His wife is on temporary leave as a teacher until their daughters, Dawn, 6, and Dana, 3, are a little older.

Speaking of his religious beliefs in relation to his profession, Nunamaker said that he feels he is helping to fulfill God's plan, helping to perfect doors to God's handiwork that await being opened. "I'm sure God is quite happy for the efforts man has made to move on and on," he remarked.

Nunamaker believes that churches are making a mistake if they fail to realize the religious significance of space exploration and do not become acquainted with its studies and advances. Religion is going to have to look toward and live with this space-age future, he asserted. Else, he feels, we may have some "rude awakenings" in our space travels. We must be pre-

pared to stand by our God as we move out farther into the unknown, he believes, if we don't want new discoveries to destroy our religion.

Nunamaker dreams of someday himself venturing into space, as, he said, does anyone who believes in this type of work. Already he has participated in a number of launchings.

It is easy, he went on, for one to become so enthusiastically eager that every step be a success that "you want to get right in there and do it yourself."

Noting that the NASA already is planning to launch a space station for future tests of the far unknown, Nunamaker said trips for his research might be made to such a station, instead of to Cape Canaveral. He would be highly pleased should this development come in his lifetime.

Petite, blonde Mrs. Nunamaker said she finds her husband's space pioneering "very exciting," adding: "I'm glad he does it." She attended Agnes Scott College for Women, Atlanta, and International College, Tokyo, (where her father was stationed with the Army.) More recently she has taken courses in astronomy at Baldwin-Wallace College, Berea, to become more conversant with her husband's work.

But their home conversation is not all space-talk. The family's Christian faith is very much in evidence in their home life. Even their pet dachshund is named "Martin Luther."

"But this is a mark of reverence and respect," the parents quickly explain.

THERE is a continuing religious issue in American politics. It revolves around the problem of public assistance for Roman Catholic parochial schools. The issue is often politely called public aid to private schools, which is in itself a well-intentioned effort to obscure the painful religious issue underneath. But there is a religious issue here, and it cannot really be obscured any longer.

The issue is, in effect, one of public aid to Catholic schools, since that church operates more than 90% of these institutions. Other groups such as the Lutherans, the Seventh-Day Adventists, and the Episcopalians who do have church elementary schools are not asking public support in any case. The real nexus of the problem is that for millions of people the proposal to aid parochial schools with public funds is a proposal to tax them to pay for Roman Catholic teaching. They resent such a proposal; hence

is a very legitimate issue actually before the Congress. I am opposed to it. I believe it is unconstitutional. I voted against it on the Senate floor this year, when offered by Senator Morse.

This position Mr. Kennedy as President has unfalteringly upheld. When federal aid to education issues were under discussion and he was questioned about aid to church institutions, the President took exactly the same position he had stated during his campaign. A legal brief prepared by attorneys in the Department of Health, Education, and Welfare and also in the Justice Department fully supported this position. The President did, however, see the problem of aid to church-related colleges in a somewhat different context. He has argued in regard to aid to education at this level that the decisions of the courts have been less definitive and that he believed some forms of aid might be provided.

The religious issue in federal school

aid has persisted. President Kennedy made school aid a top priority item and strongly urged it upon the 87th Congress. He made it clear, however, that such aid, at the elementary and secondary levels, must be for public institutions only. With prospects of passage at an all-time high, the Roman Catholic bishops under the leadership of the unofficial United States primate, Francis Cardinal Spellman, brought the religious issue into sharp focus. They informed the 87th Congress and the American public in an official statement that they would seek to defeat any aid to education proposals which did not include aid for Catholic schools. They said:

"In the event that a federal aid program is enacted which excludes children in private schools, these children will be victims of discriminatory legislation. There will be no alternative but to oppose such discrimination."

The stand of the bishops had no perceptible effect on President Ken-

That Continuing Religious Issue

By C. Stanley Lowell

Photo by courtesy of Catholic Bulletin

the religious issue in the school aid battle and the intense feelings regarding it.

President Kennedy has exhibited all his political sagacity in his handling of this explosive issue. He had the advantage of early, positive commitment. During his campaign he repeatedly opposed federal aid for religious schools. In his interview with Fletcher Knebel in *Look* magazine, March 3, 1959, Mr. Kennedy said:

There can be no question of Federal funds being used for support of parochial or private schools. It's unconstitutional under the First Amendment. . . . I'm opposed to the Federal Government's extending support to any church or its schools.

Again, speaking to the American Society of Newspaper Editors on April 21, 1960, he said:

Federal assistance to parochial schools



nedy. He reiterated his own position and stood on it. In the showdown the public school aid program was defeated in the House Rules Committee where Catholic influence was reportedly strong.

In the 88th Congress the school aid issue is again on the agenda and, along with it, the religious issue. The administration's proposals confined substantive aid at the elementary level to public schools only. Even at the college level there was great caution because of the religious issue. The administration's omnibus aid bill omitted any program of grants for general construction at church-related colleges. Instead, it clung to the special assistance concept, providing grants only for construction of libraries and buildings which could be related to "defense education."

Msgr. Frederick G. Hochwalt, education representative of the National Catholic Welfare Conference, promptly blasted the entire bill as "discriminatory." A conciliation meeting of representatives from the various agencies was held in Washington on Feb. 8 with the idea of finding a way out of the impasse. This meeting was promptly scuttled by Msgr. Francis T. Hurley, the representative of the Roman Catholic bishops. He told the

meeting that Catholic leaders intended to take an all-out position from that point on. They would oppose any aid proposals which did not include Catholic schools as full partners.

Then Msgr. Hurley created further consternation by stating that his group was giving serious consideration to opposing the "impacted aid" program unless it, too, included aid for Catholic schools. This is the aid program for areas where defense or other government operations have increased the demands on local school systems.

The Roman Catholic stand would appear to insure the defeat of elementary school aid in the 88th Congress. The emphasis may fall on college aid as it eventually did in the 87th Congress. Ready to seize the spotlight is a proposal sponsored by Rep. Edith Green (D.-Ore.) which would give church-related colleges "the full package." Her bill, which enjoys considerable Republican support, would provide grants for construction at church-related colleges. The college could use the funds for virtually any kind of building except a divinity school or a chapel. Mrs. Green is anxious to mute the religious issue, but in practice this has proved impossible. Many educators feel that

if federal grants for substantive support of church colleges should be enacted into law, similar grants would follow for church elementary schools.

The religious issue will likely continue to be felt. There are great pressures on the Roman Catholic school system. Many diocesan publications stress the relative decline in the number of religious (priests, nuns, lay brothers). Some parochial schools now number half or more lay teachers on their staff. The necessity of paying a wage to teachers competitive with the public schools is proving a painful experience in many a parish. Cardinal Ritter has announced that in his St. Louis diocese no more schools will be built for an indefinite period. They cannot be staffed with teachers; hence there is no reason to build. This moratorium on building will result in increasing numbers of Catholic children in public schools.

The prospect of substantial federal aid to the public school system appears frightening to the hierarchy. Some have said that it would even mean the end of the Catholic schools, that they would find it impossible to compete with a public system strengthened with federal aid. As pressures continue to mount for federal aid to education—and they are bound to do so—the counter pressures within the Roman Catholic hierarchy will also mount. Catholic-dominated groups like Citizens for Educational Freedom and the National Committee for Federal Aid to Private and Parochial Schools indicate that actionists are determined to press their cause squarely into the political arena. Numerous meetings on the subject of school aid held in many dioceses, and the constant dinning on the subject in the Catholic press, are an apparent effort to convert Catholic laymen to the wisdom of the bishops' position and to enlist their active support.

The logistics involved in the religious issue will not alter much in the 1964 presidential campaign. The Republican nominee, especially if he is a Protestant, may be expected to take a more "moderate" view in regard to the issue of public aid to parochial schools. There would at least tend to be some studied hesitancy on the matter as there was in the Nixon-Lodge camp in 1960. With a Protestant as president the Catholic hierarchy might even do better on school aid! Who knows?

Mr. Lowell is associate director of Protestants and Other Americans United for Separation of Church and State.



More than \$900,000 has been placed in the Investment and Loan Fund (ILF) of The American Lutheran Church since the fund came into being in February. Of the amount invested, about \$70,000 has been placed in a liquid reserve which always equals at least 7½ per cent of the total liability of the fund.

What has happened to the remaining \$830,000?

The ALC Division of American Missions has certified the establishment of 17 new congregations since the beginning of 1963. Under the present American Missions program an average initial outlay of about \$100,000 is necessary to provide a building site, the first unit of the church, a parsonage, and other necessities for a new congregation.

Up to date, all of the ILF money available for loans has been used in the American Missions program. Many investors who previously had invested funds in Home Mission Trust Certificates have converted them to one of the ILF Plans. Other needs of the church—particularly those of colleges—will be met as the ILF grows.

Money can be invested in the ILF in any amount at interest rates which range from 3½ per cent for demand certificates to 5 per cent for 20-year term notes. For more information without obligation, write to The Board of Trustees, The ALC, 422 S. 5th St., Minneapolis 15, Minn.

Where Does That ILF Money Go?

Shackles of Slavery

To say that Lutheran Christians need to guard against being "caught again in the shackles of slavery" may sound bombastic. But it is not. It will be helpful to get the background of that expression "shackles of slavery." In Paul's day there were Christians who insisted that it was absolutely essential that the newly converted gentiles be circumcised and observe all the ceremonial provisions of the Law of Moses. Paul vigorously protested, insisting that Christians are to look upon themselves not as "sons of slavery under the Law but sons of freedom under Christ" (Gal. 4:31, Phillips). And then he continued: "Plant your feet firmly therefore within the freedom that Christ has won for us, and do not let yourselves be caught again in the shackles of slavery" (Gal. 5:1, Phillips).

Paul was in dead earnest. He knew this was a battle he—or rather the church—could not afford to lose. Were the battle lost the infant church was in danger of being strangled with the cords of legalism. But what is there in the life of the church today that is comparable to the situation in Paul's day? Answer: The tendency to insist, on matters which the Scriptures have neither forbidden nor commanded, "You can't do that" or "You must do it this way." The illustrations that follow may seem like minor matters but the principle at stake is a major one. And no small part of the unrest and suspicion which arise in the church are due to a failure to recognize this principle of evangelical Christian freedom.

Take, for example, our liturgical practices. The Lutheran Church looks upon all "rites and ceremonies" as *adiaphora*, that is, as morally indifferent or neutral, as non-essentials. We follow the rule: "In essentials, unity; in non-essentials, liberty; in all things, charity." But here is a Lutheran Christian who wants to force his pastor to stop adding the Trinitarian formula to the benediction. He has good intentions but what he is really trying to do is to shackle fellow Christians with the chains of slavery. Or, some church member says, in substance, "You can't use the Nicene Creed on Communion Sunday; it has to be the Apostles' Creed." He, too, means well, but in his hands are the shackles of slavery.

Or a congregation is in danger of splitting over the question of whether or not contemporaneous architecture should be used in its new building. One group says: "We won't have it; it must be Gothic, otherwise it isn't a church." Now no matter what the merits or demerits of any type of architecture, to insist that only one type may be used for

church buildings—whether that be classical or contemporaneous—is to advocate slavery. Or a church paper publishes a Rouault head of Christ on its cover page. And some reader wails in indignant protest: "You can't do that. That's sacrilege! What have you done to my Jesus?" This may sound pious. Really, it is very heretical for it would try to force the shackles of slavery on church paper editors and publishers.

Or take the matter of Bible translations. To give the Scriptures to each generation in the living language of that day makes good sense and helps spread the living Word of God most effectively. But how do some Christians regard these modern translations of the Scriptures? In this country there are those who blast any version save the King James Version as false, heretical, "Communist-inspired," even demonic. They may mean well—at least some of them do—but in insisting upon only one English version as though the Holy Spirit had made that translation personally, and condemning all other versions, such objectors are doing their best to shackle fellow Christians with the slavery of legalism and ignorance.

No matter how well-intentioned a Christian may be, it is never a service to God and the church to insist upon things that God does not insist upon and to denounce all who claim the freedom Christ has won for us.

To be sure, Paul distinguishes between freedom and license. Later in this same fifth chapter of Galatians he writes: "You, my friends, were called to be free men; only do not turn your freedom into license for your lower nature, but be servants to one another in love" (Gal. 5:13, NEB). And, dealing with the efforts of legalistically-minded Christians to fasten the slavery of "touch not, taste not, handle not" on fellow Christians, Paul says plainly: "But be careful that this liberty of yours does not become a pitfall for the weak . . . for I will not be the cause of my brother's downfall" (1 Cor. 8:9, 13).

In this last passage the reference is to eating a meal in a heathen temple. In today's society Paul would say: "You have freedom to drink an alcoholic beverage but you also have the freedom—and obligation—not to drink an alcoholic beverage if doing it is likely to be the downfall of your brother."

Freedom is a glorious thing; slavery a hideous thing even though dressed in the clothes of superior piety or orthodoxy. Plant your feet firmly therefore within the freedom that Christ has won for us—but don't forget that the exercise of our freedom must always be as servants to one another in love.—E.W.S.

MR. EDITOR...

WHY IT'S DIFFICULT

► The role of the pacifist in the Lutheran Church is difficult as it is in society, especially if there is no room for the Christian who dares to believe in the absoluteness of those words, "Love your enemy; do good to those who hate you" (May 21, p. 13).

PHIL W. WILLIAMS
Maumee, Ohio

WHY LETTERS?

► Of what benefit is a whole page of letters to the editor published without comment. I refer especially to "A Greater Danger," "Why It Is So Hard," and "Protest" (May 21).

L. HATFIELD, L.F.C.
Medicine Lake, Mont.

• *The benefit of an open forum page like this is that readers have opportunity for free and living expression—part of the legacy of the Lutheran Free Church, to which you belonged.*

NOT A LOCAL MATTER

► I am sorry, brethren, but I neither like nor agree with many of the things which come out in the Question Box. An answer re a question about 1 Cor. 11:1-16 (March 26), given upon Dr. R. C. H. Lenski's bases, was briefly that Paul was referring to the local customs, and evidently that the reverence to be shown was actually toward the church, rather than in honor to God. Let me ask, Is the head of woman man, and the head of man God, only in the church of Corinth (v. 3)? Is man the image and glory of God only in Corinth (v. 7)? Was woman created for man in Corinth only (v. 9)? I cannot understand how these questions could be answered negatively. The central idea is that of man bestowed with God's glory, and the woman with man's.

PAUL L. BLEGEN
Wheaton, Ill.

MORE GOOD READING

► I never tried to be critical of the L.S. But a friend brought me her neighbor's Baptist magazine. It is so full of good reading and stories and Bible teaching, that in comparison the STANDARD is more of an information-giving or business type of magazine, not at all the type of reading that I can't wait for till the next copy comes.

Couldn't you give us a few stories like that every month too?

KATHERINE M. BECKMAN
Phoenix, Ariz.

WE MAY DISAGREE

► I like to read (the L.S.). There are things I cannot agree with. But then we have the liberty to express our view, which we should do. And when we do that we should be sure that we have talked with our heavenly Father about it. Then we can be of help to each other. I am also happy to know that we will be met with kindness and understanding, even if we feel the need of asking questions, which our top church leaders can explain.

ANDREW HOVE
Elmore, Minn.

NO FEDERAL AID

► I am opposed to federal aid to education in public schools. If they alone receive aid, the parochial schools which aim to take care of moral and religious values are slighted. If federal money is given to parochial schools, then sectarian religion is involved. Whenever federal aid is given, there will be federal control. (An agency which does not exercise judicious control over its expenses evidences irresponsibility.) The substitute plan that the states give out the federal funds can also be bad. Partiality might be shown. Those schools that would not conform would be openly or discreetly refused funds. Local educators would have to accept bureaucratic curricula, teaching methods, and antiquated or immature ideas, or both; or they would be denied funds or subjected to personal reprisal. Creativity would not receive encouragement. There would be no place to appeal in case of difficulty; Washington is too far away. Our wonderful Constitution places the responsibility for education on the states and these delegate much to the local community.

GERTRUDE E. STEIN
Springfield, Ohio

SERIOUS UNDERSTATEMENT

► Dr. Anderson gives such a mild picture compared to that given by former slave-laborers and former Communist officials (May 21 p. 15). He refers to "third degree methods of

physical and psychological pressure" and states "the experience (in penal institutions and labor camps) weighs heavily and is used as a threat." This is serious understatement, and to western ears does not sound like torture and killing. Contrast that with the report of John Noble: "In the life and work of (Rev.) Paul Rosenbergs (Lutheran of Latvia) are mirrored the lives of hundreds of Protestant clergymen who have fallen prisoners to the Communists . . . Though he was thin and bone-weary from the heavy toil, he always seemed to have time for personal counseling and prayer with the men . . . Pastor Rosenbergs was murdered. . . . The old Evangelical Lutheran Church of Russia, a religious body completely and ruthlessly suppressed by the Communists in 1938. . . . The nuns writhed in agony but not a sound of protest escaped them . . . He expected them to scream from this pressure on their tortured bodies, but all that happened was that they moaned softly and lapsed into unconsciousness . . ." (From *I Found God in Soviet Russia*.)

R. SEYMOUR
Lodi, Calif.

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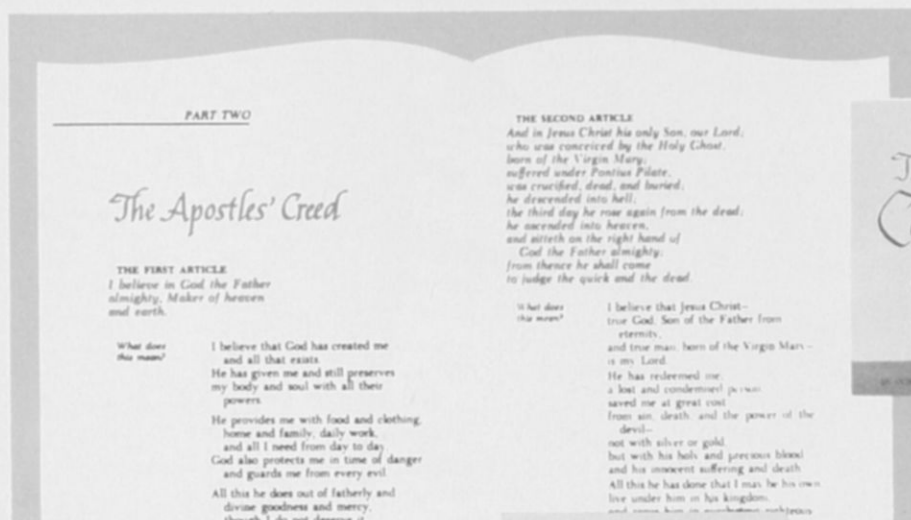
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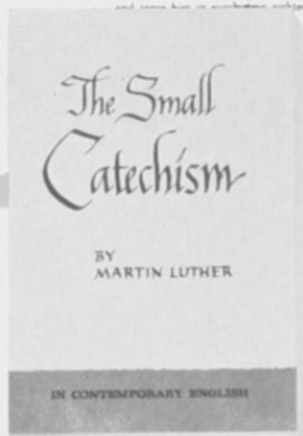
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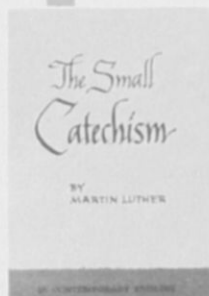
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Michigan . . . from page 10

for candidates for the ministry. This concern was also voiced by the committee on the president's report, and by the Higher Education Committee. The convention adopted a resolution authorizing this latter committee to study the granting of more financial assistance to older men who want to study for the ministry.

The convention also voted that each conference should appoint a layman to meet with the executive committee to study pastors' salaries and agree on a recommended minimum salary.

Following the report of the Social Action Committee, the convention recommended that all congregations reaffirm an open membership policy in regard to race. A concern was voiced that the church support pastors who proceed with integration.

Noting that 110 members of ALC congregations in the district serve in elected governmental positions, the convention encouraged more participation in public office.

As a consequence of actions of the ALC at the Milwaukee convention last year, the district approved the use of federal funds in construction of a home for the aged in Saginaw by Lutheran Social Services of Michigan. This reversed a previous convention action.

The convention membership was divided into committees which met to study specific areas of the church's work, and later presented their conclusions to the entire convention.

Dr. Theodore S. Liefeld of the Evangelical Lutheran Seminary, Columbus, presented two Bible studies in Ephesians. Dr. Menter preached the sermon for the opening Communion service. The Rev. Herbert Nottbohm represented the president in presenting the report on the state of the church. Dr. Conrad S. Thompson, director of evangelism, also addressed the convention.

Pastor R. L. Van Scoy of the host church was the banquet speaker. At the banquet, retired pastors of the district were honored. At another session charitable institutions of the district were given their certificates of recognition by the ALC.

A district budget for 1964 of \$56,970 was adopted, with an additional \$28,190 for the new Tecumseh Woods Bible Camp. Registration at the convention totaled 400.—ROLF AASENG.



Discussing inactive members at the Rocky Mountain District Convention were, left to right, Mr. Lloyd Twedt, Mr. I. D. Peterson, Mr. Carroll Chaffee, and Mr. Kenneth Briggs.

Rocky Mountain District Tables NCC Resolution

Lively discussion on the National Council of Churches and on district matters marked the sessions of the Rocky Mountain District as it met in convention at Zion Church, Glendive, Mont. (Pastor James Hanson), May 13-15.

A motion to memorialize the ALC not to join the NCC was discussed and tabled by a 93-23 vote.

Whether the district should give official approval to the St. John Retirement Home, Billings, Mont., was also debated on the floor of the convention. It was pointed out that the government loan which the home received stipulated that the home is to be entirely devoted to retirement, without provision for giving nursing care to those who need it. It was also pointed out that the interest on the 100% loan will make necessary payments of more than \$50,000 per year.

The Billings home, a 200-bed project begun by members of Lutheran congregations in the Billings area, is under construction and will be ready for occupancy in November. It has been certified by the ALC Division of Charities, according to the current listing in the 1963 *Yearbook of The American Lutheran Church*. After discussion, on recommendation of the district charities committee, the district voted to withhold official approval of the home.

Another home in the district, Immanuel Home, in Kalispell, Mont., which also provides services for the aging, stands in threat of being put on tax rolls. Mr. Harry Westley, super-

intendent of this home, reported to the district that total income of this home, from congregations, wills, and other gifts, was \$14,136.50 for 1962. His report shows that from 1958 through 1961, total gifts averaged more than \$20,000 annually.

Dr. R. A. Daehlin, president of the district, announced that there would be "only a couple" of parishes without pastors at the beginning of the summer. He also reported that a recent survey shows that 110 congregations in the district are now using the *Service Book and Hymnal*, with about 40 still using an older book.

Speaking of inactive members, Dr. Daehlin said,

"We must stir up, encourage, and awaken. We must use both our knees and our feet. We must begin to truly and earnestly pray for them and then use our feet to go to them in the name and love of Christ, pleading with them to awaken before it is too late."

A panel of laymen discussed the question, "How long should the inactive members be kept on the congregation's roll and what should be done about the inactive?" Taking part were Mr. I. D. Peterson, a banker from Billings, Mont.; Mr. Carroll Chaffee, super market operator from Kellogg, Ida.; Mr. Kenneth Briggs, bricklayer from Coeur d'Alene, Ida.; and Mr. Lloyd Twedt, a wheat rancher from Hingham, Mont.

Present from the church offices in Minneapolis were Dr. Fredrik A. Schiotz, Dr. Raymond Olson, and Dr. George Berkheimer, executive director of the Board of Pensions.

—GERALD GIVING



A replica of the first meeting house built in the U.S. by Norwegian Lutheran immigrants near Newark, Ill., in 1839 will become a permanent exhibit in a museum in Oslo, Norway. The model was made by Haldor Halvorsen, of Long Island, N.Y., retired shipbuilder and woodcarver. The model is a gift honoring Thorgeir Siqueland, who served as Norway's consul-general in Minneapolis from 1948 to 1962. Shown with the model are the Rev. Ivar Aus, Minneapolis pastor, left; Dr. Herman Jorgensen, former editor of the Norwegian Lutheran church paper, "Lutheraneren"; and Dr. Fredrik A. Schiotz, president of the ALC.

South Pacific District Hears "Christian Century" Editor

The challenge of unbelief was presented to the more than 511 official delegates and visitors to the South Pacific District convention, which met at Mt. Olive Lutheran Church in Santa Monica (Pastor Cameron Hoff), May 14-17.

In two lectures and a sermon Dr. Martin Marty, Missouri Synod pastor from Chicago, Ill., and associate editor of *Christian Century*, challenged the district to a stronger faith in the midst of the "world of unbelief."

Dr. Gaylerd Falde, district president, emphasized that the primary mission of the church is still to "be witnesses of the Lord Jesus Christ." He announced reception of 17 new congregations into the district, of which three were from the former Lutheran Free Church.

In its business sessions, the district: adopted guidelines prepared by the district executive committee concerning speaking in tongues in the congregations; received a study on salaries of pastors; honored 48 retired pastors as "pastor emeritus" pins were presented; adopted a budget of \$130,494 for 1964; endorsed the "day of rest" idea for Sunday, urging closing

of non-essential business activities; again urged each congregation to start a program of study and action on Communism.

The district also voted an administrative assistant for Dr. Falde, surprised the Falde's by presenting them tickets to the Lutheran World Federation meeting in Helsinki, Finland, and regretfully accepted the announcement by Dr. Walter Hellman, executive vice-president of the district, that he would retire in November.

Elected to the executive committee were the following: vice president, Pastor Erling Wold; pastor at large, Pastor Eric A. Hoefer; layman at large, Mr. Gus Forsman; stewardship secretary, Pastor Harry Stief.

Membership of the district is 239 congregations with 143,239 baptized and 86,996 confirmed members.

Speakers, in addition to those named above, included: Dr. Fredrik Schiotz, ALC president; Pastor Carroll Anderson; Dr. M. Hunter Smith; Pastor T. A. Thompson; Pastor George Robertson; Pastor E. J. Cornils; Pastor Fred Schenk; Pastor Paul Boe; and Pastor Conrad S. Braaten.

—WALTER H. MEES

American Missions Suggests "Peace Corps" for Oldsters

A plan by which retired people may help to establish new missions has been suggested by the Board of American Missions of the ALC. Patterned after the Peace Corps, the plan would not offer remuneration to those participating, nor is it expected that it would attract large numbers of people; but it would help new missions get started.

In describing the plan, the Rev. Richard P. Fenske, ALC regional director in Florida, said that many couples who retire feel lost without anything to do, and he suggested that their talents might be put to use.

The plan calls for several older couples or persons who are planning retirement to choose their place of retirement near a place where the ALC is starting a mission. These persons or couples would then be helpful in giving the new mission the support that is needed to get started.

It is not expected that they would become the officers of the new congregation or that they become leaders to the extent that they are assistants to the pastor. Their chief contribution would be that they help supply the firm base that would give the new mission stability and do many of the odd jobs necessary around a mission.

"We do not expect to go out and recruit a lot of people for this plan," said Pastor Fenske. "But we do feel that it might appeal to couples who are retiring and who would like to render some service during their retirement years."

Persons contemplating retirement and interested in this "Peace Corps" plan are urged to write to the Rev. Richard P. Fenske, 7312 Poinciana Ave., Jacksonville 17, Fla.

Institute Scheduled for Valparaiso, July 4-7

The 14th annual Valparaiso University Institute on Human Relations and the fifth conference retreat for the Lutheran Church and the Indian American will both be held at Valparaiso University, Valparaiso, Ind., July 4-7.

13 Get Honorary Degrees At Colleges of the ALC

The colleges and universities of The American Lutheran Church awarded honorary degrees to 13 outstanding



In the process of being dismantled is this rural church near St. Olaf College, Northfield, Minn., on Highway 65. Realignment programs throughout the country and dwindling population in some rural areas make such scenes quite common in rural America.
—photo by Melton Bulgerin

men at commencement exercises held from May 26 to June 9.

Pacific Lutheran University, Tacoma, Wash., honored the Rev. A. C. Fjellman, president of the Pacific Northwest Synod of the Lutheran Church in America.

Wartburg College, Waverly, Iowa, honored Roger M. Blough, chairman of the board of United States Steel Corporation, for his continuing interest in higher education. Wartburg also granted an honorary degree to Phillip Foster Aylesworth, agriculture extension specialist of the United States Department of Agriculture, who has been instrumental in the development of continuing education for town and country pastors at land grant colleges and universities.

Texas Lutheran College honored the Rev. Philip L. Wahlberg, president of the Texas-Louisiana Synod of the LCA.

Concordia College, Moorhead, Minn., gave an honorary degree to the Rev. Oscar A. Anderson, president-elect of Augsburg College, Minneapolis.

Capital University, Columbus, Ohio, granted five honorary degrees, three to laymen and two to pastors. They were Erik Modean, director of the News Bureau of the National Lutheran Council; The Hon. James Rhodes, governor of Ohio; Walter Heischman, superintendent of schools of Upper Arlington, Ohio; the Rev. C. T. Langholz of St. John Lutheran Church, Columbus, and the Rev. John Braun

of St. John Lutheran Church, Port Clinton, Ohio.

Augustana College, Sioux Falls, S.D., conferred an honorary degree on the Rev. Harry R. Gregerson of Sioux Falls, founder and developer of Lutheran Vespers, a radio broadcast which has reached millions of listeners since its founding in 1947.

St. Olaf College, Northfield, Minn., honored Dean O. W. Qualley of Luther College, Decorah, Iowa, and Albert Christ-Janer, dean of the art school at Pratt Institute, Brooklyn, N.Y.

In addition to the honorary degrees St. Olaf also gave Distinguished Alumni Awards to four of its alumni: Randolph E. Haugan, general manager of Augsburg Publishing House; U.S. Congressman Albert H. Quie; Dr. Arne Sovik, director of Department of World Mission, Lutheran World Federation, Geneva, Switzerland; and Daryle M. Feldmeir, managing editor of the *Minneapolis Tribune*.

June Church Selected

Atonement Church, Staten Island, N.Y., is the June church-of-the-month, according to a release from the office

of the Division of American Missions.

The congregation numbers 95 baptized members. The Rev. Paul R. Daneker is the pastor.

Library Workshop This Month

The Lutheran Church Library Association will sponsor its first workshop June 28 and 29. According to Mrs. Wilma Jensen, LCLA president and director of the workshop, the meeting will be held on the campus of the Lutheran Bible Institute in Golden Valley, Minn.

Keynote speaker will be the Rev. Paul Krause, vice president of the organization and pastor of Gethsemane Church in St. Paul, Minn.

Dr. Burgess' Book Translated

A Chinese translation of the Andrew Burgess book, *Peng Fu from Junan*, has been published by the Lutheran Literature Society of Hong Kong in observance of the 50th anniversary of the Lutheran Theological Seminary in Hong Kong.

Dr. Burgess, professor of missions and religion at Luther Seminary, St. Paul, Minn., wrote the story of Dr. Peng Fu's life and work in 1939. The

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—Massey H. Shepherd in THE LIVING CHURCH

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book was published that year by Augsburg Publishing House and has been reprinted 11 times.

Dr. Peng Fu, one of China's most prominent Lutheran leaders, was president of the Evangelical Lutheran Church of China from 1937 to 1961. At 75, he now is president emeritus of the church and still teaches at the Hong Kong seminary.

Among the Churches

Ohio District

● The Luther League of Martin Luther Church, Canton, Ohio (Pastor A. R. M. Kettner), produced the play, "The Little Shepherd of Kingdom Come," before large home-town crowds. All proceeds from their effort go to the Board of World Missions of the ALC to extend its work. Because of the unusual success of this project, it is believed that this type of program will become an annual event at Martin Luther Church.

Minnesota Districts

● Immanuel Church, Kiester, Minn. (Pastor Jerome G. Bangert), was the scene of the wedding of two Tanganyikans, Ruth Shekalaghe, and Abimael Lema. Lema, a student at Luther Seminary, St. Paul, has now taken his bride back to Tanganyika, where he will serve as a Lutheran pastor.

● Central Church, Elk River, Minn., held ground-breaking ceremonies May 5 for a new church to be completed this year. The pastor is the Rev. Irving

S. Tweeten. Each Sunday school child received a small shovel as a remembrance of the event. The church is 14 years old.

● Prince of Peace Church, Roseville, Minn. (Pastor R. H. Bragstad), was the scene of a silver tea honoring Dr. and Mrs. E. C. Reinertson, in commemoration of the Reinertsons' 35th wedding anniversary. Dr. Reinertson resigned as Southeastern Minnesota District president because of ill health.

South Dakota District

● St. John Church, Bancroft, S.D. (Pastor James A. Jacobson), dedicated a new parsonage on May 19.

● Five congregations merged on May 26 to form a new church, Faith Lutheran, in New Effington, S.D. Bethany, Ferkingstad, Scandia, Zion, and Nidaros churches merged to form the new congregation.

Central District

● Hope Church, Dodge City, Kan. (Pastor Richard Buchholz), a congregation of 89 confirmed members, voted unanimously to make a sponsorship loan available to a home mission congregation in an amount not to exceed \$15,000.

● A special pilot project for the purpose of assisting congregations in the ministry to the aging is being carried on in Denver, Colo., by the three major Lutheran bodies: ALC, LCA, and Lutheran Church—Missouri Synod. Pastor E. I. Ulseth will direct this study project for two years.

● Our Savior Church, Topeka, Kan. (Pastor Don J. Fallon), has started construction of a new addition to its church.

● Hope Church, Smithfield, Neb. (Pastor Paul Baehmann), dedicated an addition to its education unit on May 26. Attendance in this growing open country church averages more than its confirmed membership.

● Camp Alubro, at Cedar Bluffs Lake, in western Kansas, will be dedicated July 7.

Illinois District

● Lutheran congregations in the Peoria, Ill., area dedicated a Lutheran home for retired people on May 19. The home is sponsored by some 25 congregations of the various Lutheran synods.

Canada District

● Canadian Lutheran Council churches occupied more mission fields in Canada in 1962 than in any previous year, it was announced by Dr. E. J. Treusch, executive secretary of the Division of Canadian Missions. Fifteen mission fields were occupied, compared with an average of 9.3 fields occupied per year over the past 10 years.

The Lutheran church is the fourth largest Protestant denomination in Canada, with 662,744 members.

North Pacific District

● Zion Church, Port Orford, Ore. (Pastor H. L. Daugs), dedicated a new parsonage May 26. Organized in 1955, the congregation has 100 confirmed members, and this is the fourth building dedication since its organization.

Anniversaries

50th—St. John, Essex, Md.
75th—Christ, Slayton, Minn.
75th—Center, Mapes, N.D.
75th—Hoff, Sharon, N.D.
90th—St. John, Green Bay, Wis.
115th—Four Mile Church, Mabank, Tex.

Obituaries

The Rev. Berner Nyjordet, 42, was stabbed and shot to death near Albert Lea, Minn., May 24. A native of Portland, N.D., Pastor Nyjordet served parishes at Greenbush, Minn., and Northwood, Iowa. Circumstances of



Zion Church, Litchfield, Minn., dedicated this new church June 2. The new church seats 500, including overflow seating, and has 16 class areas, and other facilities. Pastor of the 900-baptized-member church is the Rev. James R. Bjorge.

his death are being investigated, but no arrests have been made at the time of this writing.

The Rev. Iver Iversen, Ph.D., 75, a native of Stavanger, Norway, died May 8. He served as pastor at Ames, Iowa; and Maplebay, Minn. Other positions he held were: president of Jewel Lutheran College; professor at Augustana College; president of the Canada District, ELC; professor at Luther Seminary, Saskatoon, Sask.; and professor at Luther Seminary, St. Paul, Minn. He retired in 1957.

Mr. Walter E. Krueger, business manager of Our Savior Church, Milwaukee, Wis., died of cancer May 23, at the age of 63.

The Rev. C. M. Austin, 68, a pastor of the Lutheran Welfare Society of South Dakota, died in Sioux Falls, S.D., on May 18. A native of Colton, S.D., Pastor Austin served in Colman, S.D. as a pastor, and in Sioux Falls as a hospital administrator. He had also served as a part time prison chaplain.

The Rev. Aaron E. Christiansen, 64, who was retired in St. Petersburg, Fla., died May 20. Born in Racine, Wis., Pastor Christiansen served parishes in West Branch, Iowa; Brush,

Colo.; and Hartland, Wis. He had also served as a chaplain in the U.S. Army, a Chaplaincy Service director in Detroit, Mich., and a V.A. chaplain in Dearborn, Mich.

The Rev. Arthur M. Daehnke, who was retired in Columbus, Ohio, died May 18. A native of York, Pa., Pastor Daehnke served parishes in Eaton, Cridersville, Delaware, and Cincinnati, Ohio. He was 71 years of age.

Announcement

Pursuant to the requirements of the Articles of Incorporation and By-Laws of St. Olaf College, the Board of Regents hereby announces that the nomination of candidates for the office of President of St. Olaf College may be made by members of congregations belonging to The American Lutheran Church. Nominations should be sent to Mr. H. P. Skoglund, chairman of the Board of Regents, St. Olaf College, Northfield, Minn., not later than July 1, 1963.

Pastors' Changes of Address

Walter Baertschi, from Portland, Me., to 104 Persian Rd., Rte. 1, Oakdale, Pa. (Hope).
Carl O. Carlson, from Springfield, Mo., to Rte. 1, Auburn, Neb. (Martin Luther).
Dennis Falk (missionary), from New Guinea to c/o Art Falk, 1834 Dupont Ave. N., Minneapolis 11, Minn.
John C. Gartley (interim pastor), from Aberdeen, S.D., to Kadoka, S.D. (Faith and Our Savior).
Conrad W. Grosenick (asst. pastor), from Golden, Ill., to 3020 N. 78th Ave., Elmwood Park 35, Ill. (Grace).
Russell B. Helgesen, from 928 Soo Line Bldg. to Room 200, 400 S. 4th St., Minneapolis 15, Minn.
Wilmer M. Kurtz (missionary), from Calgary, Alta., to 519 N. Montana, Mitchell, S.D.
H. F. Leschensky (retired), from Marathon, Wis., to 912 2nd Ave. N., Wausau, Wis.
Eric C. Meyer (retired), from Aitkin, Minn., to Rte. 5, Box 5200, Wenatchee, Wash.
Sidney M. Nelson (reg. dir., Youth and Par. Ed.), from Joplin, Mont., to 212 Wiggins Ave., Saskatoon, Sask.
Lyle R. Nielsen, from Benedict, N.D., to Watford City, N.D. (Banks, Farland, and Garden).
Richard Nybro (military chaplain), from Brooklyn, N.Y., to Hq. 28G, 47th Infantry, Fort Lewis, Wash.
Mogens Predstrup (trans. from Church of Denmark), 305 Johnson St., Dauphin, Man. (new cong.).
Thomas I. Redfern, from Marion, Ohio, to 8661 Chicago Pike, Holland, Ohio (Providence).
Lowell J. Sheldahl (missionary), from 21 Maruyama Cho, Bunkyo Ku, to 1807 Hanegi Cho, Setagaya Ku, Tokyo, Japan.
H. C. Sipe, from Ypsilanti, Mich., to 275 Placita Court, Port St. Lucie, Fort Pierce, Fla. (St. Andrew).
John L. Wilenius (missionary), from Taiwan to c/o T. Kajas, Poutuntie 15A, 18, P. Haaga, Finland.

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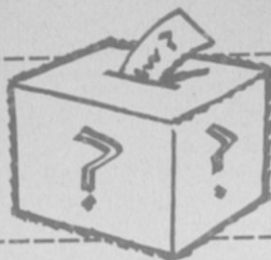
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Question Box

By Stanley D. Schneider



Can Our Church Excommunicate?

While working on a constitution revision for our congregation I read the proposed model sent out from the offices of The American Lutheran Church.

In this model I notice the term "excommunication" with regard to church membership. Now I had thought this a Roman Catholic practice and had assumed that our faith decried any attempt to assume forgiveness or condemnation. As a matter of fact I have heard pastors deliver sermons on the theme that forgiveness belonged to the Lord and that neither forgiveness nor condemnation could be given by an earthly body.

I remarked about this inclusion in the constitution to other pastors and received no satisfactory answers. Nor do I find any scriptural justification for this.

E. W., Minn.

Just the other day I received a copy of *The Small Catechism* in contemporary English. On page 29 the heading at the top of the page reads, "The

Office of the Keys." This is the section of the Catechism which relates directly to your question. Here is what is written on that page:

"What is the 'Office of the Keys'?"

"It is that authority which Christ gave to his church to forgive the sins of those who repent and to declare to those who do not repent that their sins are not forgiven.

"What are the words of Christ?"

"Our Lord Jesus Christ said to his disciples: 'Receive the Holy Spirit. If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained.'—John 20:23

"Truly, I say to you, whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven."—Matthew 18:18."

The church does have the power to forgive sins, or to retain them, according to the will of God. This is a part of her responsibility.

The term "Office of the Keys" as used here does not refer to a room where certain work is done. Its meaning is "duty" or responsibility, derived

from a Latin word which means that. The reason that we call certain rooms "offices" is that these are the places where certain duties are performed. The reason for using the term "keys" is that in Matthew 16:19 our Lord refers to the forgiveness of sins as the "key" to the kingdom of heaven.

Now what has all this to do with excommunication? Excommunication means that a person is dropped from the communicant membership of a congregation. It is the last step in exercising what is called church discipline. It is used with respect to those who are openly impenitent sinners. It can be exercised only by a congregation.

A person who is excommunicated cannot receive the Sacrament, but is not prevented from hearing the proclamation of the Word of God. The purpose of the action is to gain the person for the church. The purpose is to keep him from living in a false sense of security.

The procedure for this action is clearly outlined in Matthew 18:15ff. Reference is made to this section in the model constitution.

It is true, of course, that God alone forgives sin. But he has chosen to do this through men, through those whom he has called into his church. Why is this so? It seems to me that this is so because our sins against God are committed through and against men, and God has, therefore, chosen this way to administer the grace of forgiveness.

Where "two or three (or more) are gathered together" Christ is present. The church is the body of Christ to perform his work, as directed by him who is the head of the church.

I understand that some ALC pastors have self-communion. I don't think that we did that in the Lutheran Free Church. Would you explain what it is and why it is done?

D. H. H., Minn.

By self-communion I assume that you mean that the pastor administers the Sacrament of the Altar to himself.

The problem that gives rise to such a question is this: Where and when does the pastor receive the Sacrament of the Altar? He should receive it as do all other members of the church, in the congregation of which he is a member. He is a member of the congregation which he serves. Who then is to administer to him if he is the only one called by the congregation

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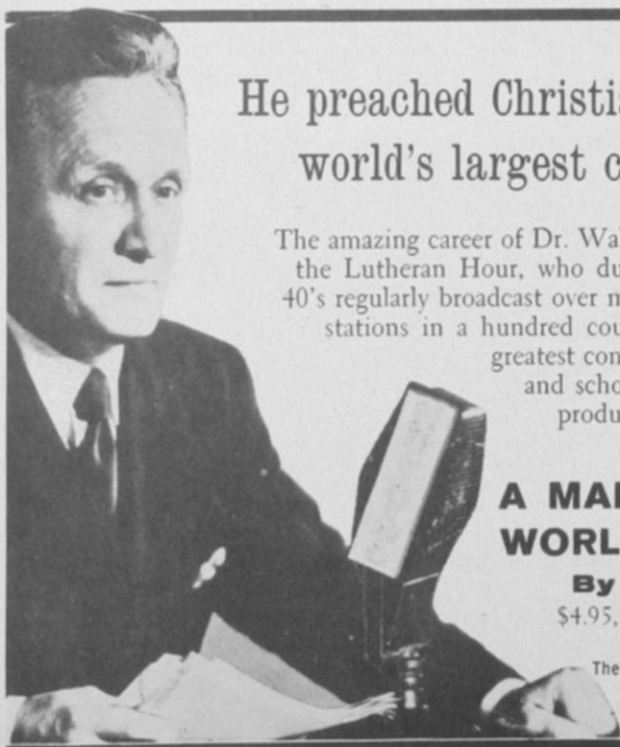
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to administer the Sacrament? He administers it to himself.

Of course pastors often commune at various conferences and meetings which they attend. But as a pastor I always felt that I should commune with those whom I served. Self-communion is one way of accomplishing this.

Of course the pastor is to do this at the Service, and not in some private little celebration of his own.

The directions for worship in the *Service Book and Hymnal*, page 275, say simply, "The minister himself may first receive the Bread and Wine and shall then administer the same to the people."

These do not specify at whose hands the minister is to receive the sacrament. I have heard of congregations which have designated an officer of the congregation, usually an elder, who administers the Sacrament to the pastor.

What is the true meaning of mission work: Does it mean to try and get members who already belong

to a church away from their church? Or does it mean to get the unchurched in and the stray ones back?

R. W. W., Missouri

The answer to your first question is No. Mission work and evangelism are concerned with those who do not know God as he has chosen to reveal himself through Jesus Christ. "This is eternal life, that they know thee the only true God, and Jesus Christ whom thou hast sent." See John, Chapter 17. Primarily, our work is with those who do not know God.

That it is possible to have one's name on the records of a congregation and still not know God we all know.

As far as other churches are concerned it is important that we get to know more about them and what they believe and teach in order to recognize a Christian brother when we are confronted with one, and to know an unbeliever when we are confronted with one of them, and then act accordingly.

Send questions to Prof. Stanley D. Schneider, 835 Chelsea Ave., Columbus 9, Ohio. Names and addresses must be included though only initials will be used.

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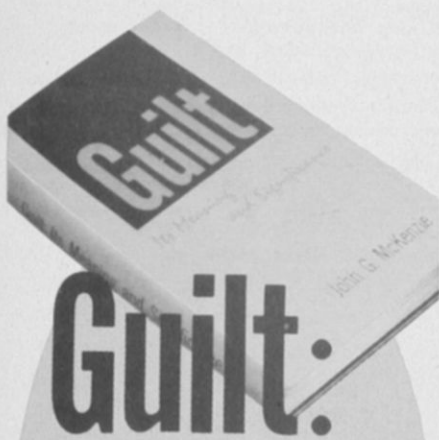
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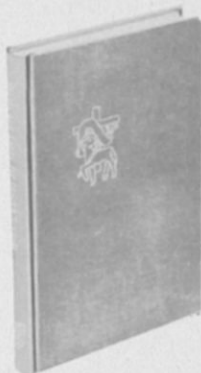
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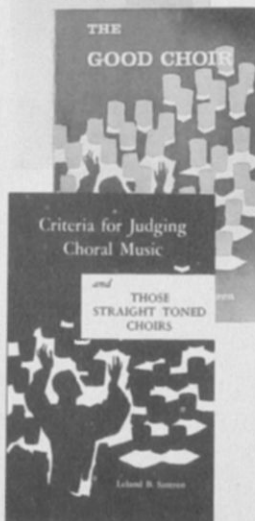
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IT WAS 7:15 A.M. and in the DC-8 somewhere over the coastal range the stewardess, her glued-on-smile askew, was passing out the tourist breakfast. That morning it was hard-boiled eggs with a yellow sauce and Canadian bacon. The eggs were lukewarm and the sauce insipid, and the bacon was dry and curled at the edges. Worse yet, the same airline had served the same breakfast two days before.

By a curious irony the breakfast had interrupted my reading of Alexander Solzhenitsyn's *One Day in the Life of Ivan Denisovich*. It is a stark book about life in Stalin's forced labor camps. Every day is a battle against hunger, cold, guard brutality, and despair. Every bowl of watery gruel, every rag added to one's clothing, every escape from punishment in the horror of the Siberian winter becomes, in the hands of Solzhenitsyn, a major triumph. We cheer the hero on as he wangles an extra bowl of soup containing a fortuitous fishbone from the mess hall cooks or manages to conceal his favorite trowel from the eyes of his guards or secures a piece of sausage from a fellow prisoner.

► **GRUMPCH.** I put down the book and addressed myself to the eggs and reflected wryly that in the face of such massive misery I ought to be contented. I should have seized on the eggs with little yips of satisfaction. The day was beautiful. Below us Lake Tahoe glistened like a jewel. I was alive. I was free. I had an interesting job. The long sleek cabin of the plane was conditioned for my comfort. I had no itches or rashes. Or vermin. The face of the stewardess may have been a little canned, but it was not distorted by sadism. When I left the plane in Salt Lake City, there would be no secret police waiting for me. I should be grateful. Instead I was grumpy, and my breakfast a grumpch.

► **IVAN'S SECRET.** The main point in the Russian novel—and this raises it above the level of such average biographical works as *I was Goering's Gardener*—is not the vicious Stalinist regime but the amazing resilience of the human spirit. The Soviet terrors are there, of course, and need to be looked at, but what needs to be seen even more is man's capacity to remain a man among every circumstance designed to make him sub-human. Ivan Denisovich not only survives the deliberate effort to crush him, but keeps, like a shining light within him, the capacity for good, honest work and the capacity for gratitude. There is even in that utterly regimented society a regard for property. Though it be nothing more than a crust of bread sewed into his mattress, Ivan knows it to be his bread, and he rejoices in his ownership. There exist also, like roots growing under a stone, the quality of human comradeship, the sense of team work, the coarse texture of male compassion, and a species of faith in God. Hence it is no surprise that at the end of the day,

Shukhov (Ivan Denisovich) went to sleep, and he was very happy. He'd had a lot of luck today. They hadn't put him in the cooler. The gang hadn't been chased out to work in the Socialist Community Development. He'd finagled an extra bowl of mush at noon. The boss had gotten them good rates for their work. He'd felt good making that wall. They hadn't found that piece of steel in the frisk. Caesar had paid him off in the evening. He'd bought some tobacco. And he'd gotten over that sickness. Nothing had spoiled the day and it had been almost happy.

► **THEREWITH TO BE CONTENT.** Ivan tells us what, as Christians, we should know from the Gospel: getting more and more does not make things better, and gladness has almost nothing to do with an affluence which assures me that I can take my ease because my barns are full.

How Well Did You Read This Issue?

1. What is one of the differences between the way fundamentalists and liberals regard the Bible? (Pages 4-5)
2. Historical and critical studies of the Bible are not necessarily destructive to faith but are necessary for the proper interpretation of Scripture. True or false. (Pages 4-5)
3. What two world-wide conferences of importance to The American Lutheran Church are being held this summer? (Page 6)
4. The effectiveness of a church can always be measured by attendance at worship and the size of the offerings. True or false. (Page 11)
5. What are Outlaw Ranch and Holden Village? (Page 13)
6. More than 90% of the church schools in the United States are operated by the Roman Catholic Church? True or false. (Pages 17-18)
7. Does the Lutheran Church ever excommunicate anyone? (Page 28)
8. Is it possible for a minister to give himself communion? (Page 28)
9. What additional activities besides holding formal classes for nine months of the year are church colleges increasingly engaging in as they serve the church? (Pages 14-15)
10. What kind of program similar to the Peace Corps has been suggested as a way to help the American Mission program of the church? (Page 24)
11. How many honorary degrees were granted at the colleges of the ALC during commencement exercises this year? (Pages 24-25)
12. How many delegates will officially represent The American Lutheran Church at Fourth Assembly of the Lutheran World Federation, which begins next month in Helsinki, Finland? (Page 3)



Angels Rejoice!

Becoming a Christian has made life more wonderful than I could have ever dreamed for me. Foremost it has given me a purpose and a reason for life. Whereas I shook at the thought of dying, I now know that I have eternal life through Christ. Having this assurance of salvation gives me contentment and the realization that whatever befalls me in happiness or sorrow, God still loves me.

As I look at the world tensions, the threat of war, the threat of Communism, the frantic searching for what seems to be last minute thrills, and just plain nervous tensions, I thank God for my faith in his Son Jesus Christ and for the fact that I can trust in him in all things. I feel that God has put me on this earth for one main purpose, and that is to choose where I am going to spend eternity. I am sure I will spend it with God in heaven. I pray that all people will have this assurance.

Are You in King's Room, Land of Ish, or Vestibule?

SITTING and moping and sulking in the shadow and darkness of no God, the absence of God, is understandable. But sitting and moping in the sun of God's grace, in the bright sunshine of the new relationship to God which is ours in Jesus Christ, is difficult to understand. When one meets a sourpuss Christian, one almost has to assume that he has not confidently entered into this new relationship of grace. He has come through the doorway, has hung up his hat, but is still standing in the vestibule. He is standing in the narrow dark hallway with no windows, and has not entered the great big living room with the sun's light streaming through the great glass dome overhead and the windows wide open to the world which God created for us to love and to enjoy.

Read the entire fifth chapter of Romans to hear Paul's joyful proclamation that the new relationship in grace is *here*, is *now*.

Now read Christ's own story (Matt. 22:1-14) to illustrate his truth that the new relationship in grace is to be entered into *now*. The celebration of it begins at once! *Now* is the acceptable time for grace! (2 Cor. 6:1-3).

If one chooses to decline Christ's invitation to live in the new relationship in grace, where else may one live?

One begins his life in the Kingdom of Tra-la-la, the blissfully carefree room of childhood, the bright and happy Eden of a child before it is invaded by the dragons of evil, the consciousness of evil.

Inevitably, as night follows day, every human being is ushered out of the paradise of innocent, guilt-free childhood, out of the enchanted Kingdom of Tra-la-la, into the disenchanting Land of Ish, where bees sting and pets get sick and die and parents quarrel and one grows up and becomes an adult and flubs and flops and fails and flunks and has more defeats than victories and somehow doesn't seem able to do and to be what he wants to do and to be, and often is strangely and strongly im-

pelled to do and to be what he doesn't want to do and to be.

In the farthest and the darkest corner of the Land of Ish one lives without hope or consolation in heaven or on earth. Nothing matters. Nothing has meaning. One feels himself to be a nothing. Life is nothingness. It is the no-man's land of the life of feeling, where there is no God, no cross, no risen Lord. A vast literature is written from this land, which is characterized by despair and disgust. Aldous Huxley, whose novels lay bare the dilemma of modern man in the Land of Ish, asked the question, "What can he say—lyrically— but *ow* or *oo-oo* or *darling* or *damn*—or *I'm a pig*?"

But, thanks be to God, there is the King's Room, the Kingdom Room, the new relationship in grace. It is not naive and innocent and ignorant of sin as is the Kingdom of Tra-la-la. Nor is it the Land of Ish, with all joy spoiled, all pleasure soiled. It is an entirely new spontaneity and joy—*after the fact of sin*. It is not a joy over this or a joy over that. It is the soul's mighty song from the bottom of the heart! The key word of the Song of Childhood is *Tra-la-la*; of Paradise Lost, *Ish, Ish*, and *Double Ish*. The key word of the Kingdom of the New Relationship in Grace is *Hosannah*!

GOOD SOIL

*good soil—
rich and deep—
filled with food—
willing to spend itself
that life may grow.*

*good soil—
turned with care—
loosened and packed—
willing to spend itself
that life may grow.*

*good soil—
Lord—
make my heart
to be good soil
for your word.*

WALDO R. EGBERT

Well, what about the Christians standing in the vestibule? Christians they certainly are, for they have entered the doorway and hung up their hats. But why do they keep standing there? Why don't they move into the joy which is theirs by the grace of God? Why does life somehow taste just as unpalatable—tasteless, perhaps—or bitter—or gritty—to some Christians as to non-Christians?

Go back again to that wonderful fifth chapter of Romans—read again verses 20 to the end of the chapter.

Somehow Law keeps slipping into the picture! In spite of all the Christian teaching and preaching we have heard for lo! these many years, we still think of sin as moral imperfection, the opposite of virtue. We think being a good Christian is struggling to be morally perfect, to be virtuous. Oh, how we struggle! Oh, how defeated we always are! And we live like defeated ones, like losers—in that vestibule of Christianity, the Hall of Law.

Think of law and grace as two boys trying to throw a ball. Both have the same purpose. Both want to throw the sinner into the Kingdom. The pitch of the law—of legalism, moralism—is fumbling and awkward. It only manages to throw the sinner out of darkness into daily greyness—into the vestibule.

The pitch of grace is high, wide, and clear. It sends the sinner soaring into that resilient, buoyant joy which is able to radiate, even when life is full of pain and sorrow. There is absolutely no sinner too heavy and overweight for the supernatural, elevating power of grace to elevate!

By grace you land and live in the King's Room.

If law somehow slips in, you land and live in the vestibule.

And who wants to live in the vestibule when he can live in the King's Room, the Kingdom Room, the room of the new relationship of grace in Jesus Christ?

Prayer: Lord Jesus Christ, you went down to what looked to the world like bitter and shameful defeat in order that you might rescue me from defeat and gain the overwhelming victory of a new life for me. Forgive me for living my life like a loser! Forgive me for letting my mind get so twisted that it thinks I still have to win daily battles, daily moral victories. Forgive me the inevitable despair that such twisted thinking brings! O victorious Christ, give me the courage to possess and to own this new life! Give me the power to grasp the joy to be found in the life in grace! Amen.

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