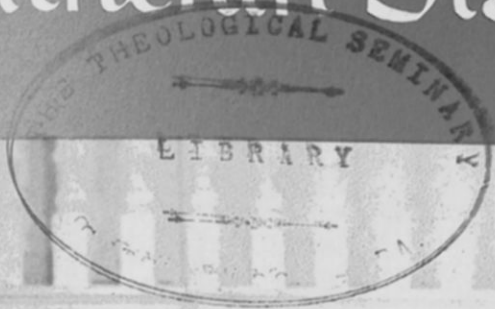


# The Lutheran Standard

JULY 2-1963

Volume 3 - Number 14



*To thee aloud we cry  
God save the state!*

# The Lutheran Standard®

OFFICIAL PUBLICATION  
OF THE AMERICAN  
LUTHERAN CHURCH

Vol. 3

JULY 2, 1963

Number 14

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# I Pray for a Dog

The early service was out. The crowd had gone. I came out into the hallway where I found a young girl sitting, holding a cocker spaniel in her lap. I stopped and spoke to her briefly. She was a stranger to me.

I went into the church office. She followed me into the room, carrying her dog in her arms. "Please," she said, "Are you a Father?"

Moved by a humorous spirit, I replied, "I sure am. I have five children of my own." She seemed frightened at my remark, so I went on to explain that my own people usually called me "Pastor."

"Please, Sir," she said, "will you baptize my dog?"

It was my turn to be speechless momentarily. When I had recovered from my surprise, I began to explain that I didn't baptize dogs.

I soon discovered that the girl did not have much understanding of anything pertaining to the Gospel. To her, baptism was some magic formula that guaranteed safety. "My dog is all I have," she said, "and I am afraid that I will lose him. My father died two weeks ago, and before he died I had a funny feeling. I've got that feeling now, and all I have left is my dog."

As I conversed with her I discovered that she was a very lonesome little maid of 13 years. She had no brothers, no sisters, and now no parents. She was now to be sent to live with an aunt in the Lower 48, an aunt whom she had never known. Her love clung to the dog as her last security in the world; he was now her only place of warmth and affection.

She had had no religious training, but she knew one of the young people who attended worship in our congregation. She was looking for something to guarantee the safety of her pet, and the best thing she could think of was baptism.

It was with regret that I discovered she was to leave the community in a matter of hours, but I did what I could in those few moments between the two morning services. I prayed for her and for her future, nor did I forget her dog in that prayer. If St. Francis could preach to the creatures about him, I could pray for a dog. I prayed God that he would see fit to watch over and protect her pet. I felt that God in his compassion to us in our human aloneness would not forget the pets we love, and I also told her so.

We conversed for a few minutes. In those moments I tried to lead this child to faith in God's love in Christ.

—OLIVER EVERETTE

## About this Issue

July 2, the date of this issue of THE LUTHERAN STANDARD, falls between two major holidays of significance to our readers. July 1 is Dominion Day in Canada, comparable to July 4, which is Independence Day, in the United States. The Liberty Bell, pictured on the cover, is obviously meaningful to readers in the U.S., but the freedom which it symbolizes is just as meaningful to our Canadian friends.

Two of the feature articles in this issue are in keeping with Dominion Day and Independence Day observances and with Canada-U.S. relationships—"The Changing Scene in Church-State Relations" (page 4) and "Lutherans in Montreal" (page 17).

This issue also features our annual salute to the graduates of our seminaries (pages 11-16).

# Hanson, Knutson Elected District Presidents in Minnesota

Two new district presidents have been elected in the ALC. They are the Rev. Tollef C. Hanson for Northern Minnesota and the Rev. Melford S. Knutson for Southeastern Minnesota. Both were elected at district conventions in June.

Pastor Hanson will succeed Dr. A. E. Hanson who is retiring Dec. 31.



Pastor T. C. Hanson being installed by the Rev. Herbert Nottbohm.

Pastor Knutson succeeds Dr. E. C. Reinertson who retired for health reasons on May 1.

Pastor Hanson was elected on the third ballot. Other leading candidates were the Rev. Oscar Engebretson, Madison, Minn., and the Rev. Raymond Williams, Bemidji, Minn. The president-elect now serves First Lutheran Church, Detroit Lakes, Minn. He previously served parishes at Roseau, Holt, and Breckenridge, Minn., and was director of stewardship for Concordia College, Moorhead, Minn.

Pastor Knutson was elected on the fourth ballot, receiving 232 votes as against 223 for Dr. John Stensvaag, former president of the Lutheran Free Church. He served parishes at Groton, S.D., and Ellendale and Red Wing, Minn., before coming to First Lutheran Church in Albert Lea, Minn. During his 20-year pastorate at Albert Lea, the congregation has grown from 2,800 to about 5,000 members. Pastor Knutson is a member of the Board of World Missions.

At a testimonial dinner honoring Dr. Reinertson, Dr. Fredrik A. Schiotz, president of the ALC, paid tribute to his friend and classmate as a faithful pastor, evangelist, and district presi-

dent. Mrs. S. C. Oeljen, vice-president of the district ALCW, paid tribute to Mrs. Reinertson. As an expression of love for Dr. Reinertson, the district placed \$1,200 a year on its budget for each of the next five years as a supplement to his disability income. In acknowledging the gift and speaking on "Twelve Years as District President," Dr. Reinertson cited Psalm 55:14, "Within God's house we walked in fellowship."

The Northern Minnesota District voted to ask their retiring president, Dr. A. E. Hanson, to assist the new president in 1964, during the period of transition.

## Minnesota Districts Approve Monthly Insert in the L. S.

The three Minnesota districts of the ALC have voted to publish jointly a monthly four-page insert in THE LUTHERAN STANDARD, beginning in January 1964. This will take the place of district papers or newsletters now being published.

The Southwestern Minnesota District was the last of the three districts to meet and approve this proposal. (Details of the three Minnesota conventions will appear in the next issue of THE LUTHERAN STANDARD.)

This action means that there will be at least two district inserts in the L.S. next year. The Ohio District approved a similar monthly insert, and the Central District has also approved the idea.

Pastor Melford Knutson, right, is congratulated by his predecessor, Dr. E. C. Reinertson.



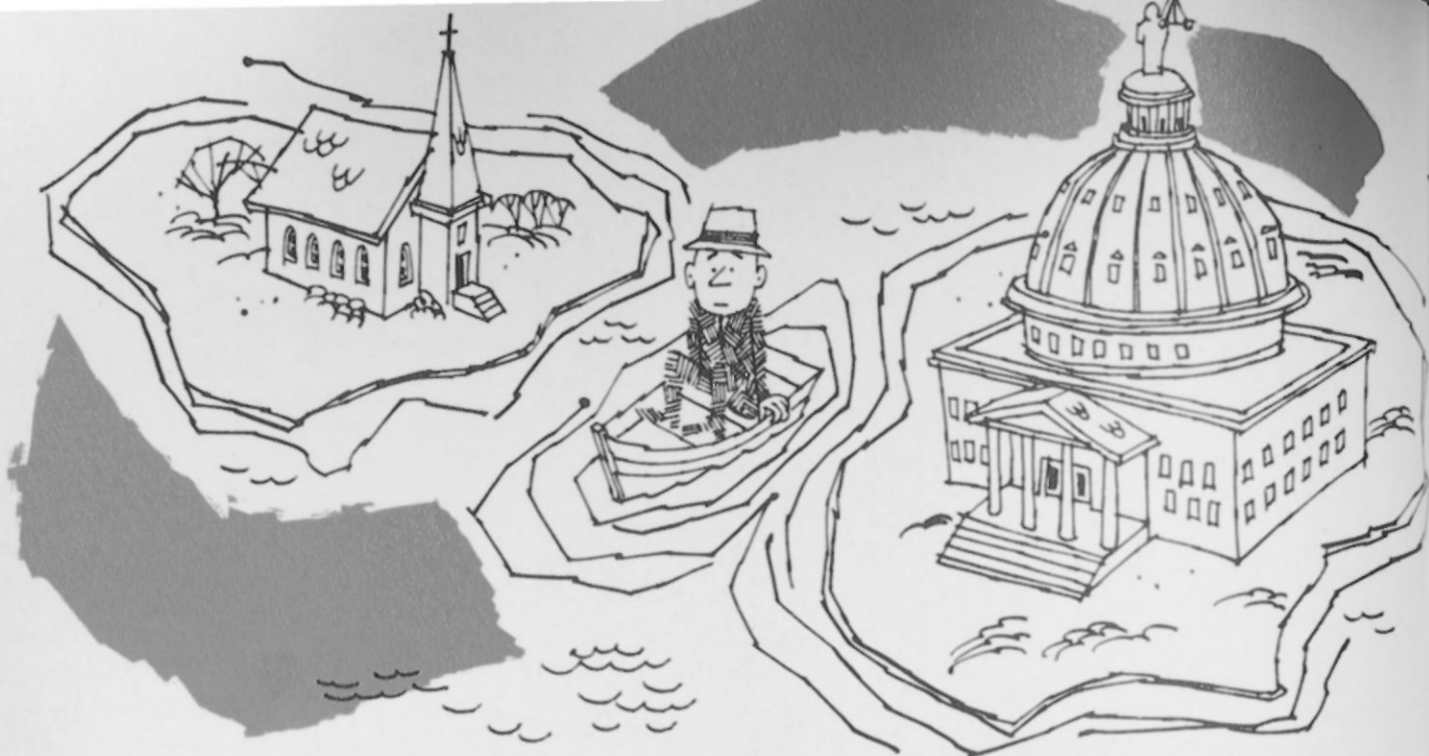
## Survey Shows Lutherans Overlap and Overlook

A religious survey of Meeker County, Minn., made by the Department of Rural Sociology of the University of Minnesota, was described by Mr. Erwin Rau at the Southeastern Minnesota convention. Mr. Rau is director of town and country church life for the three Minnesota districts.

Pastors were asked to state their geographic area of responsibility. No Roman Catholic areas overlapped, but several areas were claimed by two or more Lutheran parishes. However, no Lutheran parish claimed three northern townships as a part of its area of responsibility, because they were considered "completely Catholic." But the survey revealed that only 35% of the population of the three townships are Catholic; 65% are unchurched.

PAGE 3





# The Changing Scene in Church-State Relations

First in a series by Paul G. Kauper

**P**ROBLEMS in church-state relations are exciting new attention and controversy in the United States. Several factors contribute to this. The election of Mr. Kennedy — the first Roman Catholic president — ignited the current discussion. Then, shortly after his election, Mr. Kennedy proposed a program of federal aid for education that excluded any assistance for private schools, including parochial schools. The President stated that use of federal funds for parochial schools would be unconstitutional. Dispute continues over this issue.

More fuel was added to the fire when the Supreme Court in 1962 held that it was unconstitutional for a school board to prescribe the daily recitation of a state-written non-sectarian prayer by children in a public school, on the ground that this amounted to "an establishment of religion" forbidden by the First Amendment to the Constitution.

Presently the Supreme Court has before it two cases involving Bible-reading and the recitation of the Lord's Prayer in public schools. The Court's decisions in these cases are expected to stir further controversy.

These developments and controversies are symptomatic of important

The relationship between church and state must be examined today against the background of an American scene far different from that which obtained when the First Amendment to the Constitution was adopted. In this article a noted Lutheran professor of law outlines some of the developments in the course of American history that have contributed to the new interest in church-state relations.

shifts and developments in the religious life of the country. At one time the Protestant churches occupied the dominant position in the United States. Protestants held most public offices and the Protestant influence was evident in public school religious practices such as Bible-reading and prayer exercises, and in public laws with respect to Sunday closing, gambling, and the liquor traffic.

The period of Protestant domination is now at an end. To be sure,

the Protestant churches when taken together still constitute the largest single religious group in the country. But Protestantism can no longer claim a dominating influence. Catholicism is now asserting, for a number of reasons, a new strength, self-confidence, and aggressiveness. Many public offices are filled by Catholics, and the Roman Catholic Church is exercising a strong voice with respect to matters of public concern and with respect to matters of special interest to it, notably the use of public funds in aid of its schools.

Another general feature that has contributed to the new interest in church-state relations has been the steady movement away from localism to nationalism in all major phases of American life. American business, industry, and labor unions are now organized on a national scale. The powers of the national government have been vastly expanded to reflect a growing awareness of national interests and responsibilities.

This increasingly national aspect of all phases of American life has its significance also so far as churches and religion are concerned. The major denominational bodies are organized on national lines, and many of the



Protestant churches are represented in the National Council of Churches. Catholics and Jews have their similar national organizations. The result is that religious problems and questions, once seen to present questions of only local concern, now assume a national dimension. The constitutional interpretations by the Supreme Court of the United States have kept pace with this development and have, indeed, contributed to it.

These developments have given new emphasis and meaning to religious freedom. At the same time they have raised new questions with respect to the relations of government to the churches and to religion. This relationship has generally been described by the term, "separation of church and state," or even more sharply as "a wall of separation between church and state."

However, even the more naive can see that this separation cannot be absolute. Since churches own property, enter into contracts, make use of municipal services and facilities, they must also submit to laws that govern these relationships. A congregation cannot build a new church unless it abides by the building code of the community. Yet no one would say that this is an infringement on the religious rights of the people, prohibiting them from preaching the Gospel. In fact, religious freedom is

promoted and assured because government provides the churches with the protection and services we expect of the civil community.

There is an interdependence which refutes the idea that church and state are completely separated from each other. Also, church and state often engage in parallel functions in meeting certain needs, such as education, hospital, and welfare work so that it cannot be said that there is a complete separation of functions.

But apart from the questions as to the relationship between state and church in their institutional aspects and programs, the absolute separation idea is completely inadequate to describe the total relations between law and government. This is readily seen if, instead of speaking about church, we speak of the religious community and if, instead of speaking about state, we speak of the civil community. Many persons are members of both communities. Because of this overlap, we cannot create a tidy separation of the two communities or suggest that for the Christian citizen this role as a Christian must be completely separated from his role as a citizen in the civic order.

Indeed, if there is one problem that Christians and the churches face today it is to make the Christian faith relevant to all life and to leaven the secular or civil order with the spiritual insights and moral values that stem from Christian faith. This is not to say that Christians and churches should use the processes of the law to impose their religious beliefs, practices, and morals on all citizens, but it is to say that religion and the teaching of the churches are relevant to the civil order.

The course of American history, and certainly this should have some value in determining the meaning of constitutional restrictions, suggests also that there is no foundation for the extreme view that the Constitution should be interpreted to mean that government cannot do anything which is designed to promote the free exercise of religion.

Since earliest times, under the Constitution, Congress has authorized the use of public funds to pay for chaplains to open the daily sessions of Congress and has authorized the commissioning of chaplains for the armed services; presidents have issued proclamations calling on the people at Thanksgiving time to thank God for all his blessings; our coins bear the

inscription "In God We Trust," and the official pledge of allegiance to the flag was in recent years amended by Congress to include the phrase "under God." Religious services are regularly conducted at our national military academies.

Funds under the Hill-Burton Act to aid in the construction of new hospital facilities have been made available to hospitals under church control, and under the Federal Housing Act loans to colleges to assist in the construction of income-producing facilities such as dormitories and cafeterias, have been made available to church colleges. Likewise, state governments in granting tax exemptions for property used for religious purposes and in sanctioning religious practices such as Bible-reading and prayer in public schools have in fact given assistance and support to religious activities.

What is important to recognize is that the problems are more complex than some would have us believe and that the attempt to solve all questions by employing the separation principle as though it gives us a neat and simple solution to questions is doomed to failure.

We can agree that government must respect religious freedom, that it should not compel acceptance by citizens of any kind of religious or non-religious belief or ideology, that it should not use public funds in general support of their religious and educational programs. On the other hand, we may agree also that government should not discriminate on the basis of religion, that it has a function to perform in promoting religious freedom, that it should not be hostile or unfriendly to religion, that it should not be indifferent to the people's religious interests or unappreciative of the contribution religion makes to the civil community, that it should be free in its programs and practices to recognize and give expression to the fact that we are a religious people. Indeed, if the government were to pursue a negative policy with respect to religion or a policy based on the premise that religion and belief in God are irrelevant to life, it would properly be subject to the criticism that it is in effect promoting secularism or humanism as the nation's official religion.

The difficulty is in giving concrete application to these various ideas. Just what is involved here will be discussed in the second article in this series under the title "No Easy Answers."



*Dr. Kauper is professor of law at the University of Michigan and recognized throughout the country as an authority on constitutional law, having written textbooks on the subject. He is an active member of The American Lutheran Church and a member of the ALC's Board of College Education.*



By Lambert Brose

## Can a Christian Be a Segregationist?

At eight o'clock Tuesday night, June 11, the President of the United States made a dramatic speech. Some believe it was one of the most significant of our times. He urged every citizen to examine his conscience on the subject of race relations. His admonition, it seems to me, has particular relevance for Christian citizens.

The right to choose those with whom we wish to associate, eat, and live is a cherished democratic principle. And most citizens exercise this privilege, especially in their choice of a place to live. Most take up residence in communities where people are not "different" from themselves; particularly not in the color of their skins.

This right, however, becomes a trifle more difficult to explain clearly when one looks into the reason why many do not care to live in a community where numerous residents have different-colored skins from their own. Many people feel—consciously or subconsciously—that because members of other races are "different," they and their way of life are also *inferior*; that an integrated community soon deteriorates.

For example, it's a commonly-held belief that the American Negro is inferior to whites in education—which is also the cause of so many other unhappy conditions in a Negro's life. And this is true. For more than a hundred years the supposedly "separate but equal" schooling in most of the Deep South was a myth. Not until 1954 did a few southern areas, in an attempt to head off integration, begin to furnish "somewhat equal" schools for Negroes. So the fact that the majority of Negroes, largely because of segregation, are not as well educated as whites is painfully obvious.

But to draw from that the conclusion that Negroes are inferior in their ability to learn—well, as former President Eisenhower said in another con-

text, "Nuts!" Their achievement in endeavors where they have had an opportunity to develop their skills—in music and certain athletic activities, for example—speaks for itself.

And the incalculable loss of brain power to the nation because generations of brilliant Negroes were denied "equal education" is appalling.

It's even possible that, with totally unsegregated schools, the United States might have been the first to attempt a "Romeo and Juliet meeting right under the stars" in outer space, instead of the Soviets.

### When Rights Conflict

Again, it's a cherished American principle that an employer has the right to hire whomever he wishes. And many exercise this right, employing only whites. Frequently it is not because of racial discrimination but because Negroes who apply do not have the necessary skills. However, it's true that there has been—and continues to be—much racial discrimination.

Recently columnist Joseph Alsop drew attention to the fact that "the level of joblessness among Negro youths of working age in many districts of Philadelphia has now risen above 77%." (What would happen if 77% of the employable *white* youths couldn't find jobs—and roamed the streets without "pocket money"?)

Thus segregation has caught many a Negro in a vicious circle. Because of his previous segregated, unequal schooling, he doesn't have sufficient education to qualify for a job that will pay him enough so that he can live even in those areas of the suburbs where he would be accepted. As a result Negroes continue to remain trapped in their big-city ghettos; an ever-increasing, seething mass of humanity—many of them frustrated, sullen, angry at society.

And so 85% of the crimes here in

the city of Washington continue to be committed by Negroes. Likewise, 85% of their victims continue to be Negroes.

When our cherished American rights deprive other Americans of their rights—with such demoralizing results—ought we not follow a Higher Authority? Our Savior-Sovereign commands us, "Whatsoever ye would that men should do to you do ye even so to them."

### In Heaven, But Not in Church

This brings us to segregation in the church.

"Some Christians want to go to heaven with Negroes, but not to church with them." Is this paraphrase from a recent news dispatch a fair statement?

I think so.

Can a Christian really feel that way? Can a Christian belong to a congregation which bars certain races from membership?

Yes, it seems to me that the latter is possible. A Christian, let us say, who has grown up in an atmosphere where from childhood on he has been conditioned to think that integration is not right—and sincerely believes this, even though his belief is a mistaken one.

Or a Christian who knows that segregation in the church is wrong, but feels that he can serve his Savior and his fellow men better by remaining in such a congregation and trying—maybe only very slowly, if he thinks that will be most effective—to bring about a change of attitude, a growth "in understanding and grace."

However, once a person comprehends how forcefully the totality of the Scriptures emphasizes that "in Christ there is neither Jew nor Greek," and is aware of the tragic effects segregation has upon its victims (white, as well as black and red and yellow)—then, in the Observer's opinion, it is not possible for a Christian to believe in segregation. Nor can it ever be right for a Christian congregation to turn people away—either forcefully or subtly, because of their race or for any other reason—who come with a desire to worship the Savior.

We hope with the President that each of us will stop and take a long, hard look into our hearts to see how we feel about race relations. For in the heart of the individual citizen lies the ultimate solution.

## President Schiotz Asks Pastors to Support Racial Equality Program

Support of government attempts to secure justice and racial equality for Negro Americans is solicited from the 5,000 congregations of The American Lutheran Church in a letter sent by its president, Dr. Fredrik A. Schiotz, to all of the denomination's pastors.

Dr. Schiotz, who attended a meeting of religious leaders with President Kennedy in the White House June 17, proposed five steps which he said pastors in every parish situation should find applicable. He advocated:

1. Let your people know where you stand. (If you have no convictions on this issue, ponder the gravity of this hour of judgment in the life of our nation.)

2. Be sure your congregation is ready to offer the hand of welcome to the Negro, as a guest and as an applicant for membership.

3. Lead congregational prayer that God may dispose our hearts in penitence for our racial sins and in a hunger to allow "justice to roll down like waters."

4. Encourage church members to write their congressmen and senators of their concerns. (Let legislators be advised that this is no time to stymie action by filibustering.)

5. Encourage lay leaders to participate in community inter-racial consultations for peaceful action.

Observing that many people now remonstrate against Negro impatience, Dr. Schiotz said "The time for the practice of patience is tapering off for the Negro and is setting in in earnest for the white man."

"We have had a hundred years in which to get the job done," he said. He suggested that the words of the prophet, Amos, "You have turned justice into poison" may be applicable "to us as a nation."

Dr. Schiotz said the whole body of the ALC's membership should be concerned about "the dishonor present events bring to our nation."

"Communism makes hay out of our iniquity. The proclamation of our foreign missionaries is robbed of much of its power. But God can make the present evil serve for good."

"Before us lies the possibility that

our nation may be the first one where in God has an opportunity to demonstrate the blessings He can pour out upon a people that recognizes and acts on the truth that God is the Creator and Redeemer of *all men*.

### Dr. Schiotz Comments on Supreme Court Decision

The recent decision of the U.S. Supreme Court on Bible reading and prayer in the public schools "may actually be a plus for the Christian Church," according to a statement issued by ALC President Fredrik Schiotz.

The decision, said Dr. Schiotz, "points up a situation that has long existed through tolerance rather than constitutional right. . . . It will alert its people to the certainty that community agencies carry no responsibility for Christian nurture. This privilege belongs to the family and the church. Clear recognition of this fact may provide a new sense of *oughtness* in the church's assumption of this privilege and obligation."

Because "many earnest Christians may misunderstand the ruling . . . and interpret it as antipathy to religion," Dr. Schiotz wrote, "it is therefore increasingly important that Christians use every legitimate opportunity to make it evident 'that we are a religious people' as was stated by the Supreme Court in a decision handed down in 1952. What an opportunity for Christians elected to office or in the service of the government to underscore this statement by their speech, action, and participation in worship services!"

In another reference to the decision of the Supreme Court, included as a part of a memorandum to pastors of the ALC, Dr. Schiotz wrote: "Let us thank God that we have a government that jealously guards the church's right to be the church; but let us not contribute to an anti-clerical, anti-church atmosphere by confusing the rights of the two kingdoms."

### Ohio District Authorizes Lutheran Standard Insert

The Ohio District has authorized the printing of four pages of district news to be inserted in THE LUTHERAN STANDARD once a month for 10 months during 1964. The action was taken at the annual convention held June 4-7

(Continued on page 9)



The book in the picture above is a copy of the Gospel of Mark in the Rincon dialect of Zapotec, a Mexican Indian language. It is the 1200th published translation of the Scriptures in a new language. Holding it are, left to right, the Rev. N. L. Temme, associate director of Public Relations of the Lutheran Church-Missouri Synod; Senor Gustavo Rodriguez, of the Bible Society in Colombia, South America; and Charles Baas, treasurer of the American Bible Society and a Lutheran layman.



# NCC Board Adopts 4-point Program to Meet U.S. Racial Crisis

The time for words and resolutions is at an end; the time for sacrifice, commitment, and personal suffering is here.

So, in effect, said the General Board of the National Council of Churches in a "Resolution on Church Action for Racial Justice," adopted in New York City on June 7.

"Now is the time for action," says the NCC board statement, "even costly action that may jeopardize the organizational goals and institutional structures of the church, and may disrupt any fellowship that is less than fully obedient to the Lord of the church."

"Increasing numbers of Christians who are moved to witness to their convictions in this crisis may suffer personal indignities, alienation, and physical suffering. But this may be the price required for the tardy obedience of Christ's people."

"Words and declarations are no longer useful in this struggle unless accompanied by sacrifice and commitment."

In calling attention to the seriousness of the present racial conflict in the country, the NCC statement declared: "The mounting tide of vigorous action to secure full civil rights for all American citizens has at long last moved into the center of this nation's attention and has precipitated an unmistakable crisis."

The Church of Jesus Christ can make no compromise with discrimination against or segregation of peoples on the basis of race and still be faithful to her Master, the NCC General Board resolution said.

Calling attention to the church's slowness to act, the statement declared, "It must also be said that while many Christians have worked hard in this cause, the church has not been free from sin in this serious issue. Many churches are closed to Negroes and other ethnic minorities, church institutions discrimi-

nate, and we have not taken vigorous action in the public domain."

Up to now there always has seemed to be time for gradual change, and modest tokens of progress in racial justice were accepted as the best we could do, the statement said.

But now, the statement went on, "in the providence of God, the issue is being sharply focused in every corner of the nation. Negro citizens, in action groups, and spontaneously, aided by some white fellow citizens, are moving quickly and with great commitment to action that often means suffering, harassment and sometimes death."

In describing present developments as bringing about a mood of frustration, the NCC statement said that Negro citizens begin to suspect that they will have to bear the brunt of pain alone. Many white citizens feel that there is no way in which they can be effective in changing their own communities quickly enough to meet the rightful demands of Negroes for full citizenship.

There is a growing consensus that this summer may be a decisive period in American history for beginning to deal with this haunting sin, the church leaders said. "The world watches to see how we will act — whether with courage or with fumbling expediency."

"In such a time," the statement said, "the church of Jesus Christ is called upon to put aside every lesser engagement, to confess her sins of omission and delay, and to move forward to witness to her essential belief that every child of God is a brother to every other."

Four specific actions were authorized to implement the intention on the part of Protestant and Orthodox Christians in this hour of decision:

"1. To invite Roman Catholic and Jewish ecumenical leadership to share with us in action to aid in desegregation of American life. . .

"2. To urge every member communion to impress upon its people the serious nature of the present hour, and to press vigorously for their involvement in every phase of the struggle for justice including negotiation and demonstration. In order to do this in good faith we call every communion and all units of the NCC to examine their structures and practices in order to eliminate discrimination and injustice within the church."

"3. . . . To commit ourselves, as members of the General Board, to engage personally in negotiations, demonstrations, and other direct action in particular situations of racial tension. To invite Roman Catholic and Jewish leadership to join us in making a united presentation before congressional committees on the subject of civil rights legislation. To issue a call to Protestant and Orthodox church leaders and an invitation to religious leaders of all faiths to assemble in Washington as soon as is strategic." (The purpose of the gathering in Washington is to demonstrate solidarity in support of racial justice implemented through civil rights legislation and to witness to the fact that this is a national moral issue and not a regional problem.)

"4. In order to insure appropriate attention to the immediate and long-term aspects of the crisis, the General Board requests the president of the NCC immediately to appoint a Commission on Religion and Race."

The membership of the commission is to be interracial and consist of 25 persons "of moral conviction, compassionate concern, and demonstrated leadership."

It will be authorized to encourage negotiations, demonstrations, and direct action in places of particular crisis; to mobilize resources to encourage legislative and executive acts in order to bring dignity, equality, and justice to all Americans; to mobilize the resources of the churches in order to put their own house in order by desegregating all of the institutions of the church; and to develop and implement long term plans and strategies so that a continuing design of action will move us steadily toward the moral goal of full human rights for all.

## Ohio . . . from page 7

at Capital University, Columbus. This insert will take the place of the present district newsletter. Ohio is the first district to approve an insert in THE LUTHERAN STANDARD.

Central parts on the convention program were given to worship and study. Devotional periods each day developed the convention theme, "A People Claimed by God." Preachers were pastors who are not in the parish ministry: District President Kenneth Priebe, and Pastors Harold Lindberg, F. R. Stoneburner, Martin Doermann, Larry Sather, and Paul Freyberg. The Rev. E. J. Katterhenrich, district executive assistant, preached at the concluding Communion service.

The convention divided into seven groups one afternoon to discuss the Lutheran World Federation study booklet, *Christ Today*.

The greatest amount of debate came in regard to a proposal from the Research and Social Action Committee to support a fair housing bill in Ohio, which would forbid discrimination in the sale of property. Opponents argued that the church should not be a "pressure" group and had no business in running the government. The proposal passed on a voice vote.

Another recommendation supporting welfare legislation came under fire because it would increase the amount of federal aid to local government, but also passed.

The convention also passed a reso-

lution reminding congregations of their duty to minister to all persons "without distinctions of race, color, national origin, economic or cultural status." The resolution noted that organizations such as the Black Muslims constitute a warning "that the time for us to open our hearts and our church doors to men of all races is fast running out." It was pointed out that this resolution reaffirmed stands taken by the district previously.

Another item that was discussed on the convention floor was whether it was consistent to assess district dues when contributions to ALC benevolences are voluntary. The convention approved a budget of \$98,500 for 1964, and an assessment of 90c per confirmed member.

Speakers at the convention included Dr. Norman A. Menter, vice-president of the ALC, representing Dr. Schiotz; Dr. C. Richard Evenson, director of parish education; the Rev. Melton W. Bulgerin, representing the Stewardship Department; and Dr. Theo. S. Liefeld, who led two Bible studies. Dr. Elmer S. Hjortland, Oak Park, Ill., spoke at the banquet. At the banquet Pastor Clyde A. Miller, district vice-president, awarded "Kenny awards" to leading figures in the district. More than 500 persons were registered for the convention.

— ROLF AASENG

### ALC Trustees Approve Budget for 1964

A schedule of expenditures of \$22,758,677, for The American Lutheran

Church's total benevolence program in 1964, was approved June 14 by the ALC board of trustees for presentation to the Joint Council, scheduled to meet in Minneapolis July 1 and 2.

The proposed schedule (budget) for 1964 is a minor revision from the schedule as approved tentatively for 1964 by the 1962 general convention of the church in Milwaukee.

The amount is 2.8% above the 1963 schedule of expenditures. The only increases approved in the new proposal were in instances where anticipated receipts in 1964 are higher than previously—notably in world missions where additional sponsorships have been pledged.

Currently 1963 budget receipts are running well ahead of 1962 receipts on comparable dates. On June 13 the gain over 1962 figures was 14.1%. If this increase were to be maintained through the current year, the total receipts would be substantially short of the 1963 budget which is \$22,125,000.

Both the 1963 budget and the proposed schedule for 1964 include an item of \$1,500,000 for capital funds grants to educational institutions of the church.

### North Pacific District Hears PLU Progress Report

Not only is Pacific Lutheran University, Tacoma, Wash., the traditional scene for the annual convention of the North Pacific District of the ALC—held this year June 3-6—but it also figures prominently in the business of the district.

This year marked the first time that the report of the university was given by its new president, Dr. Robert L. Mortvedt. Reporting on the progress being made at the university, Dr. Mortvedt pointed realistically to the school's needs in face of ever-increasing enrollments. Seven million dollars will be needed in the next 10 years, by which time the full-time enrollment will be near the 2,000 mark, Dr. Mortvedt said.

The most urgent need on the campus now is a new library. The present library was built to serve a student body of 500. Present full-time enrollment is about 1,500. A new men's dormitory, the J. P. Pflueger Hall, housing 200 students, has just been completed at a cost of \$1,100,000.



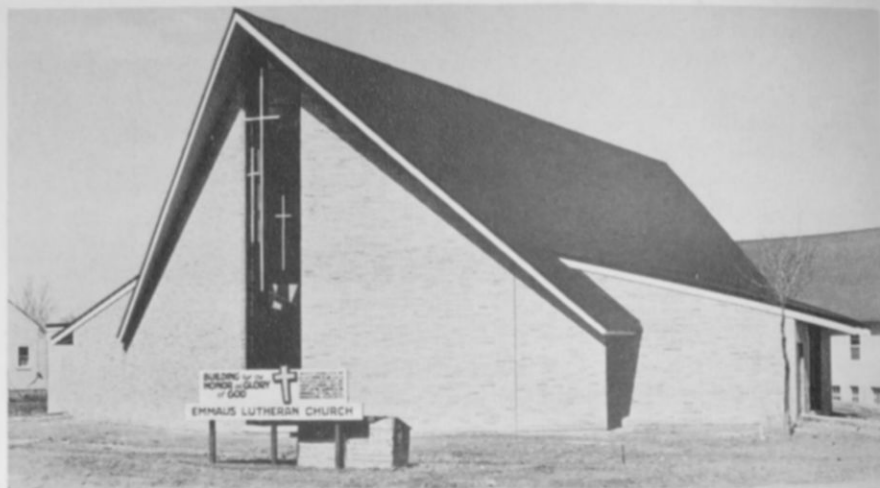
Ohio District convention delegates talk over matters of concern as they relax in front of Mees Hall during a recess.

The main speaker at the convention was Dr. E. C. Fendt, president of the Evangelical Lutheran Theological Seminary, Columbus, Ohio. He gave three lectures on the subjects: "Whose Word Do We Proclaim?" "Whose Church Is Built Through the Proclamation of the Word?" and "Who Are Our Brethren Through the Proclamation of the Word?"

Dr. Fendt emphasized that God in Christ Jesus must always have the central position. His Word must be proclaimed; his church must be built; and those who accept Christ as their personal Savior through the proclamation of his Word are, therefore, our brethren.

District President H. L. Foss expressed his joy in noting evidence of increased Bible study among the approximately 80,000 confirmed members of the district. He welcomed 34 pastors and their congregations of the former Lutheran Free Church into membership of the district, and presented pastor emeriti pins to the 23 of the 54 retired pastors in the district who were present.

Representatives of the church offices who made presentations and imparted valuable information to the convention included Dr. Wm. Larsen, secretary of the ALC, who gave the opening sermon in which he forcefully challenged the delegates and the church to realize that without love,



Dedication of this new church took place June 16. It is the Emmaus Church, Minneapolis, Minn. (Pastors Justin Torgrimson and Harold Johnson). The Emmaus congregation is 11 years old, and has a baptized membership of 1,239 people. The new church will seat 650 people. The education building at the rear houses classrooms, offices, and other facilities.

works and knowledge are of no avail. He also gave the report of the ALC president. Dr. Raymond Olson, director of stewardship, gave encouraging reports on stewardship and finance in the ALC, and spoke words of appreciation and farewell in leaving his position to assume his new office as president of California Lutheran College. In reference to the benevolence budget of the church, he concluded by saying: "I trust that you will be up and at it in the name of Christ."

Dr. Sidney Rand, executive director of Christian higher education, pointed out that the Christian college has a strategic position and can serve with the Gospel in the middle of the stream of life. He warned that the church must not abandon this unique witness to the Gospel.

Various regional directors gave their reports. The Rev. H. M. Adix reported on American Missions and presented to the convention the three Eskimo delegates. The Rev. E. J. Cornils reported on stewardship; the Rev. Fred Schenk, on parish education; and the Rev. George Robertson, on youth.

A surprise feature came in the closing hours of the convention. That date marked the 35th wedding anniversary of Dr. and Mrs. S. C. Siefkes, assistant to the president. The opening day of the convention had been the 35th anniversary of Dr. Siefkes' ordination. Pastor Wm. A. Foege, classmate and long-time friend of the Siefkes, spoke briefly, and the district vice-president, Pastor Norman Orth, conducted a brief devotional service. President Foss spoke in warm and glowing

words about the fine relationship existing between him and his executive assistant, Dr. Siefkes. A gift from the district was presented to the couple.

— Wm. A. FOEGE

## ALC Churches Cited for Architectural Merit

At least 11 ALC churches are included in a list of about 140 buildings for worship (Protestant, Catholic, and Jewish) selected by the Lutheran Society for Worship, Music and the Arts as "A Guide to Buildings for Worship in the United States."

Criteria for selection were: 1. Architectural merit. 2. Appropriateness for worship. 3. Creative liturgical thought. 4. Effective visual communication. The society's Commission on Architecture, which compiled the list, explained that "few churches are outstanding in all the criteria used, but each of the buildings selected has special merit in at least one of them." Those indicated as ALC churches on the list are:

Faith Church, Frayser, Tenn.

Lutheran Church of the Good Shepherd, Rockford, Ill.

Our Savior's, Austin, Minn.

Shepherd of the Hills, Minneapolis (Edina), Minn.

First Church, Williston, N.D.

First Church, Brookings, S.D.

Our Savior's, Sioux Falls, S.D.

Mt. Horeb Evangelical Luth., Mt. Horeb, Wis.

Central Church, Eugene, Oregon

Central Church, Portland, Oregon

Hope Church, Tacoma, Wash.

More News on page 23



Bethlehem Church, Brainerd, Minn. (Pastor Morris Johnson), dedicated this new church May 26. Designed by John Lottes, the church seats 550 people. First service in the new building was held Easter Sunday. Present membership is 533 confirmed and 757 baptized members.



# 1963 Graduates of ALC Seminaries

This year's ALC seminary graduates are pictured on the following six pages. The place where they will serve their first pastorate is also indicated, if known at the time of publication. The total is 235 men, exactly the same as last year. However, of

these, eight are from Augsburg Seminary (a former Lutheran Free Church institution) and nine from Pacific Lutheran Seminary (an institution of the Lutheran Church in America), neither of which was included in the total last year.

## AUGSBURG THEOLOGICAL SEMINARY

MINNEAPOLIS, MINN.



James Haller  
Dorchester-Shipman  
Illinois



Kenneth Hatland  
Asst.—Salem  
Lake Mills, Iowa



Richard Husfloen  
Graduate study  
Princeton, N.J.



Roger Ose  
Graduate study  
Biblical, New York



Keith Parker  
S. E. Minn. District



W. Dennis Pederson  
World Missions  
Santal Mission, India



Philip Peterson  
Rothsay, Minn.



Robert Stevens  
Asst.—Trinity  
Albert Lea, Minn.

## EVANGELICAL LUTHERAN SEMINARY

COLUMBUS, OHIO



Albert O. Baumann II  
St. Mark  
Ypsilanti, Mich.

No  
picture  
available

Thomas E. Beard  
Graduate study  
Ohio State Univ.



William C. Betcher  
Trinity  
Galion, Ohio



David P. Boone  
Christ  
Utica, Mich.



Henry J. Boschen  
Luth. Gen. Hosp.  
Park Ridge, Ill.



Charles E. Brinkmeyer  
Paige-Dime Box  
Texas



James M. Bullock  
N. Pacific District



David G. Burke  
Graduate study  
Princeton, N.J.



Richard O. Consear  
Jordan-Rock Springs  
Montana



William H. DeBrodt  
Woodland  
Youngstown, Ohio



F. Alvin Dungan  
Prince of Peace  
Waterloo, Iowa



Frederick J. Gaiser  
Graduate study  
Heidelberg, Germany



George W. Gaiser  
Asst.—University  
East Lansing, Mich.



Roger L. Harmon  
Bethany  
Dutton, Mont.



David E. Hetrick  
Southern District



Ronald C. Hickman  
Salem  
Wooster, Ohio



Jacob H. Hoffman  
Immanuel  
Carthage, Ill.



Larry A. Hoffsis  
Graduate study  
Heidelberg, Germany



Walter C. Huffman  
Graduate Study  
Heidelberg, Germany



James R. Kautz  
Asst.—St. John  
Grove City, Ohio



Richard J. Knaus  
Graduate study  
Duke U., N.C.



Richard D. Kraiger  
Graduate study  
Heidelberg, Germany



Joseph R. Kraly  
Michigan District



John C. Kromer  
Asst.—Zion  
Sandusky, Ohio



Roger Kronmann  
Asst.—First  
Decorah, Iowa



Dean F. Lewis  
Asst.—First  
Minot, N.D.



H. Kenneth Loeffler  
Limon, Colo.



William R. Lucht  
Grace  
Centerburg, Ohio



H. Peter Lyberg  
Zion  
Latchie, Ohio



Reinhold Markwart  
St. James  
Bradner, Ohio



Lawrence F. Meyer  
Asst.—Puritas  
Cleveland, Ohio

No  
picture  
available



R. L. Michelfelder  
St. Paul  
North Star, Ohio



Jack K. Moore  
Asst.—Christ  
San Antonio, Texas



H. Fred More  
Prince of Peace  
Augusta, Maine



Daniel W. Mortinger  
St. John  
New Bedford, Ohio



Norman F. Norden  
World Missions  
New Guinea



William R. Pape  
Graduate study  
Chicago Luth. Sem.



E. Hollo Plaehn  
Asst.—Park Place  
Houston, Texas



Matthew A. Pushkar  
St. Paul  
N. Tonawanda, N.Y.



Elwood N. Rieke  
Lockhart-Ada  
Minnesota



Arthur H. Sander  
St. John  
Marion, Texas



Robert P. Schneek  
Bluffs Trinity  
Fremont, Neb.



Oren W. Schroeder  
Homerville-spencer  
Ohio



Byron H. Souder  
New congregation  
Howard County, Md.



Franklin M. Spies  
Graduate study  
Scotland



Jerry L. Straszheim  
New congregation  
Atlanta, Ga.



F. T. Van Antwerp  
Emmanuel  
Burton, Texas



Richard J. Yette  
Timothy  
Marion, Ohio



J. Philip Wahl  
Asst.—Bethel  
St. Clair Shores, Mich.



Jerald L. Wendt  
Asst.—First English  
Whitewater, Wis.



Sam G. Wiederhold  
New Ulm-Frelsburg  
Texas



Walter H. Wist  
Faith  
Laurel Gardens, Pa.



Beverly F. Woodward  
Graduate study  
Union, Richmond, Va.

## LUTHER THEOLOGICAL SEMINARY

ST. PAUL, MINN.



Gerald E. Aamot  
Binford—Rural Tolna  
North Dakota



John L. Almle  
Asst.—Victory  
Minneapolis, Minn.



Leonard Anderson  
Asst.—Trinity  
Park Forest, Ill.



Duane Baardseth  
Kerkhoven, Minn.



Robert R. Bardy  
S. E. Minn. District



Paul A. Bark  
Immanuel  
Kimball, S.D.



Roger J. Berg  
Graduate study  
Union, Richmond, Va.



Paul S. Berge  
Graduate study  
Union, Richmond, Va.



Arthur Berthelsen  
Bradley-Crocker  
South Dakota



Roy A. Bredholt  
First  
Portland, Maine



William H. Breen  
Bang-Bethany-Perry  
Portland, N.D.



Aage S. Carlsen  
Sebek, Minn.



Gerald D. Check  
Cabri-Hazlet  
Fosterton, Sask.



Gale M. Chilson  
S.E. Minn. District



John T. Christianson  
Asst.—Our Savior  
Everett, Wash.



Gary E. Clark  
Immanuel-Bethel  
Joplin, Mont.



Richard T. Day  
Torquay, Sask.



John L. Degelau  
American-Salem  
Wolverton, Minn.



Daniel L. Dowling  
Asst.—Trinity  
Crookston, Minn.



Arlo K. Eidsness  
Platte Luth.  
Platte, S.D.



Kinley Eitheim  
Hannah-Sarles  
North Dakota



Kenneth G. Eliason  
Wannaska-Roseau  
Minnesota



Darold E. Engebretson  
Christ the King  
Honolulu, Hawaii



Leonard C. Ericksen  
Bigfork-Somers  
Montana



Orlo G. Espeland  
Boscobel-Fennimore  
Wisconsin



Gary E. Flatgard  
Pella  
Clinton, Wis.



Dean Fodness  
Trinity  
Arkdale, Wis.



Kearney L. Frantsen  
Hope-St. Paul  
Makoti, N.D.



Ezra Gebremedhin  
Returning to  
Ethiopia



N. F. Hallstrom  
First  
Artesian, S.D.



Eugene R. Hanson  
Bucyrus-Hettinger  
North Dakota



Perry Hanson  
St. John's By the Sea  
Long Beach, N.Y.



Bruce W. Hanstedt  
Conoquenessing-  
Zelienople, Pa.



John T. Hartzog  
Graduate study  
Princeton, N.J.



John F. Henning  
Assoc.—Woodlake  
Richfield, Minn.



Joel E. Hernes  
Metigoshe Parish  
Bottineau, N.D.



Leslie O. Hernes  
Hope  
Tulsa, Okla.



Paul R. Hjelte  
Asst.—Our Savior  
Los Angeles, Calif.



Arthur L. Holm  
Osnabrook, N.D.



John Holtten  
Robinson-Tuttle-  
Driscoll, N.D.



Karl Hommen  
Asst.—Bethlehem  
Bronx, N.Y.



Carl Hort  
Intern—Martin Luther  
Detroit, Mich.



M. James Hougen  
World Missions  
Brazil



Corwin C. Hutchison  
Luth. Gen. Hosp.  
Park Ridge, Ill.



Sherman F. Iverson  
Hazard, Neb.



C. David Jacobson  
Immanuel  
Viroqua, Wis.



Lindley H. Jacobson  
Faith-Zion  
Blair, Wis.



Luverne A. Jacobson  
McGregor, N.D.



Marlayne Jacobson  
World Missions  
Columbia



Raymond A. Jensen  
Newport, Wash.-  
Spirit Lake, Idaho



James A. Jenson  
Wilsall-White Sulphur  
Springs, Mont.





Larry J. Koehn  
Peace  
Beville, Texas



David Lahren  
To teach



Robert L. Larsen  
Ryder-Des Lacs  
North Dakota



Clare H. Ledum  
Army chaplaincy



Thomas O. Lee  
St. Peter  
Sheboygan, Wis.



Abimael Lema  
Returning to  
Tanganyika

No  
picture  
available

William Loughmiller  
Graduate study  
University of Minn.



Walter O. Ludwigsen  
World Missions  
Colombia



David J. Lunde  
N. Wis. District



George H. O. Madsen  
Graduate study  
Princeton, N.J.



Alan D. Madson  
Bethany-English  
Grantsburg, Wis.



Monrad V. Mandsager  
World Missions  
Brazil



John Mason  
Graduate study  
Edinburgh, Scotland



J. Leland Mebust  
Graduate study  
Union, New York



Eliamani I. Meena  
Graduate study  
Union, New York



Dean L. Moe  
Graduate study  
Harvard, Mass.



Paul O. Monson  
Eleva-Mondovi  
Wisconsin



Robert Moritz  
Milroy-Lucan  
Minnesota



Harold E. Mundschenk  
World Missions  
Cameroun



Donald E. Nelson  
St. Paul  
Neola, Iowa



Duane C. Nelson  
Middle River-  
Strathcona, Minn.



Gordon L. Nelson  
Graduate Study  
U. of Chicago



Allan M. Ness  
Zion  
Ashkum, Ill.



Robert J. Nielsen  
Milton-St. Stephen  
Milton, N.D.



Allen S. Nohre  
Graduate study  
Andover Newton



Craig R. Nydahl  
Claresholm-Granham-  
Fr. McLeod, Alta.



Donald Ofsdahl  
Nashauk, Minn.



Roger K. Olness  
Calvary  
Sabula, Iowa



Daniel L. Olson  
Eastern District



Gary L. Olson  
Adams, N.D.



Harold W. Olson Jr.  
Irene, S.D.



Richard A. Olson  
Graduate study  
U. of Minnesota



Robert A. Olson  
Rural Kindred-Horace  
North Dakota



Roderick D. Olson  
S.W. Minn. District



Charles T. Paulson Jr.  
Asst.—Calvary  
Green Bay, Wis.



Ronald F. Pechauer  
Kunesh-Little Saumico  
Wisconsin



John E. Petersen  
Graduate study, N.Y.  
Inst. of Heb. Studies



Alvin M. Peterson  
Asst.—Mt. Carmel  
Milwaukee, Wis.



Gary Dale Peterson  
W. Koshkonong  
Stoughton, Wis.



David L. Place  
Asst.—Edison Park  
Chicago, Ill.



Clifford J. Ponnikas  
Asst.—Our Savior  
Beloit, Wis.



Wayne Quibell  
Little Cedar-Marshall  
Adams, Minn.



Philip L. Ramsey  
Asst.—St. Mark  
Mt. Prospect, Ill.



Donald M. Richman  
World Missions  
Brazil



Robert M. Roiko  
World Missions  
Brazil



Waldron A. Rosheim  
First-Palisade  
Valley Springs, S.D.



Victor A. Saude  
Walcott-Colfax  
North Dakota



Walter B. Scarvie  
Graduate study  
Aberdeen, Scotland



John D. Serkland  
Asst.—Bethel  
Rochester, Minn.



Jon M. Simundson  
Gayville-Meckling-  
Bergen, Gayville, S.D.



Richard John Smith  
E. North Dakota Dist.



Alan L. Solmonson  
Birchwood-Haugen  
Wisconsin



William W. Stai  
Assoc.—St. Paul  
Missoula, Mont.



Alexander Stoffel  
Glyndon-Moorhead-  
Averill, Minn.



Lawrence L. Thompson  
Medicine Lake-  
Brookton, Mont.



Lee S. Thoni  
Asst.—First  
Kennewick, Wash.



H. Allen Vik  
Asst.—St. Timothy  
Chicago, Ill.



Allen E. Wahl  
Asst.—Our Savior  
Neenah, Wis.



Lloyd R. Wallace  
Leader-Pine River  
Minnesota



Paul A. Wee  
Graduate study  
U. of Marburg, Ger.



Joseph E. Weiss  
World Missions  
New Guinea



John C. Westby  
World Missions  
Brazil



Marvin Williamson  
St. John  
Verona, N.D.



Bruce Wrightsman  
Assoc.—Bethel  
Madison, Wis.

## LUTHER SEMINARY

SASKATOON,  
SASK.



Erwin Buck  
Graduate study



Marvin L. Dooley  
Biggar, Sask.



Marvin L. Haave  
Rabbit Lake, Sask.

## PACIFIC SEMINARY

BERKELEY, CALIF.  
(NOT ALC)



Kenneth T. Caudill  
Asst.—Our Saviour  
Long Beach, Calif.



Gerald M. Conrad  
N. Pacific District



Erick R. Egertson  
Graduate study



Earl P. Eide  
Asst.—First  
Fullerton, Calif.



Thomas S. Jorde  
Asst.—Faith  
Castro Valley, Calif.



Rueben Lahti  
W. North Dakota  
District



Ogden Lee Lovdoken  
Youth-Grace  
Watertown, S.D.



Thomas J. Unmacht  
S.E. Minn. District

## WARTBURG THEOLOGICAL SEMINARY

DUBUQUE, IOWA



Fredric E. Zaun  
Asst.—St. Peter  
Baltimore, Md.



V. A. Baderschneider  
Petersburg, Minn.  
Dolliver, Iowa



Darold H. Beekmann  
Graduate study  
Union, New York



Emil Blobaum  
Peace  
Timber Creek, Neb.



Norman V. Braatz  
Staff member—Zion  
Brooklyn, N.Y.



Roger Lee Buhr  
Strawberry Point-  
Volga, Iowa



Dennis Dickman  
Ohio District



Carl W. Dietz  
Christ  
Gaylord, Kan.



Kenneth Doden  
Benedict-Ruso-Sawyer  
North Dakota



Jerald Lee Folk  
Graduate study  
Oxford, England



Arno Leo Frerichs  
Iowa District



Paul G. Fuchs  
New congregation  
Vienna, Ohio



Kenneth W. Gamb  
Dundee-Lamont  
Iowa



Waldermar Gartke  
Canada District



Herbert J. Hafermann  
World Missions  
Tanganyika



Jimmie Herklotz  
Grace  
Slaton, Texas



Herman W. Heupel  
Graduate study  
Treysa, Germany



Rodney Hinrichs  
S.W. Minn. District



Russell Hunter  
Martin Luther—Zion  
Fredonia, N.D.



Robert Johnson  
Downsville-  
Menomonie, Wis.



Karl Kessler  
Graduate study  
Wartburg Seminary



Leon Kniff  
St. Matthew  
Brenham, Texas



Paul Kuhlmann  
St. John  
Atkinson, Neb.



Naaman Laiser  
Graduate study



Ernest Larsen  
St. John-Emmaus  
Westby, Mont.



Keith Lentz  
Asst.—Trinity  
Oak Lawn, Ill.



Lyle C. Lutz  
Graduate study  
Wartburg Seminary



Frank Marks  
Immanuel  
Golden, Ill.



Kenneth Marquardt  
N. Wis. District



Robert Matthias  
Lansing-Waterville  
Iowa



Duane Matz  
Graduate study  
Oxford, England



David Meisner  
Our Redeemer  
Hancock, Minn.



John R. Pavelka  
Crosby, N.D.



D. Lothar Pietz  
Zion  
Philo, Ill.



James P. Rasmussen  
Nazareth  
Standard, Alta.



William H. Ray  
Good Shepherd  
Madras, Ore.



Milton R. Reisen  
Michigan District



Carl H. Schoss Jr.  
First  
San Marcos, Texas



James Schwarz  
Graduate study  
Wartburg Seminary



David E. Seifert  
Grand Rapids-  
Litchville, N.D.



Ronald Spears  
Glidden-Scranton  
Iowa



Larry Spomer  
United  
Laurel, Neb.



David Swinehart  
Graduate study  
Neuendettelsau, Ger.



Kenneth Thurow  
Kadoka-Long Valley  
South Dakota



Loren J. Van Oort  
St. John  
Princeton, Ill.



David E. Wenger  
St. Peter  
Marathon, Wis.



Don Wilken  
Upper Wolf  
Robinson, Kan.



# Lutherans in Montreal



By Fred V. Jensen

**Y**OU say you are a Lutheran and belong to the Lutheran Church? What country is that? I suppose it's one of those places in Central Europe."

This kind of response to the statement that one is a Lutheran is not at all unusual in Canada's largest city, Montreal. You can take the membership of all 13 Lutheran congregations of all synods in the greater Montreal area and still not approach the membership that you might find in a single ALC congregation in Minnesota or Wisconsin. Montreal's population is approximately 2,250,000. The entire Lutheran population scattered throughout the great island metropolis totals only 16,000, and of these only about 3,000 have found their way into the actual membership of any Lutheran congregation.

The American tourist coming to Montreal may think he has by some stroke of magic been carried into Europe, for street signs and billboards are generally in French, and bus conductors call out stops in two languages. In parts of the city virtually no English is spoken, and one has to engage in the delightful game of bargaining with shopkeepers by means of sign language. English and French are both officially recognized in Canada.

Montreal is one of the oldest cities in North America. It was established in 1642 by Paul de Chomedey, Sieur de Maisonneuve as a small religious settlement, Ville-Marie de Montreal. This was to be a city of God upon earth. The religious zeal of this young man has left its mark upon the city, known today as a city of churches. Towering on the summit of Mt. Royal, the mountain on and around which the city is located, is a huge electric cross visible for miles.

Montreal is to Canada what New York is to the United States. For thousands of immigrants who came and are still coming to Canada, Montreal is the port of entry. It has been claimed that a great proportion of Canada's population either passed through Montreal or had relatives passing through. Much of Canada's industry is located here. The Montreal Stock Exchange is as important to Canada as the New York Exchange is to the United States. Commerce, banking, shipping, and manufacturing, not to forget hockey, make this city vital to Canada.

Like Manhattan, Montreal is an island. Its location in the St. Lawrence River provides it with excellent harbor facilities, making it the world's largest

inland seaport. Although it is almost 1,000 miles from the Atlantic, big ocean liners dock here nine months of the year while the port is ice-free.

Lutheranism in Montreal is relatively new. One Lutheran church, St. John's, was started in 1853 to serve German immigrants. Today it is the largest of the congregations in Montreal, with 553 confirmed members, and still serves the German population of Montreal in the German language. Fifty years went by before another Lutheran congregation was organized. The Redeemer Lutheran Church was organized in 1905 as an all English-speaking church. Both of these congregations belong to the Canada Synod of the Lutheran Church in America.

An attempt to establish a Danish congregation from 1912 to 1918 failed. However, in 1927 St. Ansgar's Lutheran Church was founded to serve Danish immigrants. This congregation, now served by Pastor Fred V. Jensen, continues to receive a subsidy from the ALC to enable it to complete its program of relocation and construction. It may seem strange that a congregation with a 35-year history should still be receiving aid from the Board of American Missions. However, St.

Ansgar's has had a specialized ministry to new Canadians. The fruits of her work, though perhaps not evident in the size of the congregation (152 confirmed members), are apparent all through Canada where there are people who received their initial impressions of the Lutheran Church in North America through the ministry of this congregation. Now that immigration from the Scandinavian countries is diminishing, the program of St. Ansgar's is mostly in English. Two Danish services are still held each month, but

Church was begun at St. Lambert. This is the second ALC congregation in the entire province of Quebec. Under the leadership of Pastor Robert Zimmerman this congregation now has 183 baptized members. It is located on the south shore of the St. Lawrence, directly across from Montreal.

Most recent addition to the Lutheran family of Montreal has been a Lutheran Student Centre purchased through funds made available by the Canada Synod and the Division of Student Service of the Canadian Lu-

only French. This makes the development of a neighborhood church very difficult.

Then, most of the Lutherans who have recently arrived have roots in the state church systems of Europe. Only a few have any real concern for or understanding of the church, or any sense of responsibility for its maintenance.

Another difficulty is that almost all of Montreal's population claim affiliation with some church. The province requires that all births, marriages, and deaths, and other vital statistics be registered in some local church. This is important not only for statistical purposes, but also because it determines the school a child attends. Quebec maintains two separate school systems supported by public funds, a Protestant and a Roman Catholic. A child must be able to prove which he is. This also causes people to think of themselves as members of some church without actually participating in the life of the church.

The fact that most of the Lutheran churches were begun as non-English (or French) -speaking congregations has tended to set them apart in the eyes of the native population. In addition the Lutheran Church is not generally known as the Anglican, Presbyterian, or United churches are. The fact that Lutherans are widely scattered over the metropolitan area adds to the difficulties.

No doubt a French Lutheran work should be started. An ordained pastor in a Missouri Synod congregation hopes eventually to begin a French Lutheran congregation. There are many French-speaking people not active in the Roman Church. These people seem ripe for a positive Lutheran witness.

Someone has said that Montreal is the Paris of North America (we could call it the Corinth), with all its good and bad traditions. This is all the more reason why the Lutheran Church should be here with its positive witness, though the growth may be slow.

Those who are here give thanks to God for the continued support and encouragement from fellow congregations and fellow members in Christ Jesus our Lord. Like Luther standing before the mighty men of Europe, the few little Lutheran congregations in this great Roman Catholic metropolis seem small and insignificant. But like Luther they can with one voice declare: "Here we stand, we cannot do otherwise. God help us. Amen." ♦♦♦



The ALC has two congregations in Quebec. The newest is Good Shepherd Church at St. Lambert (above). St. Ansgar Church is the house in the middle in the picture at left.

St. Ansgar's has developed into a truly Canadian church.

After World War II Lutheran work in Montreal began to expand due to the large number of immigrants who arrived from Germany, Latvia, Estonia, and Scandinavia. The Latvians and Estonians have fairly large congregations.

Besides attempting to minister to the newly arrived immigrants, the Lutherans began also to think of carrying on all-English work. Each of the major Lutheran bodies has begun an all-English congregation.

In the fall of 1961, Good Shepherd

theran Council. The center, located near the University of McGill, ministers to some 400 students of Lutheran background. The Rev. John Vedell is campus pastor.

The Church of Norway maintains a Lutheran Seaman's Mission. With the shipping season being extended each year, this has become a full-time ministry, under Pastor Arthur Stycker.

In spite of these recent advances, Lutheran work in Montreal has been relatively slow. The difficulties are enormous. First of all there is the extremely high proportion of Roman Catholics. Chances are that they speak

## We Face an Urgent Need

The Board of Theological Education of the ALC foresees an urgent need for men for the ministry. It does so because the enrollment in the church's theological seminary and the pre-seminary enrollment in the church's colleges are decreasing while the need for pastors in a growing church is increasing.

The full impact of this truth has not yet "hit" us but it soon will. Last year a total of 235 men were graduated from the several units of the seminary. This year, too, 235 were graduated, but 8 of them were from Augsburg Theological Seminary, and 9 from Pacific Lutheran Seminary of the Lutheran Church in America. But consider this: For the school year 1960-61, total enrollment in the seminary was 1007; for the year 1961-62, it was 986; and for 1962-63, it was 918 (not counting Augsburg Seminary). That's a shrinkage of 89 prospective pastors in a three-year period.

Dr. Carl F. Reuss, director of Research and Social Action, has compiled data on seminary enrollments covering six classes through the years 1940 to 1962. His study included only the three largest seminary units, namely, those at St. Paul, Minn.; Columbus, Ohio; and Dubuque, Iowa. The data gathered bring into bold relief two facts:

1. That a growing church needs a rapidly growing number of pastors. Notice in the table cited below that the 1955 graduating class was over twice as large as the 1940 graduating class, and that the 1955 entering class was three times as large as the 1940 entering class.

2. That despite the greater need of men for the ministry, the current trend in seminary enrollment is down. Notice that in 1962 the graduating classes totalled 22 men less than the entering classes in 1955, and the entering classes in 1962 totalled 37 men less than the entering classes in 1955, seven years earlier. Here is the table:

Classes	Enrollment
1940 graduating	73
1940 entering	80
1955 graduating	162
1955 entering	248
1962 graduating	226
1962 entering	211

It would be easy to add further data supporting the fact that the ALC faces an urgent need in men for the ministry. Indeed, there is evidence that this is the general trend of our times. Reporting to the recent Assembly of the United Presbyterian Church in the U.S.A., Dr. Eugene Carson Blake commented on the decrease in number of ministerial candidates in that body this past year. From the Lutheran Church—Missouri Synod comes a report that, although the synod's two seminaries graduated 186 men this

year, there were 275 applications for theological candidates. A like situation existed when ALC district presidents met to assign candidates to the districts. There were then 308 congregations without pastors and 202 candidates available for assignment (the other graduates are entering World Mission service or doing graduate work).

If you were a district president you would understand some of the practical results of the growing shortage of pastors. Writes Dr. Gordon S. Huffman, Eastern District president, in his annual report: "Each year there are more vacancies for which no adequate pastoral supply can be found. Likewise, the outlook for the years ahead is dark . . . Already last year this necessitated the suggestion to several small congregations to consider merger with some other Lutheran congregation in the area . . . It seems quite clear that in the years ahead there simply will not be enough pastors for all our needs . . ."

This same situation caused the president of one of the units of the seminary to raise some good questions, among them: "Why is the number of pastors' sons entering the ministry declining? Must the seminaries add recruitment to their programs of training, or only train the men the congregations provide? What can be done to stimulate congregations who have never sent men into the ministry to do so? Why are important (geographical) areas of the church which formerly sent many men into the ministry no longer doing so? If the supply of men for the ministry keeps on diminishing, how far are we from ordaining women?"

Beyond all question this is an urgent matter. Little wonder that it caused the Board of Theological Education to address a letter to all ALC pastors, asking them to join the Board in prayer that many young men will be moved to prepare themselves for the ministry, asking them also to impress upon parents their high privilege of keeping their children mindful of the ministry as the calling God may intend for them. Little wonder, too, that at its 1962 convention The American Lutheran Church took note of the "continuing shortage of pastors and ministerial students" and resolved that continued prayers be offered in congregations for increased numbers of volunteers for the ministry, and that pastors and congregations seek to give their young people the proper image of the ministry as an important way of serving God.

These and other resolutions are fine. But resolutions alone are not enough. In fact, they are as sounding brass or a tinkling cymbal—unless resolutions about the urgent need lead to urgent action.

—E.W.S.



# MR. EDITOR...

## FRIENDS

► On the weekend on which Lew Holm's sentimental article, "I'm Thankful for My Catholic Friends" (June 4), arrived, one of our pre-theological students was re-baptized by a little Irish Catholic priest who, I am sure, had been praying for him...

WALTER G. TILLMANN  
Waverly, Iowa

► I feel that I speak for 99 44/100% of all Lutheran Christians in thanking Rev. Lewis Holm. The ecumenical movement depends for its success upon all Lutheran Christians manifesting Christian love at the grass roots. Let us try to return Christian love to our Catholic friends and neighbors in all our contacts.

JOSEPH N. SLETTEN  
Pasadena, Calif.

► The editors are doing more effective mission work for the Catholic Church among the Lutherans than the Catholics themselves.

Pastor HOWARD STROBLE  
Alma, Neb.

► Thank you so much for the article. It seems all we Lutherans are too critical of the Catholic faith. I too have many good friends who are Catholics.

LOUISE STOCKWELL  
Titonka, Iowa

► The theological implications can be tremendous. I am sorry it was printed.

Tolerance does not call for such an article.

LEWIS E. BAKKE, pastor  
Lake Mills, Iowa

► I too have friends among the Catholics. But I see nothing amusing about a priest turning visiting parishioners out of a hospital room so that he might drink a glass of wine with their minister's wife.

Mrs. HARRY SORHEIM  
Minneapolis, Minn.

## HOW ABOUT INSPIRATION?

► Thank you for "How About Inspiration, Pastor?" (May 21). This dialogue says what should have been said long ago. Surely now all our battles about theories of inspiration will be put aside in the junk room of the extraneous. The message of a divine-human document is to be listened to, believed, acted upon.

Rev. M. STOKKA  
Rothsay, Minn.

► It is most unwise to quote Phillips' casual interpretation of 2 Peter 1:21. Phillips is not true to the original Greek in this instance. The understanding of God's Word by the writers of Scripture is one thing, and the inspiration another.

Pastor KEN HOFFMAN  
Madison, Wis.

## NO RUSSIAN CHRIST!

► The May 21 cover, on which a Russian Christ is mentioned, has caused quite an alarm among some. The Rus-

sian Christ, in our estimation, is "another Christ." We want to learn more of the only Christ: Jesus, the Son of God. Please, have Mr. Olsson express himself in a more fitting way.

Mrs. OTTO AUST  
Paradise, Calif.

• Perhaps Dr. Olsson's reference is not understandable until you have read books by Dostoevsky. However, Matt. 25:31-46 may have been in his mind also.

## PROTEST RE PACIFISTS

► I am not a member of the Lutheran Peace Fellowship but I must raise a protest to "In Reply to Pacifists" (May 21). The article: 1) Gives a distorted picture of the pacifist position. Pacifists do not believe in giving up to wicked men. They oppose evil but do not believe in fighting the devil with the devil's weapons. They agree that pacifism will not remove suffering, and they recommend that Christians be willing to suffer rather than cause suffering.

2) Is mistaken in suggesting that all members of the LPF are "confused" and in need of instruction. We may have a good deal more to learn, from such respected Lutheran educators as Dr. Edgar M. Carlson, Dr. Howard V. Hong, and Dr. Paul E. Scherer, than we have to teach them.

3) Misses the central issue, which is not whether a Christian should be a "pacifist" or not. The real issue is whether we as Christians can join in idolatrous trust in the present weapons of war and support their use in ultimate conflict. These agonizing questions are not answered by quoting statements about "just wars" or the right of government to enforce civil righteousness.

LOWELL O. ERDAHL, pastor  
Farmington, Minn.



### DELUXE EDITION:

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## BIRTHDAYS

The little reminder book of important dates! Birthdays contains a full page for each day of the year. Every page contains a short, appropriate poem at the top and Scripture verse at the bottom. In between there is ample space for recording names and addresses of relatives and friends.

Birthingstones and flowers for each month are included as well as a list of categories for significant Wedding Anniversaries.

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► Rev Guetzlaff refers to our potential enemies as evil men. Another article in the same issue states that the number of believers in God in Russia totals 50 million. As a pacifist Christian I could never commit violence against these people, nor to atheists, who are also our brethren. Let us say rather some of our opponents' acts are evil, even as are some of our own actions, and then work for a mutual reform, short of destroying each other.

LLOYD M. GUDERJOHN  
Fort Lewis, Wash.

### CONGRATULATIONS!

► Congratulations to Karl A. Olsson for "Blessed Are the Sober" (May 7).

ROBERT J. MEYER, M.D.  
Oklahoma City, Okla.

### INTERNSHIP WORTHWHILE

► Re Harry Feistner's suggestion of eliminating the year of internship (May 7): I feel that the advantages of the present program more than outweigh the disadvantages. I am presently serving as an intern. This may well be one of the most profitable years spent in my preparation for the ministry. My seminary training has given me a good background. Internship has given me the opportunity to use many of these teachings. Working under a supervisor gives me opportunity to seek counsel when confronted with difficult problems. I think congregations are to be commended for their patience and understanding in affording a student the opportunity to learn.

FRANKLYN SCHROEDER  
Prairie du Sac, Wis.

### CALL FOR CRASH PROGRAM

► I agree with Mrs. Hockman (May 7) re a crash mission program in Latin America. The Communists have been showering them with literature. Why can't we bring them Christ by bombing them with Christian literature?

Mrs. ARVID O. FREDRICKSON  
Hayfield, Minn.

### POINT SIX

► In editing my letter (May 21) you left out point six entirely: Why do many Christians appear willing to believe the blasphemous absurdity that Jesus' human mother (and thus Christ himself) was descended from a soulless animal? Will some "theistic" evolutionist answer?

GORDON D. STOLPE  
Bronx, N.Y.



## THE CHAIN REACTION OF GIVING

So far, these messages have been concerned primarily with you—the giver. You have seen how your individual gift to the ALC provides tax benefits, satisfies a philosophical urge to help mankind, fulfills the theology of the Church. But what about the effect your gift has on others?

Back in the 1940's when atomic energy became a reality, newspapers ran column after column explaining how one atomic particle activated another — starting a chain reaction that eventually ended in a gigantic release of energy. But forceful as an atomic chain reaction may be, it can't compare with the power of a gift chain reaction.

For example, through paid-up life insurance one couple left an ALC college \$100,000, which the college invested in additional teaching facilities. Now, every year over 1500 students are influenced by that gift. They are receiving a religiously-oriented education in Christian surroundings. Each year some of the graduates turn to the ministry for careers. Others become the educated lay bulwark of the Church. The value of this gift will continue to grow and to multiply for years to come.

In another instance, a widow invested her cash and property in an ALC annuity, which gave her, during her lifetime, a considerably larger income than she would have realized otherwise. At her death, the principal passed to the Church, which put the money to work in world missions. Through this money, a missionary has been able to bring Christianity and the fundamentals of democracy to scores of men and women of one of Africa's new nations. As the years pass, the scores will become hundreds, and the hundreds will become thousands.

If you wish to trigger a chain reaction that will continue for centuries, we urge you to write today for information about how your individual gift — any amount from \$100 upwards — can extend the work of the Church. Or, if you would like copies of the other six ads in this series, just drop us a card requesting them.

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## About People

A dramatic feature not included in the printed program of the 88th commencement of St. Olaf College and one that came as a surprise to everybody except the faculty was the granting of an honorary degree of Doctor of Humane Letters to **Dr. Clemens M. Granskou**, president of the college for the past 20 years. The surprise degree was conferred after Dr. Granskou had himself surprised the audience with an announcement of his resignation. The faculty had unanimously recommended to the Board of Regents, a day or two before the commencement, that the degree be conferred.

A bronze plaque honoring the years of service of the late **Rev. Henry O. Bjorlie**, who was director of the Ephphatha Missions for the Deaf and for the Blind from 1919 to 1947, was unveiled at Ephphatha Church for the Deaf, Faribault, Minn. (Pastor I. M. Thvedt), on June 2.

## Eastern District Calls for "Total Ministry"

"The Christian minister has been in the spotlight during recent years," declared Dr. Gordon S. Huffman at the opening sessions of the Eastern District convention at Gettysburg College, Gettysburg, Pa., June 10-13. He called upon pastors and congregations to re-examine their calling as "Unashamed Workmen."

In a unique district, spanning a vast territory that stretches north and south of the Mason-Dixon line, it was not surprising that considerable debate ensued when the issue of "a total ministry" was before the convention. The resolution finally adopted expresses "regret that any congregation of the district, whether by formal action, silence, or any other means, would reject the teachings of the Word of God and evidence disloyalty to the church of Christ through willful exercise of discriminatory practices concerning color, class, or culture within its membership." Pastors were also encouraged to renew efforts to instruct congregations of the position of the ALC in proclaiming the Gospel to all people.

The executive committee of the district was expanded to include five vice-presidents, one from each of the



Hope Church, Oakdale, Pa. (Pastor Walter Baertschi), held its first service in this new church June 2. This is a new congregation, begun about a year and a half ago under the program of American Missions.

five conferences. The ranking vice-president chosen by the convention is Dr. Herman C. Schulz of Baltimore, Md. The others are: The Rev. John Auer, Butler, Pa.; the Rev. Stuart Ensberg, Baldwin, N.Y.; the Rev. Russell Finkenbine, Ottawa, Canada; and the Rev. Earl Papke, Miami, Fla.

Thirty-eight new clerical members were received. Nine new congregations were welcomed. Twenty-four retired pastors were awarded pastor emeriti pins, seven of whom were present to have them pinned on at the convention banquet.

Dr. Norman Menter, vice-president of the ALC, presented the report of President Schiotz. The Rev. Arvid Bidne, assistant director of stewardship, reported for Dr. Raymond Olson.

Dr. C. Richard Evenson for parish education and Dr. Paul Boe for charities conducted interest group sessions on Tuesday afternoon.

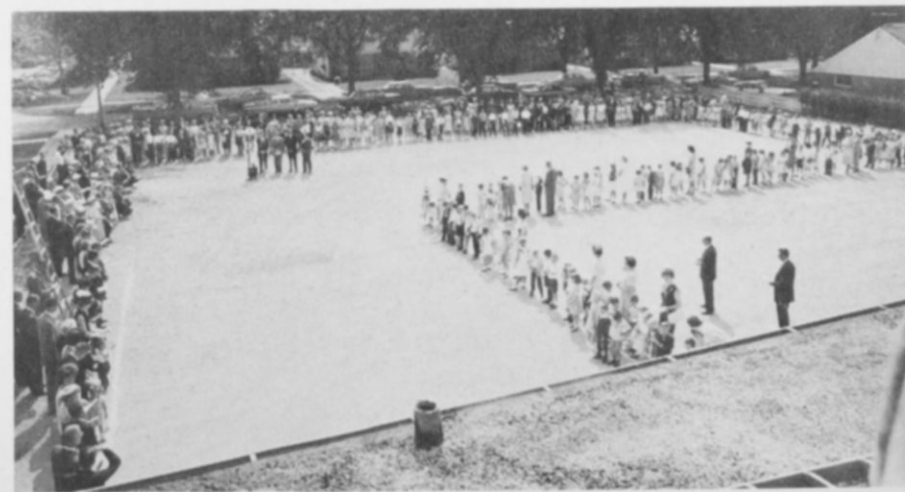
Others who addressed the convention included: The Rev. L. David Brown of the youth department; Mr. Tim Huffman, president of the Eastern District Luther League; the Rev. Paul Schulz, missionary to New Guinea; Chaplain (Major) Hans Sandrock, representative of the Bureau of Service to Military Personnel, NLC; and Dr. Robert E. Van Deusen, Washington secretary for the Division of Public Relations, NLC.

The Rev. Stanley D. Schneider, professor of homiletics at the Evangelical Lutheran Seminary, Columbus, Ohio, served as convention chaplain and delivered the sermon at the Communion service. Dr. William Hulme, professor of pastoral theology at Wartburg Seminary, Dubuque, Iowa, presented three lectures on the theme "The Minister as a Pastoral Theologian." Dr. Hulme pointed out that pastors and laymen form a team in the healing ministry of pastoral care.

A budget of \$80,000 was adopted together with emergency grants of \$1,000 for the campus ministry at the University of Miami, Coral Gables, Fla., and \$5,000 for the all-Lutheran exhibit in the Protestant Center at the 1964-1965 New York Fair.

Total attendance at the third annual convention of the Eastern District reached a record high of 554 according to the registrar.

—FRANK O. KLEIN



Members of Grace Church, Westchester, Ill. (Pastor Thomas A. Herbon), stand in a line that will form the walls of their new church building and connecting education unit. The groundbreaking service was held June 2 for the new building, the sanctuary of which will seat 450 persons.

## On the Campus

**Wartburg College:** A major step toward taking the lead in training Lutheran Christian day school teachers has been made by Wartburg College, Waverly, Iowa.

Dr. Ernest E. Yunghans, currently assistant superintendent of the Department of Education of the Lutheran Church—Missouri Synod, has been named associate professor of education and psychology, and in that capacity will be in charge of developing a stronger program in this area.



Dr. Yunghans

This new development in Wartburg's curriculum follows a request to the college by the ALC's Board of Parish Education, asking that Wartburg take over the responsibility of training Christian day school teachers.

Plans also call for using the Christian day school at St. Paul's Lutheran Church in Waverly in an increased manner as a laboratory school. A new building to be constructed by St. Paul's will make available modern facilities for the new teacher-training program.

**Pacific Lutheran University:** The 58-voice "Choir of the West" of Pacific Lutheran University, Tacoma, Wash., is currently on a two-month concert tour of Europe. Part of the tour included a three-week boat trip along the Norwegian coast. Twenty-

## Album Disappears

A dark green cardboard covered album containing 50-60 water color paintings by Stephan Lehner has disappeared from the Wartburg Seminary archives in Dubuque, Iowa. Approximate size of the album is 10½ by 12 inches. Pictures of birds, butterflies, lizards, and shells on white paper are mounted on the pages of the album. Will anyone who has information concerning this album please contact the seminary archivist in Dubuque.

one of the choir's 28 concerts in Norway were presented during this 21-day trip. The choir will present 41 concerts and visit nine countries during its European tour. It will return to Tacoma on July 26.

**Capital University:** The Capital University Chapel Choir, Columbus, Ohio, which gained international attention when it cracked the Berlin Wall last summer, is making plans for a tour of the Orient during the summer of 1964. Tentative plans call for concerts in Anchorage, Tokyo, Seoul, Hong Kong, Manila, Taipei, and Honolulu.

## Interdenominational Discussion on Race Draws 700 Persons

Some 700 persons packed the school house of St. Michael Roman Catholic Church, Annandale, Va., Monday night, June 3, for a community discussion of race relations, sponsored by Wesley A.M.E. Zion Church, Washington, D.C. (Pastor E. Franklin Jackson); Hope Lutheran Church

(Pastor John E. Schramm); and St. Michael's (Father Thomas P. Scannell).

Dr. Jackson, who is also president of the local NAACP, explained what is in the mind and heart of the Negro in 1963. He made it clear that the NAACP is one of the stabilizing influences in the present tense situation and said he trembles as he thinks of what may happen if the push for civil rights gets out of the control of these stabilizing influences.

At least eight local Protestant pastors, in addition to the pastors of the sponsoring congregations, were among the standing-room-only throng that engaged in the discussion. The *Washington Post* covered the meeting both prior to and after the event.

## July Church Selected

Gethsemane Church, Lexington, Ky. (Pastor Herbert W. Wolber), has been selected as church-of-the-month for July. It is the third ALC congregation to be established in the state of Kentucky. Pastor Wolber is a former missionary to New Guinea.

## Lutheran Vespers Expands to Five Clear-Channel Stations

Lutheran Vespers, religious radio program featuring the Rev. Harry R. Gregerson, can now be heard on five 50,000-watt clear-channel stations each Sunday evening, plus 64 other stations. The five clear-channel stations are: WCFL, Chicago, Ill.; CKLW, Detroit, Mich.; WCCO, Minneapolis, Minn.; WOR, New York, N.Y.; and KIRO, Seattle, Wash.

According to Dr. Conrad M. Thompson, evangelism executive, the last several 50,000-watt stations have been added through the work of the Brotherhood of The ALC.

## PMB Program Begins

Twenty-eight youth leaders will serve as parish mission builders, working this summer as volunteer evangelists in 21 congregations throughout the ALC. The group includes 16 girls and 12 boys of college age. Grouped in teams of four, the volunteers will work on three-week assignments, each team to complete three such tours of duty.

Evangelism department assistant director Dr. Henry Hoesman is in charge



The Rev. Orrin Consear, left, pastor of Faith Church, Seattle, Wash., confirmed Patricia Quehrn and Paul Rieke this year. The fathers of these confirmands, William A. Quehrn (left), and Luvern V. Rieke, were members of Pastor Consear's first confirmation class at Cashmere, Wash., 28 years ago.

of the project. It has functioned every summer since 1955.

## Among the Churches

### Ohio District

● St. John Church, Sidney, Ohio (Pastor H. W. Swinehart), dedicated a new education building on June 2. This historic congregation was organized in 1840 by the Rev. George Klapp. The new two-story building was under construction more than a year and a half, and cost more than a quarter of a million dollars.

### Eastern District

● Redeemer Church, Bradenton, Fla. (Pastor Kenneth D. Baar), will hold its first service July 14. First unit of the worship center is being constructed on a four-acre site.

● Peace Church, Bay Ridges, Ont. (Pastor V. Rothenberger), was organized as a congregation of the Eastern District on May 19 with 66 baptized and 37 confirmed members. The pastor was installed on the same day.

● St. Paul Church, Berlin, N.H. (Pastor Gerald Larson), will conduct a "service for travelers" in Randolph, N.H., each Sunday at 11 A.M. during the summer, from July 7 through Sept. 1. Members of the church council will conduct the worship service and preach the sermon each Sunday.

### South Dakota District

● Emmanuel Church, Groton, S.D. (Pastor Richard L. Lee), dedicated a new church and parish unit May 12. The new nave seats 230, and space has been provided for 11 classes in addition to offices and other facilities.

● Trinity Church, Madison, S.D. (Pastor Alden H. Hovda and E. O. Uness), recently installed a new furnace and a new three-manual organ.

### North Dakota Districts

● Bethel Church, Emerado, N.D. (Pastor Lloyd A. Nelson), organized as a congregation June 2 with 155 baptized members and 89 confirmed. The Bethel Church is located across the highway from the Grand Forks AFB.

● Atonement Church, Jamestown,



Immanuel Church, Cresco, Iowa (Pastor E. C. Franke), dedicated this new education unit and remodeled church June 2. A new front was built on to the church, a new heating system installed, and other remodeling done.

N.D. (Pastor Frederick J. Moberg), was formally organized May 26 with a baptized membership of 134 and a confirmed membership of 60. The work began Jan. 1.

### Southern District

● Mr. Don Baken, a member of Calvary Church, Fort Worth, Tex. (Pastor O. W. Sougstad), has been named by the Junior Chamber of Commerce of Fort Worth as the outstanding young churchman of the year. He is a junior high school teacher, and a graduate of Concordia College, Moorhead, Minn.

### South Pacific District

● Only two of the eight members of the most recent confirmation class of Christ the King Church, Honolulu, Hawaii (Pastor Clifford O. Larson), were "Haoles," or Caucasians. The others were Chinese, Filipino, Hawaiian, and Japanese.

### Michigan District

● St. Paul Church, Toledo (Pastors R. L. Van Scoy, T. G. Buntz, and C. J. Willmann), dedicated on June 23 a new three manual organ, a carillon, and a stainless steel steeple cross.

### Illinois District

● Emmanuel Church, Gary, Ind. (Pastor Donald Weber), broke ground May 26 for a new church. The church

will be located on a four-acre site, will seat more than 400 in the sanctuary, and serve more than 500 in the education facilities.

### Iowa District

● Nazareth Church, Cedar Falls, Iowa (Pastor Homer Larsen), was host to the Iowa District Brotherhood Convention held June 15-16. About 175 men studied the theme, "Your Neighbor as Yourself."

● Eastern Iowa Bible Camp, near Strawberry Point, will be dedicated on Sunday, July 7. The camp is located on 280 acres of land in the Backbone State Park area. This is the fourth Bible camp in the district. The others are Okoboji, Lake Ing-ham, and Riverside Bible camps.

### Canada District

● Beaubier Church, Beaubier, Sask. (Pastor L. Hoveland), dedicated on May 5 a new church building and furnishings. The new building will seat about 80 people. The Beaubier Church will celebrate its 50th anniversary this month.

● Constructed entirely by volunteer labor was the new church building

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of the Zion congregation, Leroy, Sask. (Pastor E. Langness). The new church will seat 150. The congregation has also bought a parsonage that is within a block of the church.

● Our Redeemer Church, Penticton, B.C. (Pastor A. E. Miller), was organized May 11 and 12. The pastor was installed at this time also. The congregation organized with 106 baptized and 47 confirmed members.

## Minnesota Districts

● Calvary Church, Duluth, Minn. (Pastor Lars Larsen), merged June 2 with the LCA's Emmanuel Church (Pastor Robert Munneke). The new congregation formed by the merger will be known as Grace Church and will be a mission congregation of the ALC. It is located near the Duluth airport.

● Bethlehem and Union Prairie Churches, Lanesboro, Minn. (Pastors Leon O. Holtan and J. H. Preus), voted an American Missions sponsorship loan for Christ Church, Byron, Minn., on Pentecost Sunday.

● Bethany Church, Nevis, Minn. (Pastor C. T. Hanson), broke ground on Easter Sunday for a new parsonage.

## Anniversaries

- 50th—St. Paul, Yorkton, Sask.
- 60th—Matsqui, Matsqui, B.C.
- 75th—St. Olaf, Esmond, N.D.
- 75th—St. Olaf, Walnut Grove, Minn.
- 80th—First Luth. of Arland, Prairie Farm, Wis.
- 100th—Rock Creek, Osage, Iowa

## Obituaries

Mrs. Anna Dahl Orwoll, 86, widow of the late Rev. Sylvester M. Orwoll, died May 20 at Black River Falls, Wis.

The Rev. Paul H. Wilson, Urbana, Ill., died of a heart attack June 17. A native of Roseville, Ohio, Pastor Wilson served Calvary Church, Detroit, Mich., from 1912 to 1957, when he moved to Urbana. He was 75 years old.

The Rev. Hans Streeb, Windsor, Colo., a retired pastor of the Central District, died May 31. A native of Wendelstein, Germany, Pastor Streeb was born in 1879. He served congregations in Palmyra, Randolph, Cedar Falls, and Omaha, Neb.; Pyrmont, Mo.; Massbach, Ill.; Castle Grove, Iowa; Stickney and Hosmer, S.D.; Windsor, Colo.; and Bessie, Okla.



Bisbee Church, Bisbee, N.D. (Pastor Albert Sandness), dedicated this new church June 21-23, and at the same time commemorated the congregation's 75th anniversary. The new church seats 350 people. The Bisbee Church is a former member of the Lutheran Free Church.

Mark Luther Mathsen, aged 7, son of Pastor and Mrs. Ray M. Mathsen, Lake Oswego, Ore., died June 5 in surgery. Mark was afflicted with a tumor in the cerebellum.

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## Announcement

The annual meeting of the Waldorf Lutheran College Association will be held Tuesday, July 9, at 2 p.m. in Salvason Hall at Waldorf College, Forest City, Iowa. This meeting will be to conduct the business of the association including the election of members of the Board of Regents.

G. W. Aasgaard, secretary  
Waldorf College Association

## Pastors' Changes of Address

A. O. Aadland, from Absarokee, Mont., to Westbrook, Minn. (Highwater and Old Westbrook).

Mark M. Anderson (hosp. chaplain), from Ukiah, Calif., to Fairview Hospital, 2312 S. 6th St., Minneapolis 6, Minn.

M. G. Berg, from Park Rapids, Minn., to Russell, Minn. (Ellsborough and Grace).

Bent J. Damkar, from Standard, Alta., to 3378 W. 37th Ave., Vancouver 13, B.C. (Dunbar).

Leroy R. Deans (assoc. pastor), from Slaton, Tex., to 3338 Casa Rosa, Corpus Christi, Tex. (Christ).

Lloyd Dobroth, from Thompson, Iowa, to 1920 Jones St., Sioux City 4, Iowa (Our Savior).

Martin J. Doermann (military chaplain), from Cambridge, Mass., to Naval Station, Navy 537, c/o FPO New York, N.Y.

Leon C. Gilbertson, from McLaughlin, Alta., to Frontier, Sask.

A. Reuben Gornitzka, (extended service), from Minneapolis, Minn., to 6715 Hollywood Blvd., Los Angeles 28, Calif.

Holger E. Hagen, from New London, Minn., to Garvin, Minn. (Zion and Lake Sarah).

Enoch Hall, from Lake Preston, S.D., to Stanhope, Iowa (Our Savior and St. Paul).

John G. Helgeson, from Edinburgh, Scotland, to Luther Theological Seminary, 2375 Como Ave. W., St. Paul 8, Minn.

Richard E. Hofmann, from Beaver Falls, Pa., to 206 Wilbur, Blissfield, Mich. (St. Paul).  
 Kenneth W. Holsten, from Minneapolis, Minn., to Wabash and Dora Sts., Ukiah, Calif. (Grace).  
 William Hutter (missionary), from La Paz, Bolivia, to Newark, Ill.  
 Gilbert A. Jensen, from Shawnee Mission, Kan., to 1718 Michigan, Fairfield, Calif. (St. Mark).  
 Paul C. Johnsen (missionary), from Chiba Shi, Japan, to c/o John P. Johnsen, 1135 N. Union, Fremont, Neb.  
 C. Russell Johnson (missionary), from Ivory to B.P. 61, Fianarantsoa, Malagasy Republic.  
 Conrad Knoch, from Moosehorn, Man., to Hanna, Alta. (Redeemer and St. Peter).  
 Emil Kuehn (asst. pastor), from Atkinson, Neb., to 1433 N. Lincoln, Fremont, Neb. (First).  
 Wilmer M. Kurtz (missionary), from Mitchell, S.D., to Lutheran Mission, Madang, Terr. of New Guinea.  
 Palmer L. Loken, from Duncombe, Iowa, to Sheffield, Iowa (Zion-St. John).  
 Frederic R. Lutz (camp. dir.), from Webster, S.D., to Ne-So-Dak Bible Camp, Waubay, S.D.  
 Clifford S. Michelsen (missionary), from St. Paul, Minn., to Garoua Boulai, via Meiganga, Cameroun, Africa.  
 Walter R. Olson, from Minneapolis, Minn., to Pelican Rapids, Minn. (Grove Lake and North Immanuel).  
 L. M. Redal, from Klamath Falls, Ore., to Rte. 1, Box 356, LaCenter, Wash. (Highland).  
 William Redman, from Milwaukee, Wis., to 310 W. Main St., Mount Horeb, Wis. (Immanuel and Springdale).  
 Lloyd G. Refsell, from Maywood, Ill., to 734 N. 27th St., Blair, Neb.  
 Glenn A. Schultz, from Regent, N.D., to Avoca, Neb. (First).  
 James E. Seim (military chaplain), from Chaplain's Office, Bldg. 215, to Bldg. 187, U.S. Naval Station, Treasure Island, San Francisco, Calif.  
 Jon M. Simundson (newly ordained), Gayville, S.D. (Gayville, Bergen, and Meckling).  
 Dale Striker, from Plaza, N.D., to Landa, N.D. (Mouse River, Trinity, and Dove).  
 Carl P. Vaagenes (missionary), from Betroka to Mission Luthérienne, B.P. 61, Fianarantsoa, Malagasy Republic.  
 John Walker, from Oxford, England, to c/o Mr. Claire Wight, Rte. 4, Winterset, Iowa.  
 Robert Weinbender, from Toledo, Ohio, to Fair Water, Wis. (Zion).

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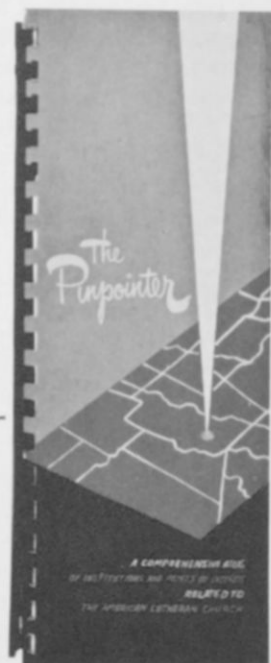
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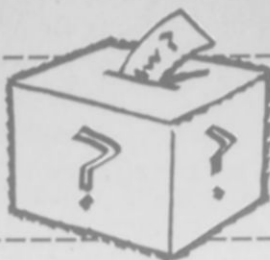
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## Question Box

By Stanley D. Schneider



### *When Does Man Begin to Live?*

When does man "become a living soul?" Does the soul come into being at the moment of conception, when the infant first breathes independently, or at some unknown moment between conception and birth? Also from what portion of Scripture do you base your answer?

C. W., Md.

I don't believe that the Bible answers this question, as is the case with many questions that are raised.

This is not to say that it is a question which therefore should not concern us. But if it troubles you perhaps the best assurance that you can have is that God knows, and we leave it to him.

One section of Scripture to which some may point is Gen. 2:7, "Then the Lord God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being." The King James version of the Bible translates the last word as "soul." From this some argue that the answer to your question would be that one becomes a "living soul" when he begins to breathe. That may be the case, but I would not base such an affirmation on this passage. I don't believe that this is what God is revealing in this part of his word.

The reason for that opinion is the interpretation of the Hebrew word which is translated "being" in the RSV and "soul" in the KJV. I believe that this is a revelation of the source of our being. We come from the hand of God.

For what reason you raise this question I do not know. I can easily see how it could be a personal problem for many persons. If it is that, remember that God who creates us also knows us and loves us, and will always grant us the comfort of faith, which is far deeper than the comfort of understanding.

I was always taught that making the sign of the cross was a sign of

an ordained minister, and also a very important sign of Lutheran church blessings. Am I old fashioned if I believe that it is necessary for a pastor to make the sign of the cross at the time when particular blessings are pronounced?

H. L., Ind.

Very early references to this practice indicate that it was made not only by the clergy, but by all Christians.

Tertullian, a Christian of the third century, wrote this about the sign of the cross. "In all our travels and movements, in all our coming in and going out, in putting on our shoes, at the bath, at the table, in lighting our candles, in lying down, in sitting down, whatever employment occupies us, we mark our forehead with the sign of the cross. For these and such-like rules, if thou requirest a law in the Scriptures thou shalt find none. Tradition will be pleaded to thee as originating them, customs as confirming them, and faith as observing them."

It would seem from this and other writings that this reminder of the suffering and death of Christ and of the mercy of God was used quite widely by all Christians. Eventually the action of making a sign of the cross became a summary of the faith in the Triune God and was made with the words, "In the Name of the Father, and of the Son, and of the Holy Ghost."

At the time of the Reformation the use of the sign of the Cross was not abolished, but it was restricted to significant occasions such as Baptism, the Lord's Supper, the benediction at the end of the service, and similar times. In his directions for morning and evening prayers Luther suggests signing one's self with the sign of the cross, "In the morning when thou risest, thou shalt make the sign of the cross and say: May God, the Father, the Son, and the Holy Ghost, grant it."

With the limiting of the sign of the cross to significant occasions at the Reformation, the use of it by all Chris-

tians in the Lutheran Church gradually diminished, and it was used only by pastors who officiated on these occasions, and not by all of them.

Today its status is that of a permissive usage, that is, it is quite proper to use the sign of the cross, but it by no means affects the validity of the blessing. An example is in the case of the order for the baptism of infants. You can check this on page 242 of the *Service Book and Hymnal*. "Then may the Minister make the sign of the Cross . . ." The significant word here is *may*.

In the use of this action of making the sign of the cross a pastor is simply adding a significant action to the words that he is speaking. He is not necessarily on the road to becoming a Roman Catholic or anything like that. It's just a combination of words and actions which can be much more meaningful than either would be when used alone.

When viewing a picture of the Lord's Supper can the apostles be identified, reading from left to right?

E. J., Mich.

There are many different paintings of the Last Supper. The most familiar of these is probably that of Leonardo da Vinci. This painting is on the walls of a rectory in Milan and was finished about 1498.

The identity of the apostles as one looks at the painting is said to be as follows, reading from left to right: Bartholomew, James, Andrew, Peter, Judas, John, and then on the other side of Jesus, James the Elder, Thomas, Philip, Matthew, Thaddeus, and Simon.

The interpretation of Leonardo's painting is that Jesus has just told the apostles that one of them would betray him. Bartholomew has half risen to his feet, perhaps in astonishment. James has a raised hand, as if to counsel. Andrew has both hands raised, as if in horror at what he has heard. Peter is leaning behind Judas as if to check with John and see if he has heard correctly. Judas leans away. John's head is bent toward Peter to listen to him. James the Elder also has an upraised hand, as if to counsel. Thomas seems to recoil at the news. Philip seems to be in the position of asking, "Lord, is it I?" Matthew seems to be telling the news to Thaddeus, and Simon seems to be questioning, perhaps, "Who could it be?"



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THERE are some things we keep forgetting. Men lose their umbrellas and their rubbers. Most of us in middle age know the sick feeling of remembering, while flying over the Rockies, that our galoshes are in the Oyster House in Boston. The reason for forgetting these clumsy objects is probably that we hate bad weather or that we consider umbrellas and extra footwear prissy.

It is different with keys, especially hotel keys. These *we carry with us* out of forgetfulness. Hotels and motels have tried ingenious ways of making us remember to turn them back. They tie slabs of wood and lumps of lead to their keys, furnish us a mailing address, put up politely worded signs. But inevitably we leave the premises with at least one key in our baggage.

The most dramatic and silly scheme I have encountered for helping people remember to turn in their keys was tried at Frankfurt-am-Main. At the military hotel in that city they attached a large crimson ball to the key. In retrospect the reminder seems to have been the size of a basketball, but that is probably exaggerated. My point, however, is that it didn't help. You were supposed to hand in this monstrosity every time you passed the hotel desk on your way out. But several times I sailed blithely by, clutching the key ball as if it were a symbol of state. I would find myself out in the summer sunshine juggling the bright red ball and berating myself for being so forgetful. But I didn't improve.

► **THE MEANING OF KEYS.** Perhaps our reason for forgetting hotel keys is that keys are power symbols. They give us the power of entry to a little corner of the universe, and we don't relinquish this control without an inner struggle. As long as we retain the key, we are fictitiously in command. We are not dispossessed.

► **KEYS TO THE KINGDOM.** There was a time in the history of the church when the doctrine of the keys was most crucial. It goes back, we know, to some disputed passages in the Gospels in which Jesus delegated the power of the keys to his disciples. (See, for example, Matt. 16:19 and 18:18, and perhaps John 20:23.) In the Middle Ages the power of the keys gravitated to the bishop of Rome; in the Reformation the national sovereign of evangelical countries became the *summus episcopus*—the chief bishop—and held the keys; this doctrine was later challenged, particularly by the Congregationalists, who argued that the local church was the holder of the keys. In all these instances, however, there was one uniform understanding as to what the keys meant. The keys meant the power to mediate salvation. It was that simple and that terrible.

► **NO DOOR, NO KEY.** Today, with relatively few exceptions, no Protestant church has a meaningful doctrine of the keys. This is because so few churches really believe in doors and in walls. Grace is interpreted as a doctrine which gives everybody the right to everything by the simple fact of existence. Robert Frost's nice poem about neighborliness, "Something there is that doesn't love a wall," is applied willy nilly to the church, and any church which interprets the doctrine of the keys as meaning that it has the right and responsibility to exclude as well as to include people is accused of being divisive and of rending the Body of Christ. The net effect of this latitudinarianism is that salvation doesn't mean very much to many Protestants. Salvation is not a city that they wish or need to enter, and hence they have no interest in keys. They may, cling with peculiar tenacity to hotel key 704 but leave the keys of the kingdom rusting on the hook in the conviction that they open and close doors of no consequence whatsoever.

## QUIZ

## How Well Did You Read This Issue?

1. Separation between church and state cannot be absolute. True or false. (Page 5)
2. Can a Christian belong to a congregation which bars Negroes from membership? (Page 6)
3. There are more graduates from seminaries of the ALC this year than there were last year. True or false. (Page 11)
4. Why is the ministry of a Lutheran church particularly difficult in the city of Montreal? (Pages 17, 18)
5. What can congregations do to help alleviate the shortage of pastors in the church? (Page 19)
6. What is the significance of making the sign of the cross? (Page 28)
7. Who are the two new district presidents in the ALC? (Page 3)
8. What is significant about the listing of fruit of the Spirit in Gal. 5:22, 23? (Page 31)
9. Into how many languages has part of the Bible been translated? (Page 7)
10. What did the President of the ALC ask congregations to do in regard to the race problem? (Page 7)
11. How much will the ALC's schedule of expenditures be increased for 1967? (Page 9)
12. Members of the NCC General Board pledged themselves to take part in demonstrations for racial equality. True or false. (Page 8)



I wish these folks would feel more free to come in for pastoral counseling.

# The Ghostly Gifts of Grace

Does the title startle you and make you pause at this page? Good! (It would not have startled you at all if you were living in the Middle Ages, for then the word *ghostly* had no ghastly connotations and was commonly used to describe the work of the Holy Spirit.) And you will stay awhile and meditate on the gifts that our heavenly Father gave, is giving, and will continue to give through his Holy Spirit? Excellent! Our trap for your contemplation was well-set, is well-sprung, and you might as well quit struggling and open your Bible!

Gifts of grace are gifts which we get through no efforts of our own. We do not deserve them either by our goodness or by humbly confessing our badness and undeservingness. Read Romans 9:30-33 to remind ourselves again that it is not our willing it and running after it which gets us a gift of grace.

Christ is a gift of grace, and so is the Holy Spirit. Read John 14:16, 25, 26, and John 16:13 for the wonderful promise of the Spirit, and Acts 2:1-14 for the dramatic delivery of that tremendous gift of God's grace.

C. S. Lewis and Simone Weil are contemporary illustrations of the fact that God's Holy Spirit sometimes takes after the *unwilling* ones who are running *away* from God. Both say of themselves that they were overtaken and dragged kicking and struggling into the Kingdom. Johann Georg Hamann, that great German theologian of the 18th century, once wrote: "The Spirit of God went on and on, in spite of my great weakness, in spite of the long resistance which I had thus far opposed to his witness and to his impulse, revealing more and more unto me the mystery of God's love."

Hamann leads us right into the subject of the fruit of the Holy Spirit. The Bible usually does not make lists—but in Galatians 5:22, 23 we find a list of the fruit of the Spirit. What is included? Do you notice anything special about this list? They are all

of *them* things we can't get *by our own efforts!* They are gifts of grace, "ghostly gifts," gifts from his most Gracious Holiness, the Spirit of God.

If you don't believe it, recall the day you flexed the muscles of your will and vowed, "Today I will be patient, gentle, meek, and mild *all day long.*" Very likely that was the day you lost your temper the worstest and despaired over yourself the mostest! Paul felt the same way! Read Romans 7:14-25.

The Holy Spirit flows straight out of God's heart into our hearts so that we can know and love the fruit of the Spirit. The Holy Spirit flows straight out of God's will into our wills so that we can produce the fruit of the Spirit. The Holy Spirit flows straight out of the mind of God into our minds so that we can progressively know him as the God of all grace with a knowing that is not taught. Read Philippians 2:13.

Are you awed by the spilling-over-ness of God's grace given to us by his Spirit? Does it amaze you that the very same Spirit who inspired the Bible writers becomes the power in us to turn correct knowledge about God into faith and love? Does it make you almost shout for joy that the Divine Counsellor who guided Paul to Christ is still guiding, steering, and influencing individuals to him, and even chasing after them when they run away? Does it not give your soul the joy and the strength and the winged flight of an eagle to know that the same Paraclete who descended to the disciples as Christ's gift to them *de-*

*scends eternally to us* in the quickening Word and the Sacraments?

Paul's Prayer Eph. 1:16-20—Philips translation:

I never give up praying for you; and this is my prayer: that God, the God of our Lord Jesus Christ and the all-glorious Father, will give you spiritual wisdom and the insight to know more of him: that you may receive that inner illumination of the spirit which will make you realize how great is the hope to which he is calling you—the magnificence and splendor of the inheritance promised to Christians—and how tremendous is the power available to us who believe in God. That power is the same divine energy which was demonstrated in Christ when he raised him from the dead and gave him the place of supreme honor in Heaven—a place that is infinitely superior to any conceivable command, authority, power or control, and which carries with it a name far beyond any name that could ever be used in this world or the world to come.

## Augustine's Prayer:

O Lord, let me taste in my will what I know in my mind and feel through love what I grasp through awareness.

## Kierkegaard's Prayer:

We human beings carry sacred elements in breakable pottery, but you, O Holy Spirit, when you live in a person, live in what is infinitely more inferior. Thou Spirit of Holiness, you live in our filth and defilement. Thou Spirit of Wisdom, you live in our absurdity. Thou Spirit of Truth, you live in our self-deception. Oh, stay there! You who with every right still do not look for a desirable address—it would be a fruitless search! You who, creating and regenerating, make your own house—oh, keep on living here so that some day you may be pleased with the house which you yourself got ready for yourself in my dirty and deceitful heart!

## THE BLOSSOMS TOLD ME

*Bright as color swatches from a lingering sunset  
Variegated blossoms decked the slender stalks,  
Which in turn were slantly stationed at attention  
In a sentry box of Grecian earthenware.  
Long they stood, pronouncing silent benedictions  
Hours on end, yet fresh and fair they still remained.  
"How odd they do not die," I said in wonderment;  
As quickly then I understood; "They do not live."*

HARRY BAKER



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