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Arthur M. Vincent

Concordia Seminary, St. Louis

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THEOLOGICAL OBSERVER

SUMMER SCHOOL AT CONCORDIA SEMINARY, ST. LOUIS

Concordia Seminary will again make its facilities available to pastors, missionaries, teachers, institutional workers, and theological students during the ensuing summer. In addition to the customary Short Term (July 5—July 26) and Five-Week Term (June 24—July 26), three courses will be offered in an Extended Term, and a series of workshops will be sponsored on various subjects. The program offers both "refresher courses" and advanced work with graduate credit in mind and is flexible enough to meet a wide variety of interests.

Undergraduate courses to be offered in the Five-Week Term are as follows: History of Israel (Roehrs), Gospel Pericopes of the Ancient Church (F. Danker), Comparative Contemporary Lutheran Dogmatics (Lueker), Modern Theological Trends in Protestantism (Thiele), Lutheran Foreign Mission Areas (W. Danker), Mission Methods and Administration (W. Danker). In the Short Term the following will be offered: Elementary Homiletics (Schuller), Minor Prophets (Roehrs), The Gospel According to St. John I (Bretscher), Theology of the Ecumenical Creeds (Piepkorn), Church in the Late Middle Ages (Meyer), Modern European Church History (Meyer), Methodical Bible Teaching (Merkens), Christian Education for Adults (Coiner), The Preacher and His Audience (Pfitzer).

The School for Graduate Studies announces the following during the Five-Week Term: The Holy Spirit (Wunderlich), Biblical Archaeology (Klinck), Messianic Prophecies (Beck), Major Issues in Modern Theology (Piepkorn), The Nicene Era (Klinck), Studies in the Church Year (Buszin), Studies in the Life of Paul (Bartling). During the Short Term the following will be offered: The Prophet Hosea (Sauer), Studies in the History of Christian Ethics (Klann), Studies in the Lutheran Liturgy (Buszin), Advanced Studies in the Psalms (Sauer), The Book of Revelation (Franzmann), The Sacraments (Bretscher), The English Reformation (Theo. Hoyer), The Philosophy of Lutheran Education (Merkens), Personal Counseling (Breimeier), Studies in the Theology of Luther (Klann).

In addition to the above courses, the workshops to be offered are as follows: Institutional Chaplains (June 24—28), Institute for Parish Administration (June 24—28), Human Relations in the Work of the Church (June 24—28), and The Use of Audio-Visual Aids in the Parish (July 8—12).

During an Extended Term courses will be held in Clinical Pastoral Training I (Mahnke, June 17—July 26), Elements of Hebrew I (Jones, June 10—July 3), and Elements of Hebrew II (Jones, July 5—August 2).

A summer session catalog, with additional information regarding courses, housing, and other factors related to the summer program, can be obtained by writing the Office of Public Relations, Concordia Seminary, St. Louis, Mo.

ARTHUR M. VINCENT

WINDS OF DOCTRINE

This, as Hugh T. Kerr writes in *Theology Today* (January 1957), is the title of a chapter in H. E. Fosdick's autobiography, *The Living of These Days* (Harper, 1956, \$4.00). Dr. Kerr writes: "In it the former minister of the Riverside Church in New York reflects upon the changing course of theological opinion during his own stormy and controversial involvement in doctrinal disputes of all kinds. He recapitulates the main emphases of the 'liberalism' he espoused and gives at the same time his estimate of current winds of doctrine, mainly those of neo-orthodox origin." After describing Dr. Fosdick's "moderate liberalism," he concludes: "Fosdick sees that much that he stood for and still regards as basic has been challenged by the newer theology of Barth and Brunner. It is to his credit that he sees this . . . and that he is willing to correct and modify his emphases, if not his convictions. Perhaps he is too eager for a 'synthesis' and too impatient with the sharp edges of contemporary theology. Fosdick has always been uncomfortable with sharp edges, and he always tries to soften them. Theologians in revolt against the frying pan commonly leap into the fire. Facing two aspects of an important truth they make an either—or out of what ought to be both—and. . . Liberalism cannot remain as it was fifty years ago; neo-orthodoxy cannot remain as it is today; there will be a synthesis.' The difficulty with this . . . is that the radical emphases of contemporary theology may be emasculated altogether in the quest for synthesis."

JOHN THEODORE MUELLER

QUMRAN CAVES NEVER STOP

Under this heading the *Catholic Biblical Quarterly* (January 1957) reports in its section "Biblical and Archeological News" the following:

In the late spring of 1956 casual Bedouin searchers discovered five relatively complete manuscripts still lurking in "Cave Number Eleven," already identified and presumably scoured by the 1952 joint Jordan-French-American exploration. The cave is near the original

"Cave Number One"; and its contents, said to rival the original seven scrolls of 1947, have been dutifully deposited with the Jordan antiquities department. Negotiations seem to have resulted in promising the Bedouin finders a royally high price per square centimeter which the rolls will turn out to measure when unrolled.

Meanwhile the invasion of Suez has occurred. . . . The Qumran fragments were whisked away into safekeeping (interrupting all study of them), and an Arab archeological congress projected for Jerusalem was cancelled. Passage of all religious personnel to and from Jordan has been for the first time almost wholly stopped. At the moment of invasion Jerusalem became preternaturally calm. A few days of black-out and daily foreboding have been replaced by a feeling that our frontier is less tense than that between West and East.

Meanwhile the Jordan population became greatly engrossed when the news broke out that two bronze scrolls, discovered in 1952, included detailed instructions for locating a buried treasure involving two hundred tons of gold. Some sixty hiding places along the Garizim-Jerusalem-Hebron line are described. Sober archaeologists discounted such indications. But the Jordan press warned against trusting foreigners with the supervision of clues to such tempting natural resources. In addition G. Lankester Harding's services as Jordan director of antiquities have been terminated, and no successor has been appointed. Harding meanwhile will be maintained as acting curator of the Rockefeller Museum in the Jordan zone of Jerusalem.

JOHN THEODORE MUELLER

THE RELIGIOUS FAITH OF FREEMASONRY

The Royal Arch Mason, a quarterly issued under the direction of the General Grand Chapter Royal Arch Masons, in its March 1957 issue features on its front cover a statement by J. T. Thorp, a famous English Masonic writer. The statement, which is headed "Freemasonry—a Simple Religious Faith," reads:

We have but one dogma, a belief in God, but this is so firmly established as the principal foundation-stone of the brotherhood that no one can ever be admitted a member of the English-speaking lodge without a full and free acceptance thereof. In all reference to the Deity, God is reverently spoken of as the Great Architect of the Universe. . . . Upon this foundation-stone we construct a simple religious faith—the Fatherhood of God, the Brotherhood of Man, and the Immortality of the Soul—simple but all-efficient.

By reason of this simple creed, Freemasonry has been able to attract

and accept as members of the Fraternity adherents of every religious faith in the world—Christians, Jews, Hindoos, Mohammedans, Pharisees, Buddhists, and others—atheists alone being excluded. If any member of the fraternity honestly acknowledges his faith in a Supreme Being, whose law is his guide, and to whom he looks for inspiration and guidance in all times of difficulty, danger and doubt, and strives honestly to live by his faith, we care not what the other articles of his creed may be, for we believe that when summoned from this sublunary abode, he will be received into the all-perfect, glorious and celestial lodge above, for he will, by his life, have made of earth the porch-way entrance to Heaven.

Faced with the above statement and its implications, even the most obdurate Freemason ought to concede that the religious creed of Freemasonry is in violent conflict with the creed confessed by the Christian Church. It should also be noted that Royal Arch Masonry is part of the York Rite and that the York Rite claims to be "the Christian route of Masonry following the teaching of Our Lord and Savior Jesus Christ." (*The Masonic Bible*, red-letter edition, manufactured by the John A. Hertel Co., Chicago, p. xi of Introduction.) P. M. B.

THE PRESENT THEOLOGICAL SITUATION IN FRANCE

In the *Lutheran World* (December 1956) Professor Theobald Suess presents an interesting overview of the various theological trends which are now at work in French Protestantism. The influence of Karl Barth on French Protestantism, he holds, continues to be considerable, though Lutheran Alsace, apart from isolated exceptions, has from the beginning been closed to dialectical theology and has essentially remained so. But Barthian thought is making itself felt more and more, and that even in the public consciousness of France. Barth's *Dogmatics* is now being translated into French and seemingly widely read. Within French Lutheranism it is not so much the Lutheran church of Paris as that of Montbéliard which indicates openness to the influence of Barthian theology. In the consciously confessional minority in Alsace there seems to be a pronounced weakening. Many pastors of the younger generation have turned to the Berneuchener movement in the Brotherhood of St. Michael. The Strasbourg theological faculty, which used to be the stronghold of Alsatian rationalism, now finds itself in an intellectual-theological crisis. But the vigor of liberal theology in France today is by no means broken, though it is significant, too, that a large edition of Luther's works in French is now being published by Labor et Fides, a publishing concern in Geneva. JOHN THEODORE MUELLER

THE REMARKABLE MURALS FROM DURA-EUROPOS

Under the heading "Oldest Bible Illustrations" *Time* (January 14, 1957) publishes a brief, but graphic description of the amazing synagog murals that were discovered when in 1921 British soldiers, digging in during a skirmish with Arab tribesmen, found fragments of ancient buildings in the Syrian desert sand. Soon archeologists dug deeper and came upon the former Syrian city of Dura-Europos which c. A.D. 250 had been a garrisoned outpost of the Roman Empire, athwart the main trade route between Antioch and Seleucia. Perhaps the most valuable find which the excavators made in this ancient city was a synagog whose walls were decorated by remarkable murals illustrating Old Testament stories. The synagog was preserved when the Roman commander, to preserve the walls from collapsing by the enemy siege tactics, issued orders that the street and buildings nearest the wall should be covered with earth to the top of the wall. Thus when the city finally fell, c. A.D. 256, the synagog's paintings were protected from the ravages of the city's capture and from centuries of rain and sunlight and preserved intact to the present time. The first full report of the murals, prepared by Archaeologist C. H. Kraeling, director of the University of Chicago's Oriental Institute, and a team of Yale experts, was published in January of this year (Yale University; \$15). The paintings show "a transition between the easeful grace of Greek and Roman art and the frozen stiffness of later Byzantine figures." The murals seem to have been copied from, or at least inspired by, illustrations. As Dr. Kraeling thinks, the Jews during the period of close contact between Judaism and the Hellenic world translated their sacred literature into Greek "to bring the contents of the Biblical books to the attention of the cultured Greek-reading public," decking them out with illustrations to rival the illustrated Greek classics. From there the paintings got into synagogs and later into the Christian catacombs.

JOHN THEODORE MUELLER

BRIEF ITEMS FROM "RELIGIOUS NEWS SERVICE"

Atlantic City, N. J.—Delegates to the 39th annual meeting of the National Lutheran Council here voiced "grave concern" over what they called a trend toward the development of parochial education as a substitute for public schools. They said in a resolution that while there is "a legitimate place for parochial schools" in U. S. education, interest in them "has led to indifference and even opposition to adequate provision for public school needs of a community."

"The Council expresses its conviction that in our country public

schools constitute the chief instrument of general education for our children," the resolution declared.

Action on the parochial school statement followed a request by the Augustana Lutheran Church that the council go on record encouraging the building of public schools in view of what it termed "the dangerous and progressively growing tendency towards permitting the substitution of parochial education for public school education."

The resolution, as adopted, was submitted to the meeting by the Rev. O. H. Hove, secretary of the Evangelical Lutheran Church, after an earlier resolution had been rejected by Dr. Oscar A. Benson, Augustana Church president, as "inadequate, evasive, and even a rebuff" to his church. That resolution merely urged Lutherans to support the public school system as "a chief instrument for general education in our society."

In earlier discussions delegates expressed concern that the trend towards parochial education was hampering the sale of bond issues for the construction of public schools and was tending to undermine the public school system.

Without mentioning specific communities or church bodies, they made it clear that the import of the resolution was directed both to Lutheran churches and to the Roman Catholic Church.

Washington, D. C.—Senator Robert Kerr (D.—Okla.), an active Southern Baptist layman, urged here that the denomination set up its own parochial schools. Such schools are necessary, he told the annual meeting of the Southern Baptist Press Association, to give elementary and high school education a greater Christian emphasis.

Minneapolis, Minn.—A new president took office at Northwestern Lutheran Theological Seminary here with a warning that faithfulness to historic creeds and confessions is "utterly necessary" for the stability and unity of the church. At the service at which he was inducted into the presidency, Dr. Clemens H. Zeidler said that "to permit a confused and contradictory utterance from the church is to imperil the souls of men." Therefore, he said, "the church cannot be expected to leave it to the option of the individual as to how, if he be one of the church's official and ordained witnesses, he shall exercise before the world his office of witness and testimony."

Dr. Zeidler's emphasis on "sound doctrine" was interpreted as a vigorous defense of the heresy trials conducted more than a year ago for three graduates of the seminary. "There are always those who not only want to set aside the creeds and symbols, but those who want to rephrase them under the pretext of making them (as they say) 'rele-

vant' to the times," he said. "There will always be some foolish men who are carried away by every current wind of doctrine, which is usually more wind than it is doctrine. May God deliver us from vain men . . . who, to satisfy intellectual vanity or personal pride, must have their try on the doctrinal heritage of the Church."

Dr. Zeidler was inducted by Dr. Paul E. Bishop, president of the Northwest Synod of the United Lutheran Church in America, which operates the seminary. Before coming to the presidency, he served as president of the Central States Synod of the ULCA, with headquarters in Omaha, Nebr.

Washington, D. C.—With 84 representatives and 11 Senators, Roman Catholic membership in Congress is larger than at any time in the history of the United States. Although the majority of the nation's lawmakers are Protestants, Roman Catholics have the second largest denominational grouping. Methodists have the largest with 18 Senators and 87 Representatives.

The figures were reported by the Library of Congress, which has completed the first official survey of the religious affiliation of members of Congress. Previously their denominational affiliation was known only from official biographies in the Congressional Directory or from their response to privately sponsored polls.

The survey of the 85th Congress also showed that Presbyterians are the third largest group with 13 Senators and 55 Congressmen. Baptists follow closely with 67, of which 13 are in the Senate and 54 in the House. Episcopalians, with 12 Senators and 48 Congressmen, are in fifth place. For the first time, a Hindu is serving in Congress, the Library of Congress reported. He is Rep. D. S. Saund (D.—Calif.). Congress also numbers 12 members of the Jewish faith and seven Mormons, the survey disclosed.

Additional Protestant denominations represented in Congress are: Congregational Christian Churches, 29; Lutheran, 21; Disciples of Christ, 16.

Also Unitarian, five; Churches of Christ and the Reformed Church in America, four each; Society of Friends (Quakers), three; Evangelical and Reformed Church and the Church of Christ, Scientist, two each; and the Evangelical Free Church, one.

The Legislative Reference Service of the Library of Congress, which compiled the report, said the project was undertaken in response to many requests, most of which came from members of Congress themselves. A spokesman for the Library disclosed that four members of

Congress declined to give a religious affiliation. They are Sen. William Langer (R.—N. D.); Rep. Joseph W. Martin, Jr. (R.—Mass.), the House minority leader; Rep. Morgan M. Moulder (D.—Mo.); and Rep. Russell W. Keeney (R.—Ill.). Another 20 designated themselves only as "Protestant."

BRIEF ITEMS FROM THE NEWS BUREAU OF THE NATIONAL LUTHERAN COUNCIL

New York — A leading Roman Catholic periodical has taken sharply to task the Catholics who blocked the television *première* of *Martin Luther*. "No matter how good their intentions," it said "they have damaged the fabric of our democratic society; they have damaged the Catholic Church; and they have damaged relationships between Catholic and Protestant in this country."

Withdrawal of the film by Station WGN-TV in Chicago was deplored, and those behind the ban were strongly criticized in a 1,200 word lead editorial in the February 15 issue of the *Commonweal*, an independent Catholic weekly review of public affairs, literature, and the arts.

Cancellation of the showing, *Commonweal* stressed, involves issues of "grave importance to our society, issues which merit more serious discussion than they have so far received." These issues, it said, "turn on the freedom of the TV screen and on the pressures which any one group can legitimately exercise in a society where there exists a plurality of incompatible faiths."

Reviewing developments in the controversy, *Commonweal* said: "There can be little doubt that the flood of phone calls and letters objecting to the film came from Catholics," and "whether the Catholics were organized or not . . . their pressure caused a television station to cancel the showing of *Martin Luther*."

The periodical noted that some grounds for Catholic objection were clear from the judgment passed on the film by the Legion of Decency, which placed the picture in a special category. The Legion had stated that it "offers a sympathetic and approving representation of the life and times of Martin Luther," but "contains theological and historical references and interpretations which are unacceptable to Catholics."

Commonweal said this seemed to be a "sane, just, and unobjectionable statement"; then it added: "Since the film was produced by a Lutheran group, it would be surprising if Martin Luther were not presented sympathetically and approvingly. And if Lutherans did not differ with Catholics on theological grounds and historical interpretations they would presumably be Catholics."

Interpreting the Legion's judgment as "a signpost to uninformed Catholics who might see the film that not all aspects of the picture conform to Catholic teaching," the periodical indicated that the Legion's warning provided no basis for Catholics to protest any showing of the film.

In an analysis of possible motives for the protest, *Commonweal* said the strongest argument would probably suggest that: The film is more objectionable than the Legion judged it to be. TV can introduce programs into homes where passive spectators make a near-captive audience. The TV screen exercises an inordinate attraction on otherwise sane and sensible people. There is no easy way to extend even the warning of the Legion to those Catholics who might see Martin Luther on TV.

Commenting that Roman Catholics who followed this course of action were, "unfortunately, successful," *Commonweal* added:

They have damaged the fabric of our society because they have placed in jeopardy the still undefined "freedom" of the TV screen. Television does not yet enjoy the guarantees that have been defined for speech, the press and, increasingly, for the screen. TV stations have shown that they are peculiarly susceptible—all too susceptible—to pressures from the audience. Those Catholics in Chicago who objected to the showing of Martin Luther took advantage of these weaknesses to deprive other citizens of the film. Even if the decision in this case is reversed and the film is shown on TV, every television studio will tread more warily in scheduling programs in the future. This unfortunate reaction will inevitably impinge upon all religious groups, including Catholics. The result is that the freedom of this medium has been, in effect, severely curtailed.

"These Catholics have damaged the Church because they have caused others to regard it as a monolithic organization willing, even eager, to impose its will by mass pressure. That the means employed were legal does not obscure the fact that other religious minorities were made subject to the will of a Catholic minority. Those outside the Church consider it quite proper for the Catholic Church to guide its own members, but they find it naturally repugnant for Catholics to impose their will on others. The true image of the Church as a Church of faith and freedom and truth has been defaced; for many it will have been replaced by the false image of pressure and intolerance.

"These Catholics have widened that breach between Catholics and Protestants which the best of recent scholarship has done so much to narrow. What will it matter to most Protestants that sympathetic accounts of Luther have been written by Karl Adam and Louis Bouyer,

both eminent Catholic scholars? Instead, they will only be aware of the immediate conflict in which they feel their rights have been disregarded."

The National Lutheran Council: Its History, Program, Aims.—The National Lutheran Council, which held its 39th annual meeting in Atlantic City, N. J., from January 29 to February 1, 1957, was organized during World War I as a co-operative agency to further the interests and activities of the Lutheran churches in America.

Eight church bodies, with a constituency of nearly five million members, or about two thirds of American Lutheranism, are represented in the council. They are: United Lutheran Church in America (2,271,000 members); Evangelical Lutheran Church (1,004,000); American Lutheran Church (890,000); Augustana Lutheran Church (537,000); Lutheran Free Church (72,000); United Evangelical Lutheran Church (60,000); Suomi Synod (35,000); American Evangelical Lutheran Church (22,500). Although The Lutheran Church—Missouri Synod (2,076,000 members) is not a member of the council, it co-operates in several phases of its program, notably, the Lutheran Service Commission, Lutheran Refugee Service, and the Lutheran World Relief.

Co-operation in the Commission for Soldiers' and Sailors' Welfare during World War I convinced many Lutheran leaders that their various church bodies could work together and that large responsibilities—too great for any single group—could easily be borne by a common co-operative agency. As a result, the National Lutheran Council was established in 1918. In its formative years, the council's major efforts were devoted to the pressing problem of aid to needy Lutherans in Europe. From 1919 to 1925, more than \$7,000,000 was raised to provide food, clothing, shelter, and spiritual care to victims of war and to assist foreign missions cut off from their parent societies.

Again, in World War II, the council was called upon to undertake a program of emergency activities throughout the world. Now regarded as a permanent necessity to meet both spiritual and material needs in all corners of the globe, the program has raised more than \$100,000,000 for these causes. Through its annual financial appeal, known as Lutheran World Action, more than \$45,000,000 has been contributed since 1940 through the 11,000 local congregations affiliated with the participating bodies of the council. In addition, \$62,000,000 in food, clothing, medicines, and other supplies have been shipped to 28 countries around the world in the past ten years by Lutheran World Relief, Inc., the material aid agency of the council.

The entire program of LWA and LWR has been over and above the

regular, ongoing work of the various church bodies. It marks the greatest relief effort ever undertaken by the Lutheran churches in America or by any denomination within American Protestantism.

During 1947 the activities of the Lutheran World Federation in the United States were consolidated in the National Lutheran Council. By this action the council became the U. S. A. Committee for the Lutheran World Federation and thereby assumed larger responsibilities and increasing importance. This committee is responsible for the allocation of emergency funds raised by Lutheran World Action, a major share of which is now channeled through the LWF.

Late in 1955 a further step was taken to facilitate the co-operation of the NLC with the program of the LWF, which, with 57 member churches in 29 countries, serves nearly 50 million of the estimated 70 million Lutherans in the world. A division of Lutheran World Federation Affairs was organized to achieve closer co-ordination between the NLC agencies engaged in overseas activities and their counterparts in the federation.

The council is active in many fields in behalf of its participating bodies, its program including social welfare, student work, public relations, research and statistics, American missions, service to military personnel, ministry to hospitalized veterans, Latin American missions, aid to foreign missions cut off from parent societies in Europe, refugee resettlement, interchurch aid, and material relief abroad.

New York.—Dr. Edwin Moll has resigned as a staff secretary of the Board of Foreign Missions of the United Lutheran Church in America. The resignation has been accepted by the board, effective Dec. 31. Dr. Moll reaches his 65th birthday on September 9.

Dr. Moll became a member of the board staff in 1940. His services were loaned to the Lutheran World Federation by the board in November 1946, and he served the LWF in Palestine until 1955, when he returned to the United States and rejoined the board's staff.

INFORMATION ON PRESIDENTS OF EIGHT BODIES PARTICIPATING IN NATIONAL LUTHERAN COUNCIL

Dr. Franklin Clark Fry. Born August 30, 1900, in Bethlehem, Pa. President of the United Lutheran Church in America (2,271,000 members) since 1944. Served six two-year terms and current term of six years will expire in 1962. Has headquarters in New York City.

Dr. Fredrik Axel Schiotz. Born June 15, 1901, in Chicago, Ill. President of Evangelical Lutheran Church (1,004,000 members) since 1954.

Current term of six years will expire in 1960. Has headquarters in Minneapolis, Minn.

Dr. Henry Frederick Schub. Born May 30, 1890, in Tacoma, Wash. President of American Lutheran Church (890,000 members) since 1951. Current term of six years will expire in 1962. Has headquarters in Columbus, Ohio.

Dr. Oscar Algot Benson. Born April 7, 1891, in Derry, Pa. President of Augustana Lutheran Church (537,000 members) since 1951. Current term of four years will expire in 1959. Has headquarters in Minneapolis, Minn.

Dr. Thorvald Olsen Burntvedt. Born May 29, 1888, in Kragerö, Norway. President of Lutheran Free Church (72,000 members) since 1930. Current term of three years will expire in 1957. Has headquarters in Minneapolis, Minn.

Rev. William Larsen, Born May 19, 1909, in Racine County, Wis. President of United Evangelical Lutheran Church (60,000 members) since 1956. Current term of three years will expire in 1959. Has headquarters in Blair, Nebr.

Dr. Raymond Waldemar Wargelin. Born June 25, 1911, in Republic, Mich. President of Finnish Evangelical Lutheran Church of America, or Suomi Synod (35,000 members), since 1955. Current term of four years will expire in 1959. Has headquarters in Hancock, Mich.

Dr. Alfred Jensen. Born January 6, 1893, in Brenderup, Denmark. President of American Evangelical Lutheran Church (22,500 members) since 1936 and full-time president since 1942. Served ten two-year terms, and current term of four years will expire in 1960. Has headquarters in Des Moines, Iowa.