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## Theological Observer

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## THEOLOGICAL OBSERVER

### CAN PROTESTANTISM BE SAVED?

Under this heading Dr. Norman Vincent Peale in the *Reader's Digest* (September 1962) writes an article in which he reminds his readers that through Luther's Reformation there have been secured blessings which "have shaped the world in which we live." But will Protestantism retain these spiritual gifts? Seminaries, he says, have departed from some fundamental doctrines of Protestantism and have grown weaker in the process. There is a current tendency to doubt the Bible as revelation of the authentic Word of God. Some preachers fear to voice their strong convictions because their sophisticated congregations will not hear them. There is danger not only in the splinter groups of Protestantism, but also in the ecumenical urge of our time. "When denominations merge, they always have to compromise, to weaken their traditional stand. This watering-down inevitably fosters other weaknesses. Mergers also lead to the concentration of authority in fewer and fewer hands—a state of affairs which can eventually impinge on individual liberty." Nevertheless, Protestantism can be saved. "Not by councils of hierarchies, but by aroused, inspired, dedicated individual Christian men and women who have strong beliefs and are not ashamed of them. . . . We ministers have to get back to preaching and teaching the Bible-revealed Word of God. And you laymen have to support your church, whatever your denomination may be. You have to believe in Jesus Christ as Lord and Savior and use His power to change yourselves and the world around you."

JOHN THEODORE MUELLER

### "MY BLOOD OF THE COVENANT"— THE EVIDENCE OF THE SYRIAC VERSIONS

Under this heading, with the words of institution quoted in the original Greek, the

*Journal of Theological Studies* (Oxford, England: Clarendon Press, April 1962) defends the reading, given above, which is adopted and found in the best modern Greek texts. Professor J. Jeremias had expressed doubts regarding this reading, since, as he maintained, the words could not be retranslated into Aramaic. In Aramaic, he contended, a noun with a personal pronoun cannot be followed by a genitive. Later, as the writer, the Rev. J. A. Emerson, says, Jeremias somewhat modified his views. Actually, as the article shows, the words "My blood of the covenant" (Cf. Mark 14:24; Matt. 26:28 RSV) have so been translated in the Peshitta, which reads: "This is My blood of the testament." The Sinaitic Syriac translates Matt. 26:28: "This is My blood, even the covenant." The Palestinian Syriac B translates: "This is the blood of the covenant" (Matt. 26:28). Therefore the argument of Jeremias that a word-for-word translation into Aramaic (Syriac) is impossible, does not hold. In conclusion the writer says: "It is conceivable that Jesus wished to avoid speaking of 'My covenant,' since the covenant was God's (Jer. 31:32). He may therefore have chosen the more rare construction of a genitive after a noun with a pronominal suffix, because it avoided an ambiguity. This suggestion offers a possible explanation why a rare, though permissible, construction was chosen." This vindication of the text is helpful. Syriac, as everyone knows, is a sister language of Aramaic and the grammatical canons govern both essentially.

JOHN THEODORE MUELLER

### RELIGIONS IN THE GRAECO-ROMAN WORLD

Under this heading the *Canadian Journal of Theology* (July 1962) endeavors to point out how the earlier Christian apologists were influenced, as by other factors of the pagan

religions at their time, also by Greek philosophy. In concluding his article the author suggests that Christianity, especially in the foreign mission fields, may be influenced by the various ethnic religions with which it comes into contact, though he admits that there are no generally accepted criteria for judging the legitimacy of such particular developments. But he expresses the warning: "If the church is to be true to her own past, she can never look upon herself as one of a number of religious options in a world of multiple faiths. We know that there are gods many and lords many, but for us there is but one God, the Father, and one Lord, Jesus Christ; and there is no salvation for us or others in any other name that is named. We cannot gather with Jews, Muslims, Hindus, and Buddhists in a world parliament of religions to form a common front against secularism or materialism, as if everything that is called 'religion' were for some reason better than irreligion—a very questionable proposition indeed! . . . We shall always have to strive, under the guidance of the Spirit whom Christ has promised, to be loyal to our one Master, as much in the welcome which admits new treasures as in the steadfastness with which we hold fast to the old."

JOHN THEODORE MUELLER

#### BRIEF ITEMS FROM THE NATIONAL LUTHERAN COUNCIL

*Geneva.* — An American and a Danish theologian have been named as the Lutheran World Federation's delegate-observers to the Second Vatican Council of the Roman Catholic Church which opened in Rome Oct. 11. They are Dr. George Lindbeck, associate professor of historical theology at Yale Divinity School in New Haven, Conn., and Dr. K. E. Skydsgaard, professor of systematic theology at the University of Copenhagen. Their selection to represent the LWF's 50-million-member constituency at the historic Vatican Council was announced here by Dr. Kurt

Schmidt-Clausen, executive secretary of the federation.

Dr. Lindbeck, a 39-year-old layman of the Augustana Lutheran Church, on July 1 succeeded Dr. Skydsgaard as research professor of the LWF's Commission on Interconfessional Research. He is on a two-year leave of absence from Yale. Dr. Skydsgaard, 59, research professor for the LWF commission for two years before Jan. 31, continues to exercise advisory supervision over the program, which has its headquarters in Copenhagen.

Since the commission was created in 1959, it has been primarily engaged in a scientific examination of modern Roman Catholicism as a contribution to the contemporary dialog between the two main parties of the Protestant Reformation.

Activities of the commission are directed toward the formation of an independent Lutheran Foundation for Interconfessional Research which the LWF is expected to authorize at its fourth assembly in the summer of 1963 at Helsinki, Finland. The foundation will study Lutheran ecumenical responsibilities in fields where Christian churches have been divided in doctrine and church order and where controversial issues have been raised.

Last February, following a six-week visit to the United States and Mexico, Dr. Skydsgaard reported that his talks with Roman Catholic students as well as professors revealed "an astonishing openness for interconfessional conversation."

Dr. Lindbeck, who has been a member of the LWF commission since its creation, is known as one of the United States' authorities on Protestant-Catholic relationships. In addition to his Yale University courses on the history of medieval thought and his work with the Divinity School philosophy department, he has conducted a seminar on contemporary Roman Catholic theology.

Both theologians have been involved in

the publication of a new book, *The Papal Council and the Gospel: Protestant Theologians Evaluate the Coming Vatican Council*, issued late in 1961 by Augsburg Publishing House, Minneapolis, Minn.

Dr. Skydsgaard edited the volume, and both he and Dr. Lindbeck are contributors, with Dr. Peter Brunner of the University of Heidelberg, Dr. Hermann Dietzfelbinger, bishop of the Evangelical Lutheran Church in Bavaria, Dr. Ernst Kinder of the University of Munster, all of Germany, and Dr. Jaroslav Pelikan, professor of Ecclesiastical History at Yale University.

The Danish theologian's written works also include *One in Christ*, a discussion of points of agreement and difference between Protestants and Roman Catholics, and he authored a preparatory document on the Roman Catholic Church and the ecumenical movement for the Amsterdam Assembly of the World Council of Churches in 1948.

The LWF's selection of delegate-observers to the Vatican Council followed receipt of an invitation from the Vatican Secretariat for Promoting Christian Unity. The invitation, similar to those received by the World Council of Churches and several world confessional bodies, asked the LWF to send "two or three" observers to the Rome sessions. The invitation letters stated, "It is our hope and prayer before our Lord that the presence of these observers may be an efficacious contribution to an ever-increasing understanding and esteem between all those who have been baptized in Christ, our common Lord and Master." The letters were sent "in the name of His Holiness Pope John XXIII" and were signed by Augustine Cardinal Bea, S. J., head of the Vatican Secretariat, and Msgr. J. G. M. Willebrands, its secretary.

*Geneva.*—A U. S. Lutheran theologian declared here that Americans "are an excessively religious people." He added, however, that their "religiosity" had little to do with basic evangelical Christian beliefs. "Well

over half of our people voluntarily join a church and acknowledge a 'god,'" Dr. Martin Heineken, professor of systematic theology in the Lutheran Theological Seminary at Philadelphia, said, "but then the question is how many of those who are crowding the courts really feel themselves apprehended of the gracious God."

He expressed his views in an article on "Man Today and the Message of Justification" appearing here in the latest issue of the theological quarterly *Lutheran World*. The article is a contribution to the advance discussion of the central theme of the Lutheran World Federation's Helsinki Assembly a year from now.

Professor Heineken said that for many modern Americans the problem is not "a consciously espoused 'nihilism' or the complete lack of faith in any God." But "even where the old formulas of justification by faith are constantly repeated and there is much talk about the Savior from sin," the indications are that "men are still trusting in themselves, with faith in their own faith and their own meeting of certain standards of respectability," he asserted.

The U. S. theologian endorsed the description of "the religiosity of the average American churchgoer" given by Lutheran pastor-journalist Martin Marty in his recent book *The New Shape of American Religion*. It was characterized as a "religion in general," with no perceptible difference among Roman Catholic, Protestant, and Jew, because all three advocate the same basic morality.

"It is," Dr. Heineken said, "regular attendance at church or Mass or synagog, obeying the laws of the land, being a good father or a good mother, taking an active part in community-bettering programs, hating everyone who is against the American way of life. These make a 'religious' man, and if he is 'religious' he is saved."

He wrote that "only the proper preaching of the (divine) Law, which will sharpen

men's conscience beyond this kind of code morality, and the preaching of forgiveness for Christ's sake can turn religiosity into true Christianity."

"If churches are clubs for the respectable, it is because the Gospel of forgiveness is not at the heart of the Christian message," in his opinion. "If there is no real love among those who meet for common worship, it is because there is no apprehension by the Love that forgives and accepts and so of many makes one.

"Nothing therefore can be more relevant today or in any day than the proper distinction between Law and Gospel, or the proclamation of justification by grace alone for Christ's sake through faith unto good works."

*New Amsterdam, British Guiana.*—Another of the world's geographical and political units may soon see the introduction of Lutheran church work. It is the British island colony of Trinidad, just off the eastern coast of neighboring Venezuela. Located about 360 miles from here, Trinidad would become part of the territory served by the 10,000-member Evangelical Lutheran Church in British Guiana, according to the Church's bimonthly, the *Southern Cross*, published here.

"A survey of the island," the periodical said, "indicates the great need for missionary work, especially in the suburbs, and the new settlements which are rapidly being created throughout the island."

It noted that the church in British Guiana would provide the personnel and "a very definite and substantial part of the finances involved" for the new work in Trinidad. To that end it appealed to this country's 46 Lutheran congregations and 10 preaching stations to pledge funds "so that at least one Guianese pastor could go to start work."

"The church does not intend to open a new field," the paper explained, "but merely to extend its work into a neighboring area which is very similar in many ways to our

situation in British Guiana. The Trinidad evangelistic venture will become another parish of our church."

The church in British Guiana, an autonomous body affiliated with the Lutheran World Federation, traces its origin to Dutch Lutheran work begun in this area in 1743. As presently organized, it has developed as the result of mission activity of the United Lutheran Church in America, which now forms part of the new Lutheran Church in America.

*New York.*—National Lutheran Council participating churches and The Lutheran Church — Missouri Synod have agreed to coordinate their pastoral ministries in institutions. All NLC bodies and the Missouri Synod have now ratified an agreement that will establish a "consulting committee" to coordinate Lutheran pastoral activities in health, welfare, and correctional institutions.

The joint ministry has been planned to coordinate and improve services to institutionalized Lutherans who, "because of circumstances, illness, and other factors, require services which cannot readily be rendered by the parish pastor."

"We look forward to a cordial and effective partnership in the work," said Dr. Paul C. Empie, NLC executive director. "A coordinated Lutheran approach to this ministry will eliminate duplication of effort and erase the impression that different branches of our church are in competition with each other."

"This agreement should be helpful in avoiding confusion," commented Dr. George W. Wittmer of St. Louis, Third Vice-President of the Missouri Synod. "The agreement has the same purpose and is subject to the same controls as our coordinated efforts in the work in the armed services."

Since early in the Korean war the two groups have maintained the Lutheran Service Commission, which is supported by the NLC through its Bureau of Service to Military Personnel and by the Missouri Synod's Armed Services Commission.

The Missouri Synod and the NLC also share in directing the activities of the Lutheran Immigration Service, Lutheran World Relief, Inc., and Lutheran Church Productions, Inc.

It is expected that the consulting committee for the new ministry in institutions will be formed early this fall. It will consist of two representatives appointed by the NLC's Division of Welfare and one each from the Missouri Synod's Armed Services Commission and Board of Social Welfare.

In addition to naming the one official Lutheran representative or "contact pastor" at each institution, the committee will meet to discuss problems, needs, and programs of the ministry in the wide variety of institutions.

Provision is made also for the appointment of a "stand-by" representative, where desired, to serve in the absence of the official Lutheran representative. To maintain the coordinate nature of the ministry, it is specified that both the NLC and Missouri Synod be represented in institutions where both an official and stand-by pastor is named.

Pastors serving in institutions are to be responsible to their respective church bodies and abide by the usage and practices of these.

Concerning administration of the Sacrament of the Altar the agreement states that the supporting churches "clearly recognize the right and privilege of each resident of an institution to the ministry of his own church body." In cases where such a ministry is not possible the agreement incorporates the policy of the Lutheran Service Commission regarding admission to the Lord's Supper. This policy specifies that the normal procedure is for pastors and chaplains to schedule Communion services for members of their own churches. Exceptional situations are recognized, however, and the agreement allows the pastor to consider individual cases.

*Munich, Germany.* — A prominent Lutheran specialist on Roman Catholic questions suggested here that Protestants ought

to consider the possibility of praying for the coming Second Vatican Council. Bishop Hermann Dietzfelbinger, chairman of the Lutheran World Federation's Commission on Interconfessional Research, said he was recommending a prayer that might be used by German pastors and congregations this autumn as the council opens.

Dr. Dietzfelbinger, who is head of the 2,550,000-member Evangelical Lutheran Church in Bavaria and counselor to the United Evangelical Lutheran Church of Germany (VELKD) in matters of relations with Roman Catholics, said Evangelicals should deal with the question by first giving careful thought to "the why and wherefore of prayer." He advised anyone who thereby concludes that he may properly, and should, offer intercessory prayer for the council ought then to do so. He said he did not know of a better ecumenical prayer than the Lord's Prayer.

The Munich churchman gave his views on the Protestant attitude toward the council in a 10-page circular addressed to the 6,500 pastors of the 10 territorial bodies (Landeskirchen) that make up the VELKD.

He stressed that if the Protestant Reformation was "an ecumenical event of ecumenical importance" its message held good for all Christianity and the Church of the Reformation could not be "only anti-Catholic Protestant" but rather must think, speak, serve, and pray "for the whole of Christianity." For this reason, Bishop Dietzfelbinger declared, the Evangelical churches cannot remain indifferent to happenings in the Roman part of Christianity.

*Paris.* — Lutheran and Roman Catholic theological professors in Brazil are now invited to each other's lectures, the Central Committee of the World Council of Churches heard at its meeting here in mid-August. Involved in the interchange of invitations are staff members of the Lutheran Theological Faculty in Sao Leopoldo and the Jesuit Col-

lege, according to Dr. Rudolf Obermüller, a German theological professor serving in Argentina.

Professor Obermüller, a Central Committee member, said Protestant-Roman Catholic contacts are beginning to develop in Latin America. In Buenos Aires, he reported, theological professors are meeting in a quiet, unofficial way for exchange of ideas and common Bible study.

*Loccum, Germany.* — Some 20 leading European and American Lutheran publishers acted together here to explore ways to strengthen the religious literature endeavors of Asian and African Lutheran churches. The Second International Conference of Lutheran Publishers decided on Aug. 24, at the close of a three-day series of sessions, to set up a committee representing its American, Scandinavian, and German participants to foster a coordinated Western approach in this area.

The publishers took action after hearing the heads of the Lutheran churches of Taiwan, Japan, Northern Tanganyika, Madagascar, and the Bihar area of India describe the weaknesses and strengths of Christian literature work in their constituencies. All the churchmen emphasized the urgent need for much greater human and material resources for such work.

Typical of the reports given by the leaders of the younger churches was that by Dr. John Chin of Taichung, president of the Taiwan Lutheran Church. "The church has really made only a beginning in facing the increasing challenge presented by a growing reading public," he said. "Unless a more serious, effective, and aggressive concern is evidenced in a more imaginative and efficient program both in production and in distribution of Christian literature in this area, the church will further suffer the effects of the disproportion in secular and Christian literature."

Dr. Chin said it was "a sad reflection on

our concern and our sense of responsibility that since the beginning of Lutheran work in Taiwan over 10 years ago the sending churches have not supplied one person in the field of publication work, nor has anyone at home in this sphere come to study the needs and make recommendations regarding what could and should be done."

Dr. Chitose Kishi of Tokyo, president of the Japan Evangelical Lutheran Church, said that in his country "up to the present, Christians have not done much thinking about the matter of communication." He reported that obtaining Christian writers in all fields was a "difficult but very important problem."

*London.* — Lutherans in Great Britain, affiliated with the Lutheran World Federation, have adopted a development plan that stresses closer interrelations on the local community level, the Lutheran World Federation's Commission on World Service heard here.

With financial help from the LWF, Lutheran groups in Great Britain — worshipping in 13 different tongues — have cooperated at the national level, it was noted, in "conferences, London Church House activities, Hothorpe Hall, theological education, youth and women's work, mission support, student work, building and pension funds, etc." Local congregations and pastors, however, have hardly begun to develop inter-Lutheran cooperation, according to the document. It cited a few scattered instances where "initial steps have been taken by various means and approaches."

The development plan was explained to the commission here by the LWF Department of World Service's senior representative in the United Kingdom, the Rev. William B. Schaeffer. The plan includes a request to LWF/WS to "provide funds to inaugurate this joint effort."

The commission here confirmed its intention to continue undergirding the Lutheran work in this country. For 1963 it will seek

from Lutheran churches and agencies in other countries a total of \$120,813 for such purposes.

*London.* — Construction has begun on a \$400,000 Lutheran vocational training center for young refugees in Jerusalem and a similar \$350,000 project in Hong Kong, it was announced at a Lutheran World Federation commission meeting here.

Both of the centers are being built in connection with the large and varied assistance programs that the federation's Department of World Service has been conducting for over a decade to aid Arab refugees in the Near East and Chinese refugees in Hong Kong. In recent years the emphasis has been increasingly upon rehabilitation of refugees.

The center in Jordan will be equipped to provide apprenticeship courses for 120 boys to enable them to earn their living as automobile mechanics, blacksmiths, carpenters, or shoemakers, according to a report received Aug. 25 by the LWF Commission on World Service. The Hong Kong center will have classes in 11 subjects for from 600 to 700 men and women trainees, including the repair of air-conditioning and refrigeration equipment.

In Jordan the new center being erected on Ramallah Road in the village of Beit Hanina, five miles from the Holy City, will embrace the carpentry and smithy trade schools which the LWF has been running on the Mount of Olives, adjacent to the Augusta Victoria Hospital. About 50 Arab refugee boys are now undergoing training in the Mount of Olives schools.

*Loccum, Germany.* — Religious books have been contributing uniquely to evangelical faith and church life in the Soviet Zone of Germany, the Second International Conference of Lutheran Publishers was told here. "There is no question that in East Germany today many a Protestant book is read carefully, recited aloud, discussed, and selections from it passed around, even though this fact

is not evident to those on the outside," a West German publisher reported.

Friedrich Wittig, proprietor of the Hamburg publishing house that bears his name, noted that, since the Soviet Zone authorities give permission for few titles and small printing runs in comparison with countries where free enterprise flourishes, "the number of Protestant books that appear is not sufficient to cover the demand. As a result the publisher in the east has no problems of promotion and selling, for each book finds its buyer. Many titles of the Evangelical Publishing House are sold out through advance orders before they even appear on the market."

He contrasted this situation with that of West Germany, where "there is provided a great abundance of books—indeed, in some classifications . . . even an overabundance. . . . No West German publisher can manage to induce retailers to stock new titles on their overcrowded shelves without an intense sales pitch."

*London.* — Forty-nine Lutheran pastors and laymen from 13 countries are spending from three to six months in another country this year under the Lutheran World Federation's church workers' exchange program.

Fifteen of the exchangees were from the United States and 10 from Germany. Two were from Southwest Africa, one each from South Africa and Japan, and the rest from various European countries, according to a report presented here on Aug. 25 to the LWF Commission on World Service.

Presiding at the sessions was the commission chairman, Dr. Paul C. Empie of New York, executive director of the National Lutheran Council. Also participating in the meeting were its secretary, the Rev. Henrik Hauge, pastor of the Vestre Aker church in Oslo; Dr. Henry F. Schuh of Columbus, Ohio, president emeritus of the American Lutheran Church; and Dean Ahti Auranen of Helsinki, a member of the Ecclesiastical Board of the Finnish Lutheran Church.



**STATISTICS FOR 1961: LUTHERAN CHURCH BODIES IN THE UNITED STATES AND CANADA**

Church Bodies	Total Ordained Ministers	Serving Pastors	Organized Congregations	Number of Preaching Places	Baptized Membership	Confirmed Membership	SUNDAY SCHOOLS			CONGREGATIONAL FINANCES														
							Number	Teachers	Days	Property Valuation	Indebtedness	Local Expenses	Worth of Land	Total Expenses										
<b>NATIONAL LUTHERAN COUNCIL</b>																								
1 United Lutheran	5,125	3,736	4,677	88	2,495,763	1,691,398	4,708	107,255	822,539	\$ 751,932,960	\$109,183,394	\$101,708,674	\$26,940,929	\$128,649,603	1									
2 American Lutheran	5,046	3,596	4,951	13	2,364,442	1,550,751	4,964	93,899	762,156	551,720,689	113,564,058	91,935,087	19,721,496	111,656,583	2									
3 Augustana	1,353	1,003	1,268	---	629,547	423,673	1,226	26,030	166,235	181,369,729	34,747,355	29,859,189	8,004,916	37,863,105	3									
4 Lutheran Free	258	175	334	2	90,253	58,769	308	4,763	33,628	18,076,876	4,612,298	3,378,213	938,712	4,316,925	4									
5 Suomi Synod	105	77	153	---	36,274	24,712	116	1,651	10,859	8,344,422	1,005,626	1,426,386	305,065	1,731,451	5									
6 American Evangelical	84	52	76	---	23,808	16,153	74	930	5,557	5,209,848	674,986	1,009,092	195,141	1,204,233	6									
<b>TOTAL</b>	<b>11,971</b>	<b>8,639</b>	<b>11,459</b>	<b>103</b>	<b>5,640,087</b>	<b>3,765,456</b>	<b>11,396</b>	<b>234,528</b>	<b>1,800,974</b>	<b>\$1,516,674,523</b>	<b>\$263,787,717</b>	<b>\$229,315,641</b>	<b>\$56,106,259</b>	<b>\$285,421,900</b>										
<b>SYNODICAL CONFERENCE</b>																								
7 Lutheran Church—Missouri Synod	6,192	4,413	5,596	70	2,544,544	1,631,137	5,518	95,565	827,893	\$ 780,897,514	\$197,807,255	\$129,618,003	\$33,147,416	\$162,765,419	7									
8 Wisconsin Ev. Luth. Synod	801	634	840	26	348,184	233,627	781	5,000	53,336	-----	13,075,184	3,463,348	16,958,532	8										
9 Synod of Ev. Luth. Churches	65	58	58	6	21,113	16,231	60	657	5,743	8,676,812	-----	1,040,469	125,985	1,166,454	9									
10 Evangelical Lutheran Synod	156	146	177	12	113,639	19,060	173	1,440	1,108	12,926,568	1,425,640	1,480,809	110,000	1,990,809	10									
Synodical Conf. Negro Miss.	27	26	51	3	8,941	3,994	50	196	3,523	-----	160,424	-----	160,424											
<b>TOTAL</b>	<b>7,141</b>	<b>5,177</b>	<b>6,622</b>	<b>107</b>	<b>2,936,421</b>	<b>1,894,049</b>	<b>6,482</b>	<b>101,858</b>	<b>893,603</b>	<b>\$ 792,500,894</b>	<b>\$198,232,895</b>	<b>\$144,394,889</b>	<b>\$36,846,749</b>	<b>\$181,241,638</b>										
<b>ALL OTHERS</b>																								
11 National Evangelical	43	36	64	5	11,870	7,240	55	566	4,024	\$ 2,757,945	\$ 814,836	\$ 407,702	\$ 72,703	\$ 480,405	11									
12 Church of Lutheran Confession (Org. Jan. 1961)	69	52	54	5	8,128	5,404	48	219	1,441	-----	-----	366,651	47,667	414,318	12									
13 Finnish Apostolic	*22	*18	*59	*---	*8,001	*6,589	*32	*234	*1,526	*390,246	*14,355	*47,008	*8,964	*55,972	13									
14 Lutheran Brethren	97	58	50	4	5,061	2,787	50	560	4,654	12,459,500	-----	-----	-----	-----	14									
15 Eielson Synod	*3	*3	*9	*---	*1,500	*1,100	*4	*10	*50	*80,000	*-----	*-----	*-----	*-----	15									
<b>TOTAL</b>	<b>234</b>	<b>167</b>	<b>236</b>	<b>14</b>	<b>34,560</b>	<b>23,120</b>	<b>189</b>	<b>1,589</b>	<b>11,695</b>	<b>\$ 5,687,691</b>	<b>\$ 829,191</b>	<b>\$ 821,361</b>	<b>\$ 129,334</b>	<b>\$ 950,695</b>										
<b>GRAND TOTAL</b>	<b>19,346</b>	<b>13,993</b>	<b>18,317</b>	<b>224</b>	<b>8,611,068</b>	<b>5,682,625</b>	<b>18,067</b>	<b>337,975</b>	<b>2,706,272</b>	<b>\$2,314,863,108</b>	<b>\$462,849,803</b>	<b>\$374,531,891</b>	<b>\$91,082,342</b>	<b>\$467,614,233</b>										
Total U.S. only	18,631	13,415	17,249	173	8,333,797	5,509,784	17,073	328,652	2,631,063	\$2,267,495,955	\$451,262,078	\$367,360,258	\$91,220,997	\$458,581,255										
Total Canada only	715	578	1,068	51	277,271	172,841	994	9,323	75,209	47,367,153	11,587,725	7,171,633	1,861,345	9,032,978										

\* No census has been taken since 1953  
1 Figures from 1960

Compiled by Research & Statistics, Division of Public Relations, National Lutheran Council  
Reprinted from The National Lutheran, September 1962