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THEOLOGICAL OBSERVER

BRIEF ITEMS FROM THE DEPARTMENT OF PUBLIC RELATIONS—THE LUTHERAN CHURCH—MISSOURI SYNOD

MISSOURI SYNOD MEN AT PRESIDENT'S RACE CONFERENCE

Washington.—Four leaders of The Lutheran Church—Missouri Synod were among the more than 200 churchmen from throughout the United States who met with President Kennedy to discuss the current racial difficulties.

The Missouri Synod delegation was headed by the Rev. Dr. Walter F. Wolbrecht, Saint Louis, executive director of the board of directors of that body. Other Missouri Synod men included the Rev. Norman Temme, New York City, acting director of public relations; Dr. O. P. Kretzmann, president of Valparaiso (Ind.) University; and the Rev. Dr. Andrew Schulze, Valparaiso, Ind., executive secretary of the Lutheran Human Relations Association.

The President asked the churchmen to form a committee to work for desegregation and to advise him on racial problems.

MISSOURI SYNOD PROGRAM TELECAST IN FINLAND

St. Louis.—“This Is the Life,” a half hour television drama produced by The Lutheran Church—Missouri Synod, is now being telecast over three stations in Finland.

The program is broadcast to Finland and behind the Iron Curtain on alternate Thursdays over stations in Helsinki, Turku, and Tampere. The pictures are shown exactly as they are produced in the United States except that instead of a sound track a carefully prepared series of subtitles is used in a fashion similar to the technique used in the days of the silent movies.

The series has been hailed in Finland by viewers as well as the secular and church

press. “The picture we saw last Thursday gave many a viewer a glimpse of an entirely new world,” commented *Sana*, Finland’s largest evangelical newspaper. “It is hoped that we shall get more films like these for our TV,” the newspaper added.

DREITH NAMED CHIEF OF NAVY CHAPLAINS

Washington.—Rear Admiral J. Floyd Dreith, USN, has been appointed Chief of Navy Chaplains and will succeed retiring Rear Adm. George R. Rosso on July 1.

Chaplain Dreith, a clergyman of The Lutheran Church—Missouri Synod, has been director of the Chaplain’s Division of the Navy since May 1961. He will be the first Lutheran Chief of Chaplains in the history of the military chaplaincies.

During World War II he served the carrier Bunker Hill in the Pacific and was awarded the Asiatic-Pacific Campaign Medal with silver star and four bronze stars. He also saw duty on the Arizona, Pensacola, and Blackhawk. From 1959 to 1961 he was executive officer of the Navy Chaplain School in Newport, R. I.

A graduate of California Concordia College, Oakland, Calif., and a 1932 graduate of Concordia Seminary, St. Louis, Chaplain Dreith received an honorary doctorate from the seminary in 1957. Before entering the Navy chaplaincy as a Lt. (j.g.) in 1937, Chaplain Dreith was assistant professor of English at Concordia College, Edmonton, Alta., Canada, and later pastor of Faith Lutheran Church in San Diego, Calif.

He was born in Berthoud, Colo., in 1909.

NEW JUNIOR COLLEGE NEARING COMPLETION

Ann Arbor.—Construction of the new \$6 million campus of Concordia Lutheran

Junior College here is nearing completion, the Rev. Dr. Paul A. Zimmerman, president of the newly established two-year school has reported. The institution is one of 16 maintained by The Lutheran Church—Missouri Synod in the United States and Canada for the training of pastors, teachers, and other full-time church workers.

Ground was broken for the project on April 10, 1962. All buildings except the chapel will be completed by mid-July, Dr. Zimmerman noted. A freshman class of 250 will enter the school in September with the full capacity of 450 assured by the 1964 school year, President Zimmerman added.

The 210-acre campus with its 11 dormitories and eight educational buildings will be dedicated on Sept. 29 at 4 P.M. with the Rev. Dr. Walter F. Wolbrecht.

BIBLE CLASS ENROLLMENT UP IN MISSOURI SYNOD

St. Louis.—During the past 20 years enrollment in Sunday and weekday Bible classes for youth and adults has increased from 45,773 to 264,686 in North American parishes of The Lutheran Church—Missouri Synod.

A report issued by the Missouri Synod's Board of Parish Education compares the 218,913 gain through 1962 with the Synod's growth in communicant membership during the same period of 725,638.

The Bible class enrollment increase during 1962 was 12,866. The gain for 1961 was 15,747.

In 1942, 4.7 per cent of the Synod's communicant members were enrolled in Bible classes. The percentage grew to 11.6 in 1952 and 15.8 in 1962.

Of the 1962 total 81,000 persons are enrolled in high school Bible classes, 11,295 in young people's Bible classes, 87,946 in adult Bible classes, and 31,801 in Bible classes without age level distinction.

For the first time enrollment figures for each high school grade were obtained. These figures can be compared with the number of youth received by confirmation in the previous years. In the 9th grade classes, 56.1 per cent of the 51,536 confirmed in 1962 are enrolled; 10th grade classes, 39.4 per cent of the 53,989 confirmed in 1961; 11th grade classes, 40 per cent of the 47,176 confirmed in 1960; and 12th grade classes, 29.2 per cent of the 40,966 confirmed in 1959.

The number of Bible class teachers increased to 12,351 in 1962, an increase of 1,558 over 1961. The report lists 1,180 more men teachers, 346 more women, 105 more parish school teachers and 73 fewer pastors.

The Missouri Synod in 1961 initiated a Bible study movement called "Train Two." The plan encourages congregations to examine its Bible class offerings, develop a five-year plan for the future, select and recruit new teachers, and develop new interest in Bible study among the total membership.

As part of the program 25,000 men and women have taken a 16-hour introductory course designed to provide a double teaching staff for Bible classes.

"Some 25 of the 34 Missouri Synod districts have initiated the program, and most other districts have scheduled it," notes Dr. Oscar E. Feucht, secretary of adult education for the Board of Parish Education.

DR. HARMS WELCOMES NELC INTO MISSOURI SYNOD

St. Louis.—The Rev. Dr. Oliver R. Harms, president of The Lutheran Church—Missouri Synod, has issued a statement bidding a hearty welcome to the National Evangelical Lutheran Church which just voted 105—6 at its convention in Esko, Minn., to merge with the Missouri Synod. The small Finnish church body was organized in 1898 by a group which broke away from the Fin-

nish Evangelical Lutheran Church, now a part of the Lutheran Church in America.

"In the name of our Lord Jesus Christ whom all of us serve, we bid the 61 congregations and your 12,500 members a hearty welcome into the fellowship of The Lutheran Church—Missouri Synod," Dr. Harms said.

"With secularism, materialism, Godlessness, and pagan religions rising on every side it's important in this day and age that those of us who believe together work together for the more effective sharing of the only message which can save mankind for time and eternity.

"We feel certain you will enjoy your fellowship with us as we share the privilege of proclaiming the Gospel in all its truth and purity. May the Holy Spirit bless all of us in our association together in His work," Dr. Harms concluded.

Meanwhile, the 14,000-member Evangelical Lutheran Synod, at its convention in Mankato, Minn., voted to withdraw from the Lutheran Synodical Conference in which it was associated with the Missouri Synod, the Wisconsin Evangelical Lutheran Synod, and the (Slovak) Synod of Evangelical Lutheran Churches.

Charges that the Missouri Synod has departed from "orthodox confessional standards" were denied by President Harms who expressed the hope that the ELS would "re-examine its attitude" and "in a spirit of Christian love continue to share the Gospel with a world badly in need of a positive message of the peace which passeth all understanding."

BRIEF ITEMS FROM THE NEWS BUREAU OF THE NATIONAL LUTHERAN COUNCIL

DR. STEWART HERMAN NAMED PRESIDENT OF LCA SEMINARY

Chicago.—The Lutheran School of Theology at Chicago has named the Rev. Dr. Stewart Winfield Herman of New York as the first president of the new seminary.

Dr. Herman, 53, is executive secretary of the Division of Lutheran World Federation Affairs of the National Lutheran Council. He is also secretary of the NLC's Department of Lutheran Cooperation in Latin America and director of the LWF's Committee on Latin America.

The Lutheran School of Theology was established this year by consolidating seminaries of the four church bodies that merged last year to form the Lutheran Church in America. It is now operating on two campuses, at Maywood, Ill., a suburb of Chicago, and at Rock Island, Ill.

Steps have been taken by the directors to relocate the consolidated seminary on the campus of the University of Chicago. It is hoped that the site will be ready for occupancy by the fall of 1966, Mr. Skillrud said. Plans call for an eventual enrollment of 500 students under a broad program for undergraduates, post graduates, laymen, and missionaries.

Combined in the Lutheran School of Theology are Augustana Seminary of the Augustana Lutheran Church, Chicago Seminary of the United Lutheran Church in America, Grand View Seminary of the American Evangelical Lutheran Church, and Suomi Seminary of the Finnish Evangelical Lutheran Church (Suomi Synod). Augustana was situated at Rock Island and the other three at Maywood.

LUTHERAN LEADERS COMMENT ON SUPREME COURT RULING

New York.—The presidents of the three major branches of American Lutheranism issued statements on the U.S. Supreme Court's ruling that Bible reading and recitation of the Lord's Prayer in public schools are unconstitutional.

Expressing their views of the high tribunal's 8—1 decision on the issue were Dr. Franklin Clark Fry, New York, of the 3,200,000-member Lutheran Church in

America; Dr. Fredrik A. Schiotz, Minneapolis, of the 2,500,000-member American Lutheran Church, and Dr. Oliver R. Harms, St. Louis, of the 2,600,000-member Lutheran Church—Missouri Synod.

Dr. Fry said that he does not believe "much has been lost in terms of the specific points covered by this decision," but added that it "intensifies the task of the church."

He said that "if the court had permitted the Lord's Prayer to be recited in school rooms only for the sake of the moral and ethical atmosphere it creates, it would have been worth nothing to me as a Christian."

"The Lord's Prayer is the supreme act of adoration and petition or it is debased," Dr. Fry said. "Reading the Bible without comment, too, has been of dubious value as either an educational or religious experience."

The LCA leader observed that "the more we attempt as Christians or Americans to insist on common denominator religious exercises or instruction in the public schools, the greater risk we run of diluting our faith and contributing to a vague religiosity which identifies religion with patriotism and becomes a national folk religion."

"At the same time, in candor, this decision must be seen as a watershed," he said. "It opens an era in which Christianity is kept separate from the state in a way that was foreign and would have been repugnant to the minds of our ancestors at the time when the constitution was written and ever since. It signalizes the fact that the United States of America, like many other nations, is past the place where underlying Christian culture and beliefs are assumed in its life."

Adding that "this event intensifies the task of the church," he said it "heightens the need of the church for strength to stand alone, lofty and unshaken, in American society" and "calls for greater depth of conviction in all Christian men and women."

Dr. Schiotz declared that the Supreme Court's decision "points up a situation that

has long existed through tolerance rather than constitutional right" and that the decision "may actually be a plus for the Christian church."

"It will alert its people to the certainty that community agencies carry no responsibility for Christian nurture," he said. "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."

The court's decision, in the opinion of the ALC official, may become the occasion for new questions, such as "If schools are not to be allowed religious use of the Bible and prayer in instructing the children, is it permissible for a government body to practice the same religion?"

"Congressional opening prayers and the invocation of the grace of God in the opening of the Supreme Court will no doubt receive new scrutiny," he noted, adding that the support of chaplains in the armed forces "would come in a different category."

Dr. Schiotz said also that the average Christian "may misunderstand the ruling of the Supreme Court and interpret it as antipathy toward religion," a possibility he said is "enhanced by the fact that the court's opinion was occasioned by a case brought by Mrs. Madalyn Murray of Baltimore, Md., an acknowledged atheist."

"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," he concluded. "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!"

Dr. Harms pointed out that the Missouri Synod "has always supported the constitution of the United States, and especially favors the First Amendment which prohibits

the establishment of any religion, but encourages the free exercise of all."

The Supreme Court's decision, he stressed, "makes it all the more incumbent on all Christians to utilize the channels which the home, the church and its educational agencies offer for the study of God's Word.

"We would especially encourage Christian parents to be diligent and faithful in conducting family devotions," Dr. Harms said.

"We encourage all Christian congregations to reach out into the community and down into their own congregations with the Gospel of Jesus Christ so that the moral and spiritual fiber of our nation can be strengthened. Such a return to the Bible will provide the only true basis for Christian faith and life."

The LCA, ALC, and Missouri Synod represent more than 95 per cent of the nearly eight and a half million Lutherans in the United States.

LUTHERAN ANALYST VIEWS SUPREME COURT DECISION

Washington.—A Lutheran church-state specialist said that six months of private and public discussion aided in preparing for the Supreme Court's ruling against public school use of Bible reading and the Lord's Prayer.

Dr. Robert E. Van Deusen pointed to the six-months period, which was punctuated midway by oral hearings, between the Court's acceptance of the Pennsylvania and Maryland cases for review and announcement of the decision as giving church and school leaders a chance to focus their thinking on the underlying issues.

"Public discussion of the pros and cons," he said, "prepared the way for a more reasoned response to the Court's ruling. . . ."

The "more reasoned response" he noted was in contrast to the public reaction directly after the earlier high tribunal decision on the New York State "Regents' Prayer." Dr. Van Deusen is Washington secretary of the National Lutheran Council's Division of Public

Relations. His comments were in a "Washington Memorandum" distributed to Lutheran officials throughout the nation.

The U.S. Supreme Court's decision declared the devotional use of the Bible and the praying of the Lord's Prayer in the public schools as unconstitutional. The Court ruled that this practice violates the First Amendment as made applicable to the states by the Fourteenth Amendment.

Although the vote was eight-to-one in favor of this decision, Dr. Van Deusen pointed out that the majority viewpoint was supported by four different documents.

The official decision of the Supreme Court was delivered by Justice Clark and shared by Justices Warren, Black, and White. A concurring opinion was submitted by Justice Goldberg, joined by Justice Harlan. Separate concurring opinions were presented by Justices Douglas and Brennan.

"The only dissenting opinion was by Justice Stewart, as was the case in the 'Regents' Prayer' decision last year," Dr. Van Deusen noted.

Justice Stewart's main contention, the Lutheran leader wrote, was that the evidence submitted did not prove that adjustments could not have been made to protect the religious freedom of the individuals involved.

Dr. Van Deusen commented that Stewart's philosophical and constitutional concepts were at the heart of his dissent.

The Lutheran analyst said Justice Stewart reasoned that the use of the phrase "separation of church and state" oversimplified the complex implications of the First Amendment, since "religion and government must necessarily interact in many ways." He held that "a doctrinaire reading of the Establishment Clause leads to irreconcilable conflict with the Free Exercise Clause."

Summing up the lone dissenting Justice's position, Dr. Van Deusen said that Stewart laid great stress on the freedom of the majority to practice its religion as long as coer-

cion of minorities is avoided. He argued that refusal to permit religious exercises was not an expression of state neutrality, but rather the establishment of a religion of secularism.

The Lutheran church-state specialist's analysis pointed out the diversity of emphasis among the other members of the court who agreed in the end result.

"The opinion of the court as written by Justice Clark," Dr. Van Deusen said, "is based squarely on the concept of the neutrality of the state in its relationship between man and religion."

While agreeing in principle, Justice Goldberg warned against what he called "untutored devotion to the concept of neutrality," Dr. Van Deusen pointed out.

Justice Goldberg asserted that a vast portion of U. S. citizens believe in and worship God and that many of the nation's legal, political, and personal values derive historically from religious teachings, the Washington Memorandum related.

The condensed analysis by Dr. Van Deusen of the high court's decision included a sentence which Justice Douglas italicized in his opinion:

"The most effective way to establish any institution is to finance it; and this truth is reflected in the appeals by church groups for public funds to finance their religious schools."

Dr. Van Deusen said that Justice Douglas noted that only a small amount of public funds were involved in a religious exercise in a public school; even so, he said, all of the people are being required to finance a religious observance that only some of the people want and that violates the sensibilities of others.

Referring to the concurring opinion of Justice Brennan as a thorough and scholarly document, Dr. Van Deusen said that he "more than any of the others traced the development and interpretation of constitu-

tional principles from the time of the framing of the Federal Constitution."

Justice Brennan was reported as saying that in his study he encountered few issues more intricate or more demanding than that of the relationship between religion and the public schools.

Dr. Van Deusen said that Brennan spelled out several categories of church-state relations which he felt were permissible accommodations between government and religion and which would not be threatened by the court's school decision.

Among these were the military chaplaincy, the chaplaincy in penal institutions, prayers in legislative bodies, non-devotional use of the Bible in public schools, tax exemption of religious institutions along with other non-profit groups, adjustment of public welfare programs to make allowance for religious beliefs or practices, use of "In God We Trust" on our coins, and use of religious terms and phrases in the conduct of public affairs.

In his analysis of the nine Justices' views, Dr. Van Deusen said that the consensus of the Court was perhaps best expressed by Justice Clark in the closing paragraph of the official court opinion, which reads in part:

"The place of religion in our society is an exalted one, achieved through a long tradition of reliance on the home, the church, and the inviolable citadel of the individual heart and mind. We have come to recognize through bitter experience that it is not within the power of government to invade that citadel, whether its purpose or effect be to aid or to oppose, to advance or to retard."

NLC FILMSTRIP EXPLORES PROBLEM OF OVERCHURCHING

Chicago.—A filmstrip on the development of Lutheran congregations in small communities and rural areas, their problems and ways of solving them, has been released here by the National Lutheran Council.

Titled "The Great Adventure," the two-part filmstrip was produced under the auspices of the NLC's Division of American Missions in cooperation with the American Lutheran Church and Lutheran Church in America and in consultation with The Lutheran Church—Missouri Synod.

The 36-minute color filmstrip consists of 134 frames which incorporate both art and photography. The art is used to illustrate the planting of the Lutheran Church in rural America, while the photos depict current developments in parishes.

Three case histories of the ALC, LCA, and Missouri Synod, in Pennsylvania, Wisconsin, and Iowa, emphasize how historic developments affected individual parishes and what they did to solve the problem of overchurching.

The filmstrip will be available to local congregations, on both a rental and purchase basis, from the audio-visual agencies of the three church bodies that cooperated in its preparation.

TANGANYIKAN LUTHERANS UNITE IN ONE CHURCH

Dar es Salaam, Tanganyika.—Seven Lutheran church bodies merged here into the Evangelical Lutheran Church in Tanganyika, forming the largest Protestant denomination in this country.

All of the merging churches, which are located in different geographical areas of the East Africa nation, had previously worked together in the five-year-old Federation of Lutheran Churches of Tanganyika. The Federation was dissolved as the new church of over 350,000 baptized members was formed.

Representatives of the seven merging bodies passed a resolution asking that the officers, boards, and committees of the Federation continue on behalf of the Evangelical Lutheran Church in Tanganyika until its next convention in June 1964.

The retiring officers of the FLCT and the

first officers of the new church are Bishop Stefano R. Moshi, president; G. J. J. Maeda, secretary; Harald Palm, treasurer; and the Rev. Carl Johansson, executive secretary.

It was also decided to recommend to next year's convention that the headquarters of the ELCT be moved to Dar es Salaam, the national capital. Until such a move is approved, the new church will use the offices in Arusha in northern Tanganyika where the headquarters of the FLCT have been located.

At the beginning of the fifth and final conference of the FLCT and before action had been taken on the merger, Bishop Moshi formally opened Luther House—a \$285,000 church center in Dar es Salaam's business district. Included in the building complex, which will be a Lutheran center for the city and nation, are two rectangular buildings and a striking circular one. Luther House occupies a 30,000-square-foot parcel of land on City Drive.

The enabling act for the creation of the Evangelical Lutheran Church in Tanganyika, which officially began in mid-June, was the approval of a constitution and by-laws for the new body after their second and final reading. The final draft of the legal documents had been presented to the official representatives of the nation's seven Lutheran churches a year ago.

First action toward merger of the Tanganyika Lutheran bodies was taken by the Federation in 1960 when it voted to set up a committee to lay initial plans and formulate the proposed constitution and by-laws.

The seven member churches of the former Federation and their respective presidents are:

Lutheran Church of Northern Tanganyika, the product of pioneering work by the Leipzig Mission Society of Germany up to World War II and then under the National Lutheran Council. Bishop Stefano R. Moshi, president.

Usambara-Digo Lutheran Church, the re-

sult of mission work by the Bethel Mission Society of Germany, later under the administration of the NLC. The Rev. Elirehema Mwanga, president.

Lutheran Church of Central Tanganyika, a field of the Leipzig Mission Society of Germany up to World War I, then taken over by the former Augustana Lutheran Church. The Rev. Manase M. Yona, president.

Lutheran Church of Southern Tanganyika, begun by the Berlin Mission Society of Germany, then taken over by the Swedish Evangelical Mission assisted by Danish and Finnish societies. The Rev. L. Vuhahula, acting president.

Lutheran Church of Uzaramo-Uluguru, started by the Berlin Mission Society and later administered by the NLC. The Rev. Sigvard von Sicard, president.

Evangelical (Lutheran) Church of North-western Tanganyika, originally a field of the Bethel Mission Society and later under the Church of Sweden Mission. Bishop Bengt Sundkler, president.

Iraqw Lutheran Church, under the Norwegian Lutheran Mission. The Rev. Bartholomayo Yonathan, president.

During the coming year the seven merging bodies will have the option of changing their legal names to indicate status either as a synod or as a diocese of the new church.

In New York, the merger was hailed as a "giant stride forward" by the Rev. Donald E. Trued, secretary of the National Lutheran Council's Department of World Missions Cooperation which provides financial assistance to the Tanganyika churches.

"It is another evidence of the progress the church is making as a strong indigenous African institution. In marked contradiction to U.S. Senator Allen J. Ellender's slurs against Africans as being 'unfit for self-government,' we have found that African church leaders have shown a keen sense of responsibility and have exercised creative leadership in church and civic life."

EVANGELICAL LUTHERAN SYNOD LEAVES SYNODICAL CONFERENCE

Mankato, Minn.—The convention here of the Evangelical Lutheran (Norwegian) Synod approved with only one dissenting vote an action to withdraw from the Evangelical Lutheran Synodical Conference of North America.

A 91-year-old organization of conservative Lutheranism, the Synodical Conference has been comprised of the ELS and three other church bodies: the 2,500,000-member Lutheran Church — Missouri Synod, the 350,000-member Wisconsin Evangelical Lutheran Synod, and the 21,000-member Synod of Evangelical Lutheran Churches which was formerly the Slovak Church.

The vote by the national convention of the 14,000-member ELS came after several previous attempts over the years to restrain the Missouri Synod, largest body in the conference, from activities with other Lutheran churches.

The ELS doctrinal committee asserted that the Missouri Synod has weakened what was once a "clear and unshakable doctrinal stand" and has become increasingly involved with Lutheran bodies outside the Synodical Conference.

A resolution of the ELS convention said that the Missouri Synod was not maintaining and upholding a doctrine and practice that is in conformity with the "orthodox confessional standards of the Lutheran Synodical Conference."

Further, the convention noted that the Synodical Conference at its meeting last year declined to "respect" memorials from the ELS and the Wisconsin Synod to dissolve. The ELS resolution said that the Missouri Synod through its larger size blocked the move to dissolve.

"Since the 1962 convention of the Lutheran Synodical Conference," the resolution said, "no effective steps have been taken to correct matters such as public toleration of

public error, unscriptural position on church fellowship, and a vacillating position on the doctrine of Holy Scripture."

The ELS stated that "our continued membership in the Lutheran Synodical Conference under such circumstances would compromise our testimony and expose us to the danger of losing the pure and unconditioned truth in our own midst."

The ELS intends to honor financial commitments of the synod for the joint work of the Synodical Conference through June 30, 1964.

After terminating its membership in the Synodical Conference the ELS voted to "extend the hand of fellowship to all those who share our confessional position."

In another action the ELS approved a position taken by its president, the Rev. Theodore A. Aaberg of Scarville, Iowa, when he declined an invitation early this year to participate in talks on the proposed formation of a new Lutheran cooperative agency.

The invitation was issued by the presidents of the three largest branches of American Lutheranism to explore the possibility of establishing a new association to succeed the National Lutheran Council for common theological study and Christian service.

Extending the invitation were the presidents of the Lutheran Church in America, the Missouri Synod and the American Lutheran Church. Together these bodies make up 95 percent of the 8,600,000 Lutherans in the U. S. and Canada.

An earlier action of the ELS convention defeated a proposal that the synod merge with the Wisconsin Synod. The resolution came to the ELS national convention from a Rochester, N. Y., congregation.

While rejecting it almost unanimously, the delegates asked ELS officers to "explore every opportunity for furthering . . . closer active relations between the two synods in the fields of mission work and education."

The ELS was organized in 1918 out of

a minority which objected to the merging of various Norwegian groups into the Norwegian Lutheran Church of America, which later became the Evangelical Lutheran Church and is now a part of the American Lutheran Church.

LUTHERAN POPULATION PROFILE IN STATES RELEASED BY NLC

Chicago.—A comprehensive survey on the distribution of Lutherans in the 50 states has been released here by the National Lutheran Council's Division of American Missions.

Based on a county-by-county study prepared by the NLC division during 1962, the report highlights positive and negative factors of Lutheran growth and density in the U.S. The survey is in the June issue of *American Missions Together*, a semiannual publication of the division for officials responsible for Lutheran mission activities.

Commenting on the need for the survey, Dr. Robert W. Long, executive secretary of the division, said that a church which has made radical changes in its structure must ferret out the facts of its present stance if it wishes to see itself as it girds for mission in a rapidly changing social milieu.

"To know where the church is strong, where it is weak, and where it is entirely absent is basic to planning for advance in the new situation," he said.

Four significant conclusions about the growth and distribution of the Lutheran Church were revealed:

- 1) Lutheran congregations are located in approximately two thirds of the counties in the U.S. Lutheran congregations are in 1,995 counties; while 1,077 counties have no Lutheran congregations.
- 2) Eight states have Lutheran congregations in every county: Alaska, Connecticut, Delaware, Minnesota, New Jersey, Pennsylvania, Rhode Island, and Wisconsin.
- 3) Eleven states have more counties with-

out Lutheran congregations than counties with: Arkansas, Georgia, Kentucky, Louisiana, Maine, Mississippi, North Carolina, Tennessee, Utah, Vermont, and Virginia.

4) The Lutheran Church — Missouri Synod leads all Lutheran bodies in baptized membership in 20 states. The Lutheran Church in America has the largest baptized membership among Lutheran bodies in 19 states and the District of Columbia. The American Lutheran Church leads in baptized membership in 11 states.

Last year the NLC mission division completed a county-by-county study of the U. S. showing population change for the decade, 1950—1960, and Lutheran membership change for the decade, 1948—1958.

Completed in two phases, the first compared population with the total Lutheran membership in each county while the second showed membership changes by Lutheran body and the number of congregations belonging to each body at the beginning and end of the decade.

The Lutheran profile of each state also notes the percentage of Lutherans in the population during the years 1948 and 1958.

North Dakota had the highest percentage of Lutherans in any state. In 1948, 27.6 percent of the population was listed as Lutheran and 34.3 percent in 1958. Lowest Lutheran population in a state given for the two years compared was Mississippi with .07 percent in 1948 and .12 percent in 1958.

Dr. Long said that the facts gathered will have served their purpose well if they raise the proper questions and stimulate action on the beckoning frontiers.

GOVERNMENT HOLDS WORKSHOP FOR LUTHERAN DEAF WORKERS

Washington.—Lutherans who minister to the deaf met here in a government-sponsored workshop to study problems of deafness and rehabilitation.

Seventy-five Lutherans from three church

bodies participated in the three-day meeting July 1—3 with 25 government officials and educators for the deaf. Fifty-three participants were listed under The Lutheran Church—Missouri Synod, 12 from the American Lutheran, and ten from the Lutheran Church in America.

Sessions were held here at Gallaudet College, a private liberal arts college for the deaf receiving most of its operating funds from the U. S. Department of Health, Education, and Welfare. The "Workshop for Lutherans on Deafness and Rehabilitation" was made possible by a grant to Gallaudet College from HEW's Vocational Rehabilitation Administration.

Participants were told of the state-federal program of vocational rehabilitation with emphasis on demonstration and training, services, and research.

A symposium was held on the training of Lutheran clergy in the vocational rehabilitation of deaf persons.

Special areas studied were concerned with the deaf who are mentally ill, marginal, or mentally retarded.

Other subjects taken up during the three-day meeting included underemployment of the deaf, the role of the rehabilitation counselor, new concepts of service to the multiple handicapped deaf and "a clergyman in a school for the deaf."

Nine Lutheran institutions, mostly theological schools, were listed in the workshop program as having training programs for ministers to the deaf.

Two Lutheran schools for the deaf were also listed. One founded in 1873 is at 6861 East Nevada Ave., Detroit, Mich., and the other founded in 1951 is at Mill Neck Manor, Mill Neck, Long Island, N. Y.

Also identified in the workshop program were four Lutheran publications for those who cannot hear. The *Deaf Child's Advocate* is published in Detroit, Mich., and Walter Bellhorn is editor. The *Deaf Lutheran* is

published in Washington, D. C., the Rev. H. W. Hoemann, editor. The *Mill Neck Manor Bulletin* is edited by Melvin Luebke at Mill Neck, Long Island, N. Y., and *Deaf News* from the Lutheran churches of the Central and Eastern Pennsylvania Synods (LCA) is published at Lancaster, Pa., the Rev. Donald R. Gallion, editor.

Lutherans who served on the steering committee for the workshop were the Rev. Eugene W. McVicker, an LCA minister who is chaplain and instructor in religion at Gallaudet; the Rev. Harry W. Hoemann, chaplain for the Missouri Synod at Gallaudet; the Rev. Sterling H. Simonson, an ALC minister who is executive director of the Ephphatha Missions for the Deaf and Blind, Sioux Falls, S. D.; the Rev. William P. Reinking, executive secretary of the Missouri Synod's Board for Missions to the Deaf, St. Louis, Mo.; Dr. Francis A. Shearer, executive director of the LCA Eastern Pennsylvania Synod's Board of Social Ministry, Philadelphia, Pa.; and Mrs. Reynold Sachs, a Lutheran deaf graduate student in clinical psychology for the deaf at Columbia University, N. Y.

Officials of the Vocational Rehabilitation Administration also were members of the steering committee.

Dr. Powrie V. Doctor, editor of the *American Annals of the Deaf* and a professor at Gallaudet, was coordinator of the workshop.

RELIGIOUS INSTRUCTION IN SWEDEN

The following item is a condensation of a report which appeared in the Nov. 2, 1962, issue of *Information on Church Events in Sweden*, edited by the *Kyrklig Samling*, of which Bishop Bo Giertz is chairman. Because of the recent Supreme Court decision barring the reading of the Bible and the recitation of the Lord's Prayer from public schools, the report seems relevant.

In recent years Swedish schools have been reorganized from top to bottom. At present a government commission is considering the

future of secondary schools. The results are not yet published. But there are fairly reliable reports that religious instruction will be curtailed. At present in the three year course there are five lessons a week; in the new plan there will be only two—a 60% reduction. In certain specialized courses there may well be only one—and possibly no religious instruction at all. . . .

The Swedish bishops and the free churches have issued a joint call for the retention of religious instruction. The call is phrased in general terms. The Christian Group in the Swedish Parliament has also sent a deputation to the commission with the same intention. *Svensk Pastoraltidskrift*, the church's weekly magazine, calls for a mighty and unhesitating protest by all Christians in Sweden and calls the threatened reduction "a conscious attempt at a more radical secularization of the life of the community." . . .

The contemplated action of the government commission has also brought up the question of the church's instruction of its own members. The Bishops' meeting has asked the Sunday School Council in cooperation with the leadership of the church's youth work to make a rapid investigation of the measures needed to strengthen this instruction. The proposal was put forward by Bishop Bo Giertz, who maintains that . . . in this situation the church must take seriously the whole question of baptismal instruction and determine

- 1) what knowledge—of the faith, of the Bible, of the church—every communicant member of the church ought to possess;
- 2) how much of this knowledge can reasonably be communicated during confirmation training of the usual length;
- 3) how much can continue to be communicated in the future in schools of the normal kind;
- 4) how the remainder of knowledge which is desirable is to be communicated.

This last important point suggests that this is to be achieved by the extension of Sunday school work, by instruction as a part of youth work, by preparatory courses before the actual start of confirmation instruction for those who have not been to Sunday school, and so on.