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# Concordia Theological Monthly



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ARCHIVES

## THEOLOGICAL OBSERVER

### UNBEKANNTE WORTE JESU

Under this heading the *Evangelische Welt* (May 18, 1957) published an article by Dr. Joachim Jeremias (Göttingen) on the unknown logion of Jesus inscribed upon the ancient mosque of Fathpur Sikri (ca. 150 miles south of Delhi), which in 1569 the Grand Mogul Akbar of India made his capital: "Jesus — peace be to Him — has said: 'The world is a bridge. Pass over it, but do not make it your home'" (*Jesus, über dem Friede sei, hat gesagt: Die Welt ist eine Brücke. Geht über sie hinüber, aber lasst euch nicht auf ihr nieder*). This is one of 21 unknown words of Jesus, considered by Professor Jeremias in his work *Unbekannte Jesusworte* both in their historical and in their didactic relation. Grand Mogul Akbar, though a devoted Mohammedan, endeavored to unite into one the various religions of India, including Christianity, and to this end sought the co-operation of the Portuguese Jesuit missionaries of Goa, who wrote for him a lengthy "Life of Christ." But the logion cannot be traced back to these Jesuits nor to the so-called "Thomas Christians." It is, however, found in a collection of Oriental proverbs gathered by Moses Sefardi, the physician of Alfons I of Aragon, who after his conversion to Christianity was known as Petrus Alfonsi. His collection of Oriental proverbs was published in the year 1106. The logion has been traced back to Ibn Omar, a companion of Mohammed, and thus to the seventh century of the Christian era. Professor Jeremias regards this very ancient *Jesuswort* as authentic and in full agreement with the warnings of our Lord not to make this world our home, but to seek our home above. While the logion is still shrouded in mystery, its lesson is obvious.

JOHN THEODORE MUELLER

### THE INTERNATIONAL ASSOCIATION FOR REFORMED FAITH AND ACTION

*Christianity Today* (January 20, 1958) presents an overview of the founding and objectives of "The International Association for Reformed Faith and Action," which in 1952 was inaugurated by a small group of conservative Reformed theologians at the Free University of Amsterdam, who met "to lay plans for the strengthening of the Reformed cause in this generation." A second convention was held at Montpellier, France, in July 1953, at which Reformed representatives

from every quarter of the world discussed in English, German, and French the subject "The Secularization of the Modern World—the Reformed Answer." Two years later, in 1955, a still larger international congress was held at Detmold, in central Germany, at which the name "The International Association for Reformed Faith and Action" was officially adopted and a constitution was approved. This year the international congress will meet at Strasbourg, France, from the 22d to the 30th of July, the theme being "How to Confess Our Reformed Faith." The Association proclaims the sovereignty of God, revealed in the lordship of Jesus Christ, over the world and thus over every department of human activity, acknowledges the authority of the Holy Scriptures as the Word of God and the sole standard of reformation in every age of the church, accepts the three ecumenical symbols of the ancient church as being consonant with Holy Scripture, and thus asserts its true succession in faith and doctrine from the apostles down to the Reformation to the present day. It purposes to promote God-centered living through faith in Christ, advance the Reformed cause, and encourage fellowship among Reformed believers in every land.

JOHN THEODORE MUELLER

"THE GOSPEL OF TRUTH"

Each year, during the Christmas holidays, the nation's Biblical scholars meet as members of the Society for Biblical Literature and Exegesis. The last meeting was held at Southern Baptist Seminary in Louisville, Ky. The *pièce de résistance* at these sessions was a presentation by Dr. Floyd Filson of McCormick Seminary in Chicago on the recent appearance in a Coptic version of an ancient document known as "The Gospel of Truth." This "Gospel" is part of a document called the Jung Codex.

This codex, in turn, is the 13th item in what appears to have been the private library of an early Christian. It was found in an old Egyptian cemetery at Nag Hammadi in upper Egypt. All 13 codices found there in 1946 contain Christian-Gnostic texts. Twelve of these codices are in the Cairo museum and have not yet been made available to the world of scholars in general. Somehow, however, the 13th escaped the control of the Egyptian government and was published last year in a luxury edition at Zurich. The editors are Michel Malinine, Henri-Charles Puechel, and Gilles Quispel. The volume is titled *Evangelium Veritatis*. It constitutes the second part of the Jung Codex. The first part contains a document known as "An Epistle of James," in which secret revelations of the Lord to James and Peter are recorded. The

third section comprises an "Epistle to Rheginus," and the final portion consists of "A Tractate on the Three Natures."

Dr. Filson's presentation in Louisville was limited to the "Gospel of Truth." This document is almost as important for New Testament studies as the bulk of the Dead Sea Scrolls is for the Old Testament. For here is a document, dating from the middle of the second century, obviously related to the activities of the school of Valentinus, one of the better known Gnostics of that time. The "Gospel" is Greek in conception. This is seen in the fact, for example, that ignorance is described as a kind of forgetfulness, reminding one of Plato's *Phaedrus*. There are references to Philo, as one might expect. However, the document does not even mention "aeons," "generations," "syzygies" and other features of Gnosticism as we know it from other sources.

There are very few references to the Old Testament. However, there are many echoes of the New Testament. This is what gives the document its importance. It shows an acquaintance with the Four Gospels, the Letters of Paul, with Hebrews, the Revelation of St. John, The Acts, First Peter, and First John. The allusions are distinct enough to have been made only on the basis of considerable familiarity with these New Testament books.

Now, the exciting feature of all this is that the canonical books as we know them are referred to; and this is from the middle of the second century! It is quite likely, therefore, that our whole notion of the development of the New Testament canon will have to be revised in the light of this find. Apparently our canonical Scriptures became authoritative in the church long before we had previously assumed.

We may yet find that as the church possibly had an influence on the selection of the Old Testament canon about the time of the Council of Jamnia, A. D. 90, so it may have considered establishing a canon of the New Testament much earlier than anyone had believed to date. Most interesting is the fact that Hebrews and the Revelation of St. John, both of which were highly contested in the early church, are referred to. On the other hand, none of the other antilegomena get a reference. This, too, is of great significance and helps to support the Syrian Church in its contention that the New Testament consists of only 22 books.

There are those who have their doubts that this document is the one mentioned by Irenaeus in his *Adversus omnes haereses*. Johannes Leipoldt of Leipzig is one of them. He gives his opinion in an article published as part of the *Theologische Literaturzeitung* of 1957. How-

ever, there was a fair consensus at the meeting in Louisville for the opinion that this document is a Coptic version of the book quoted by Irenaeus of Lyons.

MARTIN H. SCHARLEMANN

"JOY UNSPEAKABLE"

This is the expression used in First Peter of the joy that comes to Christians under suffering. It takes on particular significance in our day when a large part of the Lutheran Church suffers under the oppression of totalitarian control. It has become evident that the Communist leaders of East Germany are determined to create a separate state out of that part of Europe. For this reason the whole apparatus of the state has been brought into play to crush all opposition and to shape the lives of every citizen of East Germany according to the tenets and the outlook of dialectical materialism. This accounts for the violent attacks on individual Lutheran pastors and church leaders in that area. It was of more than passing significance, therefore, when Bishop Dibelius of Berlin concluded his address to the congregations and pastors of his diocese the day after Christmas on the following note: "Now we face the crucial test whether our faith is no more than an agreeable concomitant of life or whether it is part of our whole existence, for which we are willing not only to suffer—that is the very least we can do—but to live with as something which gives us joy, real joy."

In this connection it may be of interest to observe that those representatives of the Lutheran churches behind the Iron Curtain who got to attend the Assembly of the Lutheran World Federation in Minneapolis almost to a man raised the question, "At what point must I start resisting the state?" To answer this haunting problem a synodical meeting of churches from that part of Germany released a statement of principles to its members early in December. We take the liberty of describing and quoting from this document, as it appears in *Die Gemeinde* (Lübeck), under date of December 29, 1957.

The first paragraph reveals a sensitive awareness of the suffering that may result from the fact that the whole apparatus of government has been set in motion to get all the young people of East Germany recommitted to Communism by means of a ceremony called *Jugendweihe*. The second portion of the report begins with a statement that there are no exceptions to the principle of obedience set forth in Rom. 13:1. The Christian's attitude toward the state is not determined by the form of the government under which he lives. His conduct is not guided by the question of the origin of a particular government or by the interpreta-

tion a state puts upon its own acts. On the contrary, God Himself expects subjection and obedience. A Christian can never be exempted from his responsibilities toward the state. "Those responsibilities he exercises even when, in obedience to God's Word, he must declare his opposition to a particular governmental decree or act. For it is precisely in this way that the Christian confesses the truth that the state exists and is valid not because of man's design but because it has been created by God."

Of special significance is the third section, which alerts the Christians of that unhappy part of the world to examine themselves very carefully as to whether or not their concept of the church has been infused by dreams of the past or even by a strong desire for political union between East and West. At that point the document says: "We do not live with a hope directed toward X-day, but we wait for the Day of the Lord."

All in all, this is a very bracing document. It indicates that the Lutheran leaders of Eastern Europe are determined not to run out on their responsibilities, despite the fact that a few pastors have fled into the Western Zone after having been threatened by the security police.

If the blood of martyrs is still the seed of the church, then we can expect great things from the Lutheran churches of East Germany in days to come. We are strongly reminded of the remark by the Presiding Bishop of the Episcopal Church in America when he was interviewed by Ed Murrow of CBS. He was asked what he thought of the church's position in Russia itself; and he replied that the church would outlast the Communist system. This hope is an expression of a conviction derived from the assurance of our Lord that the gates of hell shall not prevail against His church. MARTIN H. SCHARLEMANN

#### WORSHIP IN A CEMETERY

From Finland comes a report on the life of the Lutheran churches northwest of Leningrad. This part of the Soviet Union once belonged to Sweden and is presently populated by Finns. Before World War I some 32 congregations, numbering 100,000 members, belonged to the Lutheran churches of this area. Many of these people were later forcibly transferred to other areas of the Soviet Union. All church buildings were destroyed in the war between Russia and Finland during World War II. They have not yet been rebuilt.

Despite this fact the spiritual life of the remaining Lutherans is very vigorous. Lay people assist the three Lutheran pastors that are still active in this area in such matters as baptisms, weddings, and

funerals. They also assist in the distribution of the elements at the celebration of the Lord's Supper.

The visitor from Finland who recently sent out a description of church life in this northwestern corner of the USSR took part in a public service of these Lutherans held in a cemetery at Kelto. He noted that the attendance was very large and that it included persons who had just recently returned from Siberia. The pastor baptized children and adults and confirmed ten young people. Although the service began in the morning, people did not disperse until it got dark.

Since there are no church buildings, services are held in cemeteries. Of course, this can be done only during the summer months. Just recently a petition, signed by 3,400 people, was submitted to the Soviet authorities. This petition asked that the Lutheran Church building at Spankova, 40 miles from Leningrad, be rebuilt. It will be interesting to see what happens to this request.

MARTIN H. SCHARLEMANN

#### RELIGION AND MENTAL HEALTH

A few months ago the Social Science Research Center of the Graduate School at the University of Minnesota released a study entitled *Society's Stake in Mental Health*. The pamphlet is of particular significance because the final chapter on "Religion and the Maintenance of Mental Health" was done by Dr. Paul E. Meehl, a professor of psychology at the university and a member of Christ Lutheran Church, Minneapolis. Dr. Meehl is one of the outstanding intellectuals in our church; and he has made it his particular task to come to grips with the problem of relationships between psychology, psychiatry, and religion.

This article sets forth a description of the close connection between sin and neurosis. Toward the end of this discussion Dr. Meehl writes: "The chief difficulty that most of us experience in accepting the idea of an intimate relation between sin and neurosis is that we have a conception of sin which is much narrower than that of the theologians. Suppose we contemplate the melancholy array of motives and devices which are unearthed in the course of exploring a neurotic psyche; as we examine each one, let us apply the test suggested: 'Thou shalt love the Lord, thy God, with all thy heart, and with all thy soul, and with all thy mind. . . . Thou shalt love thy neighbor as thyself.' If we take these words to mean precisely what they say, we will find that our collection of the wishes, fears, and techniques

found in Neurotic Jones' mind cannot be squared with them. Even those psychological manifestations of 'normal stress,' experienced daily by us all, would largely disappear if we fulfilled the injunction literally. For example, the oft-mentioned stress of modern competitive life can only *be* stress for the individual who introjects the numerous fictive and self-defeating cultural values which are constantly dinned into us from everywhere. You may say, 'Well, but *everyone* is touched by these things.' True enough; but then, as the theologian would hasten to add, we are all sinners!"

We might add here that Dr. Meehl was the chairman of a special symposium committee which prepared a detailed study of this whole subject for our church's Committee for Scholarly Research. This document will soon appear from the presses of Concordia Publishing House under the title *What, Then, Is Man?* It will represent Graduate Study III of the School for Graduate Studies at Concordia Seminary. The publication date has been set at some time in June. Our prediction is that this will be a major contribution to the thought life of our church.

MARTIN H. SCHARLEMANN

#### THAILAND CHURCH BECOMES INDEPENDENT

*Theology Today* (January 1958) reports under this heading that in August 1957 the Presbyterian mission centered in Bangkok became a part of the Church of Christ in Thailand. The Church of Christ in Thailand, established in 1934, counts 20,000 members. Some seventy missionaries and fraternal workers attended the ceremony which was held at the close of the Thai Church's General Assembly. By this act all American personnel and properties are placed under the jurisdiction of the Thai Church. Dr. C. T. Leber, general secretary of the Board of Foreign Missions of the Presbyterian Church, U.S.A., acknowledged the new relationship by saying: "As missionaries become fraternal workers with the church and mission as expressed in unity, we are confident that this new partnership, by the power of the Holy Spirit, will strengthen the Church of Christ in Thailand, will reinforce its bonds with the Presbyterian Church in the United States of America, and will enlarge ecumenical fellowship and mission to the glory of God and toward peace and salvation for all mankind." The report states that since the last war the Presbyterian missions in Japan, the Philippines, Chile, and India have become organic parts of national churches. During December 1957 the Presbyterian mission in the Cameroun, French West Africa, became a part of the new Presbyterian Church of the Cameroun. "Such movements," accord-



ing to the *New York Times*, "represent sound thinking," since "they meet head-on the old charge that missions were nothing but the instrument of 'imperialism.'" JOHN THEODORE MUELLER

#### ITEMS FROM THE NATIONAL LUTHERAN COUNCIL

*Columbus, Ohio.*—A milestone in the work of the Joint Union Committee, which for eight years has been negotiating a merger of the Evangelical, American, and United Evangelical Lutheran Churches, was reached here on January 10.

Ending a three-day session on that date, the committee completed its work on the 1958 draft of the union documents and turned it over to committee for final editing.

Included in the report of the JUC to the conventions of the three uniting Churches this year will be revised versions of the constitution, by-laws and articles of union of "The American Lutheran Church," which will be constituted in April of 1960 to begin functioning the following January.

Regional offices of "The American Lutheran Church" are to be maintained in five cities in the United States and Canada, in Washington, D. C., Chicago, Ill., Dallas, Tex., San Francisco, Calif., and Saskatoon, Sask.

*New York.*—Vernon E. Bergstrom, 31-year-old attorney of St. Paul, Minn., has been named secretary of the permanent service to immigrants established at the start of 1958 by the Division of Welfare of the National Lutheran Council.

In that post, which he assumed January 15, Mr. Bergstrom will also serve as director of the Lutheran Refugee Service, conducted jointly by the NLC and The Lutheran Church—Missouri Synod.

*Atlantic City, N. J.*—Plans have been completed for the general television release of "Martin Luther," the full-length dramatic film on the leader of the Protestant Reformation that has been seen by hundreds of thousands throughout the world since its first showing nearly five years ago.

The motion picture will be available for television sponsorship by stations, commercial advertisers or church groups anywhere in the U. S. and Canada after February 15, it was reported to the National Lutheran Council at its 40th annual meeting here.

*New York.*—A leading U. S. Lutheran relief official has pictured the plight of Korea's hundreds of thousands of refugees as so bad "it disgraces all humanity in the eyes of God."

The Rev. Ove R. Nielsen, assistant executive secretary of Lutheran

World Relief, Inc., used these words to describe the situation upon his return here from a recent six-week flying survey of conditions in the Far East.

In a vivid 1,500-word report to agency board members the relief official termed the situation "a wound festering upon the face of the earth . . . in which literally millions of people are submerged."

*Chicago.*—Lutheran strength in the Middle Atlantic region has been tabulated in reports issued here by the Division of American Missions of the National Lutheran Council.

The reports cover the states of New York, New Jersey, and Pennsylvania and are based on results of a nationwide county-by-county church distribution study made by the Bureau of Research and Survey of the National Council of Churches.

Highlights of the reports reveal:

Pennsylvania has more Lutherans—a total of 861,643 of the estimated 2,957,465 Protestants—than any other state in the nation. In 33 of its 67 counties the Lutheran Church is the largest of all Protestant denominations. In four (Adams, Berks, Carbon, and Lehigh) there are more Lutherans than all other Protestants combined. Protestants claim 28.2 per cent of the state's 10,498,012 population.

New Jersey numbers 115,426 Lutherans of the estimated 776,633 Protestants, who are about 16 per cent of the state's population of 4,835,329.

Of the Lutherans more than half are located in just four of its 21 counties (Bergen, Camden, Essex, and Hudson). The denomination leads in Protestant membership in one county (Hudson) and is second in two others (Bergen and Camden). About 60 per cent of the state's "churched" population is listed as Roman Catholic.

New York Protestants are outnumbered by both the Roman Catholic and the Jewish population, and the number of "unchurched" is higher than the reported membership of any one of the three faiths. Protestants are listed at 1,933,496, or 13 per cent of total population; Roman Catholics at 4,430,268; Jews at 2,553,848; and the "unchurched" at 5,910,929.

*Berlin.*—The Evangelical Church in Germany has issued direct orders to its 5,500 pastors in the East Zone to stay with their congregations—even at the risk of their personal safety.

The action came as there was indication that the latest maneuver in the Soviet cold-war offensive—direct personal attack against individual clergymen—may prove more successful in undermining the church's strength than its previous open assault upon the church itself.

An estimated 20 pastors under suspicion for alleged antistate propaganda have fled to the West, and another 150 are reported to have asked for reassignment outside the satellite nation.

In an effort to stem the tide the church announced it has instituted disciplinary action against two of its pastors who fled the East Zone without the consent of their superiors, although they are bound by their ordination vows to remain with their congregations.

*New York.*—The ouster of Bishop Lajos Ordass as presiding bishop of the Lutheran Church of Hungary has been strongly condemned by the immediate past president of the Lutheran World Federation.

Bishop Hanns Lilje declared in Hannover, Germany, that Janos Horvath, head of the Hungarian State Office for Church Affairs, "has done his country a bad service" by recent measures restoring Communist-approved leaders to office in the Lutheran Church.

"He could not have chosen a more effective way of spreading suspicion against his state and its basic ideology," Bishop Lilje said, "than he has done in the unlawful action against a man like Bishop Ordass, who is held in exceptionally high esteem all over the world."

#### BRIEF ITEMS FROM "RELIGIOUS NEWS SERVICE"

*London.*—Dr. Geoffrey Francis Fisher, Archbishop of Canterbury, condemned artificial insemination by a donor other than the husband as a "breach of marriage." He said the Church of England held it to be a sin.

In his presidential address to the Convocation of Canterbury, he demanded that the practice be made a criminal offense.

*Mount Pocono, Pa.*—A Brazilian professor of religious history said here his country was "a tremendous religious vacuum" and one of the "great frontiers of the Protestant movement."

Dr. M. Richard Shaul of the Presbyterian Theological Seminary in Campinas declared that Roman Catholicism "never really took possession of the Brazilian subcontinent and therefore this is one of the areas of very great religious concern which is not being met."

*New York.*—A record goal of \$50,000,000 in contributions for 1958 was set by representatives of six Lutheran church bodies at the fifth annual All-Lutheran Stewardship Conference here.

The objective compares with \$35,500,000 contributed in 1957 and is almost double the 1956 figure. The goal represents contributions for foreign missions, education, overseas relief, welfare and grants to cooperative programs.

Attending the meeting were some 30 stewardship secretaries and de-

partment chairmen, and staff members of the United Lutheran Church in America, The Lutheran Church—Missouri Synod, Evangelical Lutheran Church, American Lutheran Church, Augustana Lutheran Church, and United Evangelical Lutheran Church. The combined membership of the six bodies is 7,088,104.

*New York.*—The Waldensian Church in Italy is expanding its work in many parts of that country, “despite threats to civil and religious liberty,” it was reported here by Dr. Achille Deodato, moderator.

He told some 200 persons at a dinner in his honor in Christ Methodist church that in recent years his denomination has built eight new churches, established 15 congregations and 22 preaching points, and now “touches about 100,000 people” in Italy.

*Chicago.*—The National Association of Evangelicals has offered to open to press investigation its files of “over 700 documented cases of persecution” of Protestants in Colombia.

*Berlin.*—*Neuer Weg* (New Way), official organ of the Socialist Unity Party (SED) in East Germany, has demanded that all Communist Party members there sever their connections with religion and abstain from taking part in religious ceremonies.

The monthly, which provides indoctrination material for Communist functionaries, specifically demanded that SED members “reject baptism, confirmation and church weddings.”

*Warsaw.*—A national conference of Polish Communist Youth adopted a resolution here pledging the delegates to work for the “atheistic materialistic upbringing” of all young people in the country.

*Frankfurt am Main, Germany.*—The introduction of commercial TV in West Germany was opposed here by the Bureau for Radio and Television of the Roman Catholic Church.

Experiences in other countries, the bureau said, have shown that commercial TV programs aim at the lowest possible level of public taste and force networks to lower their standards because of competition. In addition, the bureau added, religious and cultural circles have no influence over the programs.

The Roman Catholic statement followed upon reports that the Federal Post Ministry is planning to establish a TV network and rent it to various groups for commercial shows. The ministry now operates the government-sponsored radio and television networks.

Earlier, similar objections to commercial TV were made by the Radio and TV Commission of the Evangelical Church in Germany.

*Richmond, Va.*—A Duke University professor of education said

here that some parents and others are bringing court suits on "trivial and preposterous issues" involving religious activities in the public schools.

Dr. E. C. Bolmeier of Durham, N. C., told the Southern Association of Colleges and Secondary Schools that such litigation aggravates the problem of "what constitutes religious liberty in the public schools."

"Regardless of the triviality of religious activities in our public schools," he said, "loud voices are often raised alleging violation of religious freedom guaranteed in our state and federal constitutions.

"To many persons it seems ridiculous that anyone would object to such seemingly innocent matters as having children salute the American flag, saying grace before proceeding to the cafeteria for lunch, or pronouncing the name of God in the revised pledge of allegiance to the flag."

Dr. Bolmeier said he felt that "it is perfectly legal and proper for the public school to stress moral and spiritual values in the curriculum, to teach about religion, and to point out that religion is an important element of American life."

But he added that "instruction or any other school activity which smacks of sectarianism or indoctrination of specific religious beliefs is illegal and consequently cannot be condoned."

*Washington, D. C.*—Directors of Protestants and Other Americans United for Separation of Church and State announced here that the organization will support lawsuits in eight states and Alaska against "tax support of church schools."

The disputed practices, Dr. Archer said, include the furnishing of bus transportation to pupils of church schools, employment of garbed members of religious orders in public schools, and the use of public school teachers in parochial schools.

A major emphasis of the organization in 1958, Dr. Archer said, will be an educational campaign to oppose the "money certificate" plan which, he said, is advocated by Jewish philosopher Will Herberg and a number of Roman Catholic leaders and under which parents of students who attend parochial schools would be refunded the money they pay in support of public schools.

#### BRIEF ITEM FROM INTERNATIONAL MISSIONARY COUNCIL

A \$2 million fund for the advancement of theological education in Asia, Africa, and Latin America has been made available to the International Missionary Council by the Sealantic Fund, Inc. A like sum, to be contributed in varying amounts, has been pledged by eight foreign mission boards in the United States.

The contribution by the Sealantic Fund, which was contingent upon the mission boards' pledges, was announced December 28 at the opening session of the assembly of the International Missionary Council at the University College of Ghana. The announcement was made by Dr. Charles W. Ranson, general secretary of the council.

Thirty-eight missionary or national Christian councils constitute the membership of the IMC. The member group in the United States is the Division of Foreign Missions of the National Council of the Churches of Christ in the U.S.A. The assembly, which meets quadrennially, is the governing body of the council.

The eight boards whose pledges made possible the gift from the Sealantic Fund are: the Division of World Missions and the Woman's Division of Christian Service of the Board of Missions of the Methodist Church; the Board of Foreign Missions of the Presbyterian Church, U.S.A.; the American Baptist Foreign Mission Society; the Board of Foreign Missions of the United Lutheran Church; the American Board of Commissioners for Foreign Missions (Congregational); the National Council of the Protestant Episcopal Church; the United Christian Missionary Society (Disciples); the Board of International Missions of the Evangelical and Reformed Church. Pledges by these boards will be paid over a five-year period.