

CONCORDIA THEOLOGICAL MONTHLY

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Theological Observer

Book Review

VOL. XXXV

January 1964

No. 1

THEOLOGICAL OBSERVER

CHOLERA IN INDIA

The Board of World Relief, The Lutheran Church — Missouri Synod, recently released the following report:

From India a dramatic story reveals one of the many ways how our church serves the needs of suffering people in emergencies and how the local Christian community is thereby often undergirded in its life and witness.

September 1963 saw the outbreak of cholera in several villages near Vaniyambadi — 130 miles west of Madras City in South India. As people were dying and as the local health authorities were not in a position to deal with this highly contagious and often fatal disease, the local church stepped in to help.

A higher elementary school of the India Evangelical Lutheran Church (Missouri Synod related) was commandeered and converted into an emergency hospital. Bethesda Hospital, Ambur (15 miles away), sent a medical crew headed by Dr. Johannes Pueschel. Doctors and nurses unstintingly worked night and day for two weeks and treated 27 patients without any deaths.

Another room of the school became an "isolation ward" for all of the children from the infected area. The Rev. R. Devadoss, local missionary to Muslims and a contact person of the National Christian Council Relief Committee, used relief supplies of milk powder and wheat, sent by Lutheran World Relief, to feed these children.

The Rev. E. Hahn, Canadian missionary, went with Mr. Devadoss through the villages on a public health program, speaking through megaphones, telling the people in simple terms the basic health rules necessary to prevent a further spread of the disease and urging all who were ill from any cause to come to the school for treatment and observation. Eighty persons were held for ob-

servaion and 27 were found to have cholera. Cholera vaccine was given to 200 people. At least eight deaths of untreated and unvaccinated persons were reported.

One of the patients, Annamuthu, a 35-year-old Hindu, was given as many as 47 pints of intravenous fluid and kept in the hospital for seven days. Three times he seemed to be dead, but he was revived each time. Impressed by the loving concern shown by the doctors and nurses working with him, he accepted the Lord Jesus as his Savior and was baptized, taking the name of Job. A week later he died of a lung infection in Bethesda Hospital.

When the emergency was over and as they were closing the temporary hospital, Dr. Pueschel received a letter signed by a hundred people, expressing their deep gratitude for the work done by the medical team in winning the cholera battle and also for the fact that the help was given without cost to the patients.

After the children were sent home, they formed a parade several evenings and went through the villages with their parents, praising God, singing Christian hymns, and praying: "Lord Jesus, have mercy on us!" Pastor Devadoss writes: "The village was really overwhelmed by these children doing this and by our real Christian help in their time of need. It was not really because of the funds given to make this help possible and much of the food they were given while in quarantine, or that the hospital was set up for their benefit, but they could feel that in all these there was a concern for them — the concern of God Himself as revealed in Christ through the services of Bethesda Hospital and the Relief Committee and our friends in America."

So, in a little village in faraway India, Lutheran World Relief helped in a small way

to save the lives of 27 people stricken with cholera. This story is repeated often in different parts of the country where similar emergencies occur. In addition to this the Relief Committee of the National Christian Council of India regularly distributes supplies received through Church World Service/Lutheran World Relief to many thousands of children in schools, orphanages, hospitals, and other institutions throughout the land.

Bethesda Hospital is eager to serve in emergencies of this kind to help the needy and thereby demonstrate how the God in whom Christians believe is lovingly concerned about all the needs of all people.

Bethesda is grateful in particular to the Board of World Relief, which covered the special expenses—\$311—incurred in the cholera epidemic in Vaniyambadi.

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

FOUR LUTHERAN BODIES MAKE
"ENCOURAGING PROGRESS" ON PLANS
FOR NEW AGENCY

Chicago.—Lutheran church leaders reported "encouraging progress" in talks here toward the possible formation of a new cooperative agency for common theological study and Christian service. Organized last January as the Inter-Lutheran Consultation, the group was composed of seven members each from four church bodies that represent most of the more than eight million Lutherans in the United States.

At a two-day session here, Oct. 24, 25, the Consultation received and discussed initial reports of six subcommittees appointed at its first meeting last January to study specific areas of potential cooperation. Careful consideration was given by the group to reports on theological studies, welfare services, public relations, education services, mission services, and miscellaneous services.

A joint statement issued at the close of the meeting described the results of the deliberations as "satisfactory." It said also that "encouraging progress was made toward consensus on the areas of church activity in which the several church bodies can cooperate through a new inter-Lutheran agency."

Participating in the discussions were delegations from the Lutheran Church in America, The Lutheran Church—Missouri Synod, the American Lutheran Church, and the Synod of Evangelical Lutheran Churches. All were headed by their respective presidents.

Representatives of the SELC, formerly the Slovak Synod, who attended the first meeting last January as observers, were seated as official participants in the Consultation. The action was taken after the delegation presented an enabling resolution from the Synod's 40th regular convention early in October which stated that "it has been the policy of the SELC to enter discussions with other Lutheran bodies in order that our relationship with Christ may be mutually strengthened and heightened." The resolution noted that any proposals which may be binding upon the SELC must first be presented for review to its congregations not less than three months prior to a synodical convention.

A committee on Function and Structure, consisting of two members from each of the four bodies, was appointed to prepare recommendations on the organizational setup of the proposed agency.

Named as chairman of the committee was Dr. Alfred O. Fuerbringer, president of the Missouri Synod's Concordia Seminary in St. Louis, with Dr. William Larsen of Minneapolis, secretary of the ALC, as secretary.

In addition the committee will include as consultants Dr. Paul C. Empie of New York, executive director of the National Lutheran Council, and Dr. Walter F. Wolbrecht of St. Louis, executive director of the Missouri

Synod. The presidents of the four participating bodies serve as *ex officio* members.

Tentative target date for establishment of the new association as the successor agency to the National Lutheran Council is 1967. The ALC, it was reported, plans to consider the proposal at its convention next fall, while the Missouri Synod and the SELC are expected to act at conventions in 1965 and the LCA at its convention in 1966.

GOSPEL OF MARK IS TRANSLATED INTO ENGA

St. Louis. — Word has been received by The Lutheran Church — Missouri Synod from its mission in the New Guinea Highlands that the first book of the Bible to be translated from the Greek language into the native Enga language is now on the press in Hong Kong.

The Gospel of Mark has been translated by Dr. Willard Burce, pioneer Missouri Synod missionary in New Guinea. The Enga language is spoken by more than 150,000 persons, one of the largest language groups in New Guinea.

Dr. Burce received his doctor of theology degree from Concordia Seminary here after writing a dissertation on "Translating Mark Into Enga: A Preliminary Study."

Commenting on the translation, he said, "It must be recognized from the beginning that the translation will not be the final word. As further study and experience bring to light closer natural Enga equivalents to the original meaning of the New Testament text, revision will inevitably be necessary."

BRIEF ITEMS FROM THE NATIONAL LUTHERAN COUNCIL

SWEDEN REPORTS 350,000 WEEKLY CHURCH ATTENDANCE

Stockholm. — In an average week nearly 350,000 Swedes, or 4.6 percent of the national population, attend a Lutheran church service, according to latest statistics.

Baptism is received by 89.09 percent of all Swedish children, and the rite of confirmation by 87.48 percent. Of all the marriages performed 91.35 percent are church weddings. Funerals, in 96.11 percent of the cases, are in accordance with the rite of the national Lutheran Church.

Some 136,000 children are enrolled in 3,542 Sunday schools of the Church of Sweden, and the youth work of the church reaches 47,233 boys and girls.

Almost 25,000 men belong to the *Kyrko-bröderna*, the men's organization of the church, while 41,000 people take part in the 3,000 church choirs.

Parish papers have a distribution of more than a million copies. If all church publications are included, the total figure surpasses 1.5 million.

LUTHERANS IN ENGLAND PLAN TO OPEN SWAZILAND MISSION

London. — Swaziland, a British-administered territory within South Africa, has been chosen by the Evangelical Lutheran Church of England to be its first overseas mission field.

At its 1963 synodical meeting in Cardiff (Wales), the 950-member ELCE instructed a committee to take steps toward the opening of a mission in Swaziland "in association with the French Lutheran Free Church and the Bleckmar Mission."

The ELCE is a body in communion with The Lutheran Church — Missouri Synod of North America.

LONGEST INTER-LUTHERAN FELLOWSHIP IN 50TH YEAR

Minneapolis. — The 50-year history of the National Lutheran Editors' and Managers' Association was observed here as the longest continuing inter-Lutheran fellowship in existence.

And from it, according to veteran members of the association, came the original

discussions on Lutheran union and unity from which Lutheran mergers have stemmed.

More than 60 editors and publishers attended the association's annual meeting Sept. 25, 26, most of them representing the host Augsburg Publishing House of the American Lutheran Church, Fortress Press of the Lutheran Church in America, and Concordia Publishing House of The Lutheran Church — Missouri Synod.

The three firms produce \$25 million worth of materials a year, for an average of \$3 per member in the three church bodies, it was reported by Albert E. Anderson, assistant manager of Augsburg and retiring president of the Managers' Section of the association.

He added that Lutherans use more printed material for their work per baptized member than any other church body in America.

"While the combined total is impressive," he said, "there's another side to the picture that isn't so rosy. Most of the sales volume represents purchases by congregations and not by individuals for their own religious needs.

"Compared with the amount which families spend on such things as music lessons for children and entertainment for adults, the expenditures for religious literature and educational materials are a mere pittance."

The *Lutheran Service Book and Hymnal*, published jointly by Augsburg and Fortress, is now in its seventh edition, bringing to more than 2,200,000 the total number of copies.

The three houses also provide joint support for promotional endeavors of the Lutheran Church Library Association, which has 684 member libraries and is represented in most states and Canada.

Lists of all Lutheran publications are sent annually by the publishers to some 7,000 book dealers and public libraries in the U. S.

Other areas of cooperation include credit information exchange, market research, Lu-

theran road signs, publishing of Lutheran World Federation materials, and united action on postal legislation.

More than 100 new book titles and some 600 new teaching curriculum items are produced by the three publishing houses annually. The total number of pieces turned out per year — including books, pamphlets, periodicals, bulletins, and other church supplies — exceeds 750 million.

Church periodicals produced by the three houses are distributed to some two million subscribers among the 8,750,000 Lutherans in America.

LUTHERAN CITES ROMAN CATHOLICISM'S "NEW FACE" AS TOP NEWS STORY

Minneapolis. — Developments which have given a "new face" to the Roman Catholic Church comprised the "most significant" religious news of the past year, a Lutheran editor asserted here.

Pointing out that this was "not an event but a trend," Dr. Albert P. Stauderman of Philadelphia, Pa., said it was not clear, however, whether the new face is "a mask" or "genuine."

As evidence of "a whole new atmosphere in relations" between the Catholic Church and other churches, he cited the ecumenical spirit of the late Pope John XXIII and its continuation in Pope Paul VI, the friendly top-level visits between the pope and Protestant leaders, and the emergence of a strong liberal element in the Vatican Council.

However, he added, on the local level there has been no "easing of tension between parish priests and ministers, between members of the churches," and "no reconciliation on mixed marriages, baptism of children, and other problems."

Dr. Stauderman, associate editor of The Lutheran, official biweekly of the Lutheran Church in America, made his comments in his yearly survey of outstanding religious news stories before the 50th annual conven-

tion of the National Lutheran Editors' and Managers' Association.

The editor said the Second Vatican Council was an "eye-opener to much of the world" because the debates indicated a difference of opinion among the bishops.

He said there "seemed to be a bit of a battle" between entrenched conservatives, as represented in the Curia, and liberals, and he noted that Catholic bishops in Europe appeared more liberal than those in this country.

Other top religion stories of the past year, after the new face of the Roman Catholic Church and the convening of the Vatican Council, were listed by Dr. Stauderman as the end of prayer and Bible reading in the public schools, the involvement of the churches in race issues, and the election of a new pope.

Another leading story, he said, dealt with Lutheran union and separation: withdrawal of the Wisconsin Synod and the Evangelical Lutheran Synod from the Synodical Conference.

Dr. Stauderman said formation of a new Lutheran cooperative association seems "assured" by about 1967 with "the next move up to Missouri" in current conversations with the Lutheran Church in America and the American Lutheran Church.

He also noted that action by the Lutheran World Federation urging pulpit and altar fellowship between its member churches "puts a move up to the ALC in relations with the LCA."

Other significant religious news stories mentioned by the editor were:

Theological confusion among the liberals. Lack of an authoritarian Biblical basis was evident at the Fourth World Conference on Faith and Order in Montreal, Canada, sponsored by the World Council of Churches, and at the Fourth Assembly of the LWF in Helsinki, Finland, "where Lutherans argued over words after agreeing on principles con-

cerning the doctrine of justification by faith." Had there been an authoritarian Biblical basis for the discussion, he indicated, the result might have been different.

Birth control breakthrough. There is general agreement on the need for population control, the question being only on method, he said, observing that the Roman Catholic Church "will act only if it can do so without losing face."

Moral influence in world affairs. "The churches as such may be weaker in some ways, but Christian ethics prevailed in the nuclear test ban and avoidance of Cuban war," he said.

New ties with Christians in Communist lands. He said the growing voice of Eastern Orthodoxy in the World Council of Churches and the Baltic Churches in the Lutheran World Federation "seems the best chance of assuring survival of Christians under political pressures" and provides "a tie to strengthen relations between churches in the East and West."

LUTHERANS GET FEDERAL PROPERTY ORIGINALLY VALUED AT \$756,589

Washington, D. C.—Over the past 20 years Lutheran churches and institutions have received at little or no cost Federal surplus property for which the U. S. Government paid \$756,589, it was reported here.

Transfers of real properties to all denomination-sponsored organizations during the same period totaled \$47,834,534 in original cost to the government, according to an official accounting released by the Department of Health, Education and Welfare.*

Property no longer needed by the Federal government is made available for the use of educational and public health agencies

* Although Lutherans constitute 7.2% of the religiously affiliated population of the United States, their churches and institutions received only 1.6% of the Federal surplus property transferred to denomination-sponsored organizations from 1944 to 1963 [Editorial Note].

and civil defense organizations of State and local governments, and to eligible nonprofit health and educational institutions exempt from Federal taxes. Churches may qualify for available property under the latter category.

All the 21 transfers to Lutheran groups were for educational uses. An appraisal at the time of each transfer put the total fair value of the buildings and land assigned to Lutherans at \$76,573. Discounts of 80 to 100 percent of the fair value allowed those receiving the surplus parcels to pay only a fraction of the original property costs or acquire them free of charge.

From 1944 to June 30, 1963, the number of transactions assigning property to all denomination-sponsored organizations totaled 570. The fair value of the properties, which had cost the government \$47,834,534, was placed at \$18,916,625, according to the report.

Of the transfers to Lutherans, units of the American Lutheran Church were listed as receiving property for which the government paid \$377,036 and which was given a fair value of \$25,620 when transferred; congregations and schools of The Lutheran Church—Missouri Synod, \$354,553, with a fair value of \$33,785; and institutions of the Lutheran Church in America, \$25,000, with a fair value of \$17,168.

The largest parcel of land to any Lutheran group was given at no cost to Texas Lutheran College, Seguin, in 1960. The 230-acre farm, which had been a tract of the Zuehl Auxiliary Field of the Air Force, had a government acquisition cost of \$358,600 and a fair value of \$23,900. Texas Lutheran, a school of the ALC, also received two buildings from the Kelly Air Force Base which were given an original cost of \$5,593 and a fair value of \$820 when transferred in 1956.

In San Bernardino, Calif., Highland Avenue Lutheran Elementary School, which is

affiliated with an ALC congregation, received three buildings from the Homoja Government Housing Project. Acquisition cost for the government of these three units was \$12,843 and a fair value set at \$900 when transferred in 1956. The buildings from Kelly AFB to Texas Lutheran and from Homoja to the elementary school were acquired by paying the Federal government five percent of the fair value.

Churches and schools of The Lutheran Church—Missouri Synod received Federal surplus property in California, Maryland, Texas, and Washington.

Emmanuel Lutheran School (Missouri Synod), Fresno, Calif., received two buildings in 1954 from Hammer Field which had an acquisition cost to the government of \$69,133 and a combined fair value of \$6,095. Emmanuel paid five percent of the fair value to acquire the two buildings.

To Calvary Christian Day School (Missouri Synod), Baltimore, Md., was transferred one building from the National Guard for five percent of the fair value of \$500. The building originally cost \$5,000.

In Texas, 11 buildings from government sources were transferred to Missouri Synod congregations. Concordia Lutheran School, San Antonio, received one building which had cost \$6,880 from the State of Texas Mission Medical Center for five percent of the fair value of \$960 in 1956. In 1957 and 1958 Trinity Lutheran School, Riesel, received from Fort Hood, for five percent of the fair value of \$3,290, six buildings which had a combined original cost of \$32,520.

Grace Lutheran School in San Marcos, Tex., received four buildings. Structures assigned to Grace included two in 1957 from Fort Hood, one in 1959 from Canyon Reservoir, and one in 1961 from Camp Gary. The four buildings had an original total cost of \$56,253 and a fair value of \$3,800. Grace paid five percent of the fair value on two of the buildings and acquired two at no cost

since these had originally been transferred in 1956 to First American Lutheran church, an ALC congregation in San Marcos, which paid five percent of the fair value at that time. The retransfer from First to Grace was listed in the official HEW accounting.

In Washington, Bethlehem Lutheran Parochial School (Missouri Synod) at Kennewick received from Camp Hanford one building originally costing \$9,711 for five percent of the fair value of \$2,040 when transferred in 1959. The Spokane Lutheran School Association (Missouri Synod) received from the George Wright Air Force Base 11 buildings and 14 acres which had an acquisition cost of \$175,056 and were appraised at \$17,100 when transferred in 1961. The association paid 20 percent of the fair value for the tract and buildings.

Only two institutions now affiliated with the newly formed Lutheran Church in America were recipients of government property. Immanuel Deaconess Institute, Omaha, Nebr., accepted at no cost 20 acres and 20 buildings from the Plattsburgh Rifle Range for which the government had paid \$15,000 and which were given the fair value of \$16,168 in 1948. This was the only transfer to Lutherans where the fair value exceeded the acquisition cost. In 1958 Muhlenberg College, Allentown, Pa., acquired from a former military site, at five percent of the \$1,000 fair value, two buildings originally purchased at \$10,000.

HEW officials pointed out that only payments towards the government properties were included in their financial report and that recipients of surplus properties also were required to reimburse out-of-pocket expenses which the government incurred on the transfer of the property or pay for moving and transfer charges directly.

At government cost rates, six other denominations were reported to have received larger amounts of Federal surplus property than Lutherans during the same two decades.

Roman Catholics in 229 transactions received property costing the government \$15,783,168, with a fair value of \$9,768,644 at transfer time. Baptists in 39 transactions got property which had an acquisition cost of \$12,055,940 and a fair value of \$3,777,829. Methodists in 33 transactions were credited with property costing \$8,990,491, with a fair value of \$2,419,192.

Seventh-day Adventists had the highest number of transactions (133) of any Protestant group, with an acquisition cost to the government of \$4,399,918 and a fair value of \$938,550 at transfer time. Assembly of God groups in 11 transfers received property which originally cost the government \$1,828,481 and now had a fair value of \$1,039,525. Church of Christ groups acquired 12 properties, which had acquisition costs of \$965,371 and a fair value of \$88,721.

Jewish groups received only three assignments which originally cost the government \$22,208 and were given a fair value of \$2,700 when transferred, the HEW report noted.

LUTHERAN THEOLOGIAN HAILS PROGRESS IN ECUMENICITY

Minneapolis.—An outstanding Lutheran theologian asserted here that the ecumenical movement is "the great fact of church history of the 20th century" and said that it has done more to change the face of Christianity than any other factor.

As a part of that movement, Dr. Warren A. Quanbeck cited the present Roman Catholic surge toward ecumenicity—a reunion with the "separated brethren" of Protestantism—and said that from it may come real religious revivals, bearing the marks of apostolic simplicity, evangelical genuineness, and spiritual reality.

Dr. Quanbeck, professor of systematic theology at Luther Theological Seminary in St. Paul, Minn., and now a visiting lecturer at Lutheran Theological Seminary in Gettys-

burg, Pa., addressed a banquet session of the National Lutheran Editors' and Managers' Association here.

"The greatest fact of the 1960s," he added, "is that the Roman Catholic Church has at long last decided to enter upon an ecumenical movement of its own on a scale that even four years ago no one thought possible."

Dr. Quanbeck emphasized, however, that "humanly speaking, reunion with Roman Catholicism is impossible."

"The barriers are old enough, high enough, and thick enough that no amount of good will and charity will surmount them," he said. "The only thing that can bring the barriers down is the work of the Holy Spirit, an act of God."

Formation of the Lutheran Foundation for Inter-Confessional Research was cited by Dr. Quanbeck as one of the most significant developments in world Lutheranism because it indicates a growing recognition of the new ecumenical trend.

The Foundation, established by the Lutheran World Federation at its Fourth Assembly in Helsinki, Finland, last summer, will continue contacts with Catholicism and expand participation in the ecumenical dialogue.

Dr. Quanbeck is a member of the Commission on Theology of the LWF and also of its Inter-Confessional Research Foundation.

CHAPLAIN'S MANUAL ISSUED BY NLC, MISSOURI SYNOD

Washington, D. C.—A manual for Lutheran chaplains in the armed forces has been published by the National Lutheran Council's Bureau of Service to Military Personnel and The Lutheran Church—Missouri Synod's Armed Services Commission.

The 16-page handbook is believed to be the first of its kind prepared by non-Roman Catholic denominational agencies for the guidance of military chaplains.

It discusses the chaplain's relationship to the church, his general responsibilities while serving in the U.S. and overseas, and his responsibilities specifically relating to Lutherans in service.

Eight years in the making, the manual originally was suggested in October 1955 by chaplains attending a joint retreat in Washington, D. C., that was sponsored by the NLC's Bureau of Service to Military Personnel and the Missouri Synod's Armed Services Commission, according to the Rev. E. O. Midboe and Dr. Kenneth L. Ahl, who respectively head the two agencies.

The Council's Service Bureau is a liaison agency on behalf of the NLC's participating church bodies—Lutheran Church in America and American Lutheran Church—to the U. S. Department of Defense. The Armed Services Commission has a similar function for the Missouri Synod.

Each agency has its own program for chaplains and military personnel; however, the two have cooperated in retreats for chaplains since 1952 and in the operation of Lutheran service centers through a joint agency, the Lutheran Service Commission, which was established in 1951.

Dr. Ahl and Mr. Midboe said the new manual brings together the concepts that Lutheran chaplains have in common, regardless of their church body affiliation, without compromising the position of any of the three church bodies.

The manual stresses that Lutheran clergymen are in the chaplaincy "only as members and pastors of the Lutheran Church" and as such "they must be faithful to their ordination vows . . ."

Noting that the chaplain is both a clergyman and a commissioned officer, the manual states:

"The chaplain's only religious authority is that given him by his church. Denominational limitations or religious authority cannot be removed or changed by military com-

mand or military necessity. The chaplain does not have a moral right to perform a religious function which his church does not authorize him to perform, or in the performance of any function to transgress the religious authority imparted by his church."

Guidelines for the celebration of Holy Communion are also provided in the manual. Authority for this commentary is taken from an agreement signed in 1951 by the presidents of the NLC participating bodies and the President of The Lutheran Church — Missouri Synod. The agreement is printed in full in the manual's appendix.

Regarding the Sacrament of the Lord's Supper the manual declares that "in all circumstances the Lutheran chaplain shall administer Holy Communion in accordance with the Scriptures and the Lutheran Confessions."

"As there are exceptions to the usual procedure in civilian church life," the manual notes, "so also exceptional cases arise in ministering to the men and women in the armed forces. In such situations, a Lutheran chaplain may administer the Sacrament of Holy Communion to such personnel as have been baptized; are able to examine themselves; are conscious of the need of repentance; hold the essence of faith, including the doctrines of the Real Presence and of the Lord's Supper as a means of grace; and profess acceptance thereof.

"Although a Lutheran chaplain must exercise care in withholding participation in the Sacrament from those who reject scriptural teaching regarding it, he must be equally careful not to deny such participation to those under his care who believe the words, 'Given and shed for you for the remission of sins.' When a Christian devoutly believes his Lord's Word of promise as conveyed through and in his Sacrament, he is a worthy guest at the Lord's table."

The agreement of 1951 is the basis for the cooperative work of the Lutheran Service

Commission, the joint agency of the NLC and the Missouri Synod that maintains Lutheran service centers and provides an off-installation ministry to military personnel.

This agreement specifies that as far as possible the spiritual welfare work in the interest of members of the Missouri Synod shall be done by chaplains and pastors of that church body, with a similar provision for churches which participate in the National Lutheran Council.

Under normal procedure, it stipulates, members of each group (either of the Missouri Synod or of a church which participates in the National Lutheran Council) shall attend the communion service conducted by the representative of that particular group.

However, the agreement spells out that in exceptional situations where a member of one group "earnestly seeks admission to the Lord's Supper conducted by a representative of the other group, the individual case in each instance will be considered by the pastor concerned."

"It is agreed," the statement adds, "that in such cases particular synodical membership of a Lutheran in the armed forces shall not be a required condition for admission to the Lord's Supper."

The 12-year-old agreement between the NLC and the Missouri Synod concludes with the admonition that in the administration of the Lord's Supper, chaplains and pastors "are encouraged in all cases to take a sympathetic and evangelical attitude toward the men and women in the armed forces."

The manual, mailed to active duty chaplains in October, points out that the Lutheran chaplain has a wide latitude in the choice of ecclesiastical vestments for the conduct of worship. It says the chaplain may choose one of many options of dress, ranging from military uniform, uniform with military scarf, black gown, cassock, surplice and stole, to full liturgical vestments.

Both the Bureau of Service to Military

Personnel and the Armed Services Commission sought the advice and counsel of church leaders, civilian clergymen, and chaplains in the preparation of the manual. Both agencies state in the manual that they consider "this document more as a guide than a final declaration," and each solicits comments and suggestions for improvement.

Although it is not mentioned in the manual, the manuscript was approved by the President of The Lutheran Church—Missouri Synod and the executive committee of the National Lutheran Council prior to publication.

ROMAN CATHOLIC, LUTHERAN THEOLOGIANS HOLD DISCUSSIONS IN COLOMBIA

Bogota, Colombia. — Roman Catholic theologians met here with Lutheran churchmen from nine American countries to discuss the place of the Word of God in the Christian faith.

The encounter took place during a four-day conference of Caribbean area pastors sponsored in late October by the Lutheran World Federation's Committee on Latin America.

About a dozen Catholic priests, including Jesuits and Dominicans, responded to the organizers' invitation to hear and discuss, on the third day, a Lutheran address on "The Word of God as Law and Gospel."

This was followed with attendance of conference participants at an address by a Jesuit priest on "Scripture and Tradition: Interaction and Interdependence" at the Xaverian University. Questions and discussion followed.

The invitation to the Roman Catholics was made through Monsignor Alfredo Morin, a Canadian who is rector of Bogota's Major Seminary. Although it was stressed that the resulting dialogue was unofficial, Msgr. Morin said that the head of the Colombian hierarchy, Luis Cardinal Concha Cordoba, had consented to it.

Also present by invitation were a number of Colombian Presbyterian churchmen.

The Lutheran lecture was given by the Rev. Robert T. Hoferkamp, missionary professor of The Lutheran Church—Missouri Synod at the Lutheran Seminary in Mexico City. The Catholic one was presented by the Rev. Carlos Bravo, professor of Holy Scripture in the Jesuit university's theological faculty.

It was the seventh annual Caribbean area conference arranged by LWF/LA, which was scheduled on Nov. 1 to move its head office here from New York, in connection with the assumption of the committee's acting directorship by the Rev. Guido Tornquist of Bogota.

Represented at the sessions were the Evangelical Lutheran Church—Colombia Synod, the Mexican Lutheran Church, and the Caribbean Mission District of the Missouri Synod. Besides Colombia and Mexico, the Lutherans came from Venezuela, Guatemala, Costa Rica, Panama, Ecuador, Peru, and the United States.

Conference theme was "Christ Today in Latin America," derived from the theme of the federation's recent Helsinki Assembly. Inter-Lutheran doctrinal discussions centered around three topics: The Forms of the Word, Baptism, and the Lord's Supper.

LUTHERAN BODIES COOPERATE IN URBAN TRAINING CENTER

Chicago. — The Urban Training Center for Christian Mission, an interdenominational project in which Lutherans are cooperating, has adopted a \$225,000 budget for its first full year of operation.

Starting next September, the center will conduct courses of one to nine months' duration, hold seminars, and supervise field work in a broad program to train and equip ministers and laymen in meeting today's urban challenges. The center will be based in Chicago.

Budgetary action for 1964—65 was taken

by the center's 18-member board of directors at a meeting here Oct. 24, it was reported by Dr. Walter Kloetzli, the board's secretary-treasurer.

Dr. Kloetzli, who is secretary of urban church planning in the National Lutheran Council's Division of American Missions, described the current 1963—64 period as "a planning and development year" which is being carried on under a \$30,000 budget.

The purposes of the center, according to its act of incorporation, will be:

To establish a center to train and equip Christian clergy and laymen to relate the work of the Christian church to the problems of large metropolitan areas.

To gather information concerning the problems of large metropolitan areas — planning, urban renewal, slum clearance, and the like — as this information relates to the work of the Christian people and to present this information to clergy and laymen.

To establish courses of study and programs for on-the-job training for clergy and laymen to the end that such individuals may better understand the urban culture and inject the Christian faith into such culture.

The Lutheran Church in America and the American Lutheran Church, Dr. Kloetzli said, are member bodies of the center, and each has agreed to contribute \$10,000 toward first-year costs. The Lutheran Church — Missouri Synod is also supporting the center as a nonmember participant.

Other member denominations are the Reformed Church in America, Evangelical United Brethren, American Baptist Convention, United Church of Christ, Protestant Episcopal Church, Church of God (Anderson, Indiana), Mennonite Church, and General Conference Mennonite Church. Several other denominations reportedly are expected to join soon.

In addition to Dr. Kloetzli other Lutherans on the center's board are Dr. Albert H.

Buhl and the Rev. Orval C. Hartman, staff members of the LCA's Board of American Missions; Dr. Dale Lechleitner, associate director of the ALC's Board of American Missions, and Dr. A. Reuben Gornitzka, an ALC pastor.

The Rev. Reuben J. Schmidt, assistant secretary of The Lutheran Church — Missouri Synod's Board of North American Missions, serves as observer for the Synod.

Another Lutheran, the Rev. John Wagner, of the National Council of Churches, is a member-at-large, and William Theiss, a Missouri Synod layman, has been designated legal counsel to the board.

The Urban Training Center was first proposed several years ago to the Division of Home Missions of the National Council of Churches by the Rev. Donald Benedict, general director of the Chicago City Missionary Society.

The society, it was explained, has agreed to provide a physical plant for the center. Facilities for administrative offices and classrooms will be erected on Chicago's West Side. Dr. Kloetzli said the society is currently in "the process of securing the necessary funds for construction of facilities which the society will lease to the Urban Training Center." Foundation support, he added, is being sought to augment the contributions of sponsoring denominations.

The center's executive director is Dr. C. Kilmer Meyers, an Episcopal clergyman and former vicar of the Chapel of the Intercession of New York City's Trinity Parish. He assumed the post this fall.

The staff of the center will include a theologian as director of studies, a director and associate director of mission development who will supervise field work activities, and a director of research. In addition, resource people from a variety of fields will participate in the lectures and seminars that will be sponsored by the center. Authorities on

delinquency, housing, welfare, planning, and government are scheduled to share in the first month's program.

"This center has the possibility of making a tremendous contribution to the renewal of the Church in our time," Dr. Kloetzli declared. "The potential is here to provide

clergy and laity with insights, understanding, and sensitivity to equip them for the task that confronts the Church in the metropolitan areas of our nation."

Dr. Kloetzli said it was "most gratifying that the three major Lutheran church bodies are participating in this challenging venture."