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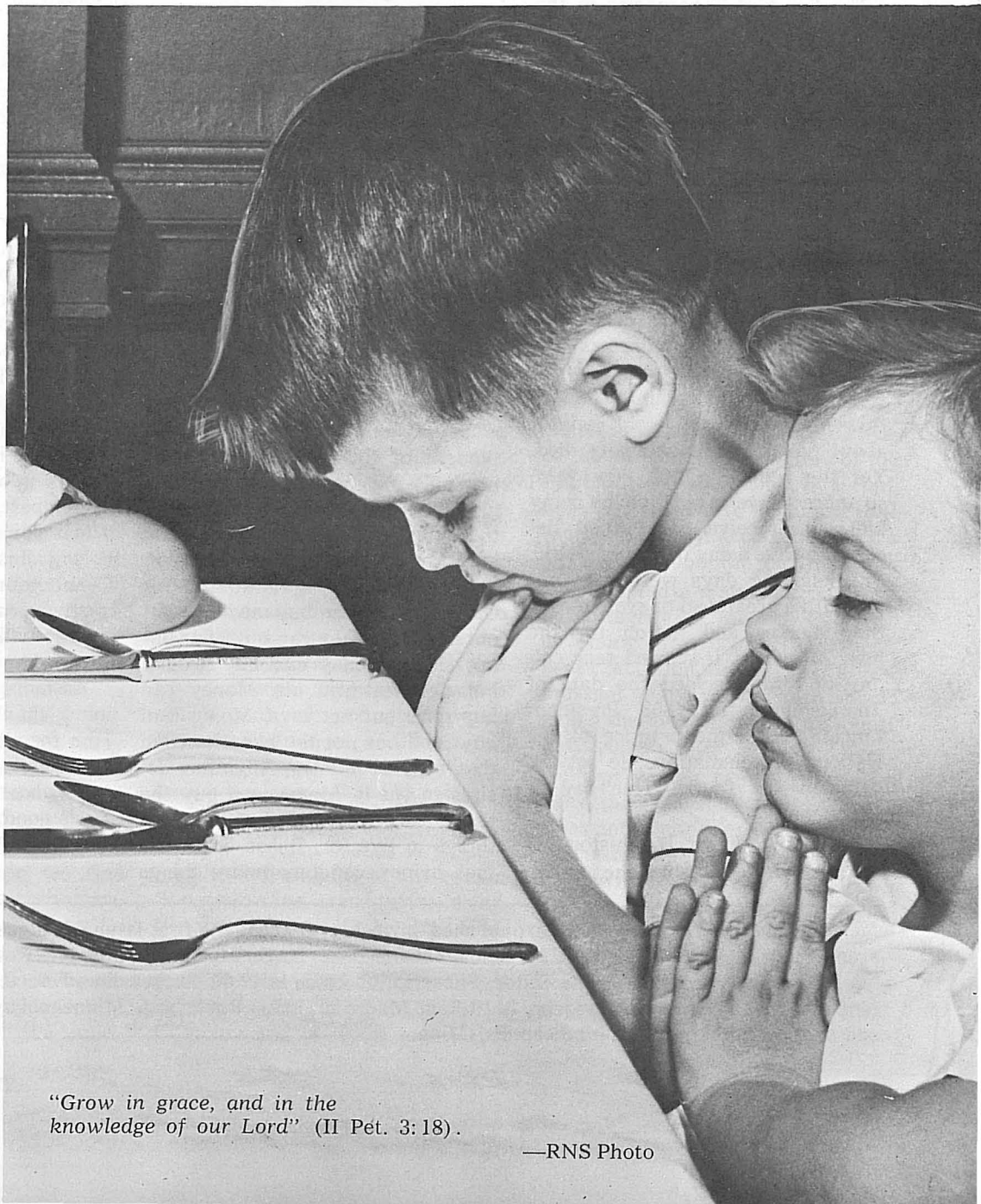
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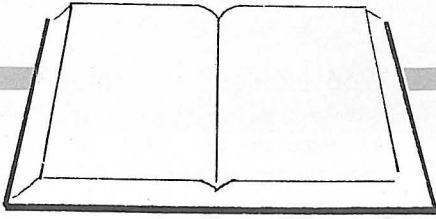
# ***LUTHERAN***

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*"Grow in grace, and in the  
knowledge of our Lord" (II Pet. 3:18).*

—RNS Photo



## *According to the Word*

### THANKSGIVING

The Feast of Tabernacles in the Old Testament is the first record of a festival-like Thanksgiving. This took place at the end of the whole harvest and was held each year to remind the Israelites of how God brought them out of the land of Egypt and to give opportunity to show their appreciation to Him for having done so.

Three hundred and forty-five years ago the Pilgrims celebrated Thanksgiving Day more as we know it. The year before they had come to this country in the Mayflower. During the cold winter about half of their company died. Yet the following fall they were so appreciative to God for the many blessings received that they decided to have a day of thanksgiving. Thanksgiving days were held but not with a great deal of system over the colonies and nation for the next 242 years. It seemed each colony or state decided the date of Thanksgiving. In 1863 President Lincoln began the practice of the National Proclamation. He set the date on the fourth Thursday of November.

This is a bit of the history of Thanksgiving Day, but the impor-

tant thing is that we use the day for the purpose intended. That purpose is to give thanks to God for His many blessings.

What are some of these blessings? Some of you have received the Savior, Jesus Christ, and you have eternal life. Thank God for His great love that sent the Savior to die for your sins and mine. If you have not received the Savior, then do it today and thank Him for coming into your heart and life. Some of you have experienced God's keeping power. He has kept you from falling into many of the temptations that come your way. Thank Him for that.

Be grateful for the things that money cannot buy. Have you thought of those things? There is not only forgiveness of sin and grace for daily living, but consider the joy, peace, satisfaction and purpose of life that comes with knowing and living with and for Christ. Money can buy medicine but not health. Money can buy beds but not sleep. Money can buy ground but not healthful air. Money can buy gifts but not love. Money can buy food but not the benefits from that food or the appetite that desires to eat it. Money can buy the things to live with but not the things to live for. It has been said that money can buy many things

but not happiness and can take you many places but not to heaven. Our freedom of speech, worship, conscience, the press, freedom from fear and want all have their source in God. Communism, which is anti-God, has done much to remove these freedoms. Through brainwashing even the conscience has become warped. Are you truly grateful for the many blessings that money cannot buy?

Whatever we look at becomes enlarged and other things seem to grow smaller around it. If we dwell on our difficulties and problems, they will become so large we will hardly realize our blessings. If we dwell on our blessings, they will increase in quantity and quality. It is as the familiar song brings out:

"When upon life's billows you are  
tempest tossed,  
When you are discouraged, think-  
ing all is lost,  
Count your many blessings, name  
them one by one,  
And it will surprise you what the  
Lord hath done."

As more blessings come to your mind, thank Him for them. Thank Him for all the spiritual and material blessings you can think of.

"O give thanks unto the Lord, for He is good: for His mercy endureth forever" (Ps. 107:1).

Harold R. Schafer

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# The Feast of Tabernacles

## A TIME OF REMEMBRANCE AND THANKSGIVING

Joash was wide awake. All around him the other members of his family were fast asleep on their bed rolls on the floor. In one corner of the room his tiny baby brother in swaddling cloths slept in a hammock. The cooking fire in the center of the floor had burned out, but the light from the oil lamp that would burn all night was just bright enough so Joash could see the outline of familiar objects in his one-room home. There was the heavy wooden chest that contained most of the worldly possessions of this family of Palestine. In the morning the bed rolls would be folded and placed inside of it. Against the stone wall Joash could see the round braziers that his mother used for cooking and for baking their flat loaves of bread. The heavy wooden bar across the door gave the lad a feeling of security, for he knew his father had placed it there to protect his family from intruders. He could hear the family donkey and oxen stir where they slept in the lower level of the house.

It had been such an exciting day! All day long pilgrims had been coming into the city to prepare for the Feast of the Tabernacles, the days of remembrance and thanksgiving. Tomorrow evening, as the sun set, the blasts of the priests' trumpets from the temple would announce the advent of the feast.

Joash smiled as he thought of the days that would follow. People from all over the land would forget their worries to worship God and thank Him for His generosity. He remembered other years when the people had marched to the temple, their arms filled with baskets of grain and fruit from the harvest. They had sung verses from the Psalms as they made their way through the streets to place their gifts beside the altar, and he had heard the music of trumpets and harps and cymbals. It was a time of great joy!

For the next seven days Joash and his family would leave their house and live out-of-doors in a shelter called a booth. Father would build it of branches from palm and willow trees, and one side of the shelter would be completely open. As Joash looked around his smoky little home he thought how nice it would be to see the sky and the stars as he went to sleep in the booth each night—especially since his father would be very close to take care of him.

There would be old friends and strangers stopping to visit with his family all through the week, and Father and Mother would do only those things that were necessary to celebrate the feast. Joash knew that

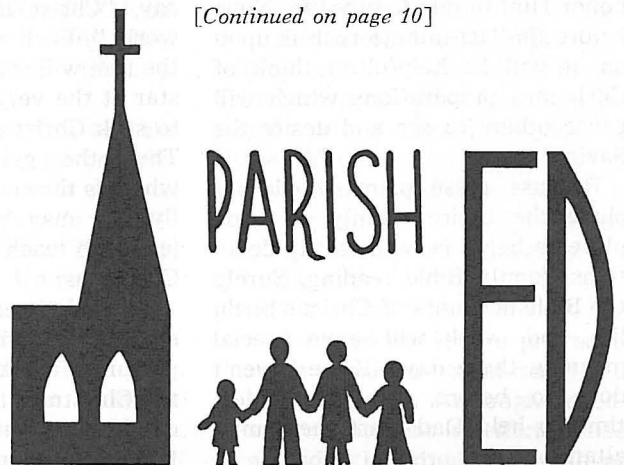
his father would retell the exciting story of his forefathers who left Egypt, crossed the Red Sea just ahead of Pharaoh's soldiers, and travelled to Canaan under the protection of Jehovah. Once again he would tell how Moses had declared to the people of Israel this feast of the Lord, "You shall dwell in booths for seven days; all that are native in Israel shall dwell in booths, that your generations may know that I made the people of Israel dwell in booths when I brought them out of the land of Egypt; I am the Lord your God."

"What a great and powerful God is Jehovah," thought Joash. "It is good that we celebrate this feast of remembrance and thanksgiving to Him." Smiling and warmed with anticipation, the little boy pulled his robe closer about himself and fell sound asleep.

This story could be used in Sunday school to emphasize the Thanksgiving holiday. Bible references are: Exodus 23:16 and Exodus 34:22, Leviticus 23:33-44, Deuteronomy 16:13-15, and Nehemiah 8:13-18. Pictures or models would help to illustrate the story. A booth can be constructed very easily from a square gift box that has been turned upside down. Cut out the sides so it resembles a table and glue or tape branches on the top and on three sides. Complete the scene by cutting figures from Sunday school papers, mounting them on cardboard and placing them inside the booth.

Concordia has published two inexpensive books that offer ideas for interesting family devotions. THE CHRISTIAN FAMILY PREPARES FOR CHRISTMAS is concerned with the weeks in Advent. Devotions for each day are planned to lead the family into Christian

[Continued on page 10]



Edited by Mrs. David C. Hanson



# Holy Day Preparation

"It was at a simple home gathering in central Europe that I found Christ." These were the words of my college anthropology professor. He went on to explain his non-religious home background, his scientific studies in European universities which led to unbelief in the Creator and in spiritual things. Then he told of his opportunity to be in a Christian home at Christmas. Here he heard the Christmas carols sung fervently, joyfully. Suddenly, as he listened, his agnosticism seemed foolish; Christ became real.

Through the years as I have thought of this professor's conversion I have wondered how many times an experience such as his could be duplicated. How many people actually do find Christ at Christmastime because of the influence of a Christian home?

The Advent season is a busy one. In fact, it is easy to become so busy that we in Christian homes may do little to help our children and friends to think of their relationship to Christ. Yet there is perhaps no other time in all the year which gives more natural opportunity to honor Him in our family life. Now, before the last-minute rush is upon us, it will be helpful to think of Christmas preparations which will cause others to see and desire the Savior.

Because these plans should include the entire family, a good place to begin is with family devotions, family Bible reading. Surely the Bible accounts of Christ's birth, life, and work will have special meaning these days. If we haven't done so before, this is an ideal time to help Dad start the family altar.

In addition to reading the Scrip-

tures, we may also memorize a few significant passages. Our little ones may find the purpose of Christ's coming by learning John 3:16 and Matthew 1:21. Older children will appreciate learning the Christmas story as recorded in Luke's Gospel.

Every member of the family will enjoy the Advent Calendar—perhaps immediately before our Bible reading. Then each day in December as a little window is opened by an eager child, Mother or Dad may make the revealed picture more meaningful by a word of explanation: the bells ring out for joy because Christ is born; candles symbolize the fact that Jesus is the Light of the world; the carolers pictured are sharing their joy in knowing Christ; the star is significant because of the star that shone over Bethlehem; and of course (if the calendar has been chosen carefully), window 25, to be opened on Christmas Day, will reveal, not Santa Claus, but the Christ-child.

Many of the symbols pictured in the Advent Calendar may also be used in our Christmas decorations. The wreathed candles in the window and the lights on the tree again say, "Christ is the Light of the world." Each ornamental bell on the tree will symbolize true joy; the star at the very top will remind us to seek Christ as did the Wisemen. Thus the gaily decorated tree, which is the center of so much family fun, may be a glowing object lesson to teach the true meaning of Christmas.

Several times during the Advent season, the family should have opportunity to sit in the soft glow of the Christmas tree and listen to the children say their Christmas recitations and sing Christmas carols. Here it is easy to feel the wonder

of that long-ago Bethlehem scene as we sing softly "Silent Night, Holy Night."

Thus in very simple ways we can make the days before Christmas a natural time for our children to open their hearts to the Savior and to grow in love for Him.

The impact of our Christian homes may reach beyond our immediate family circle. Perhaps a guest we entertain may not only enjoy our lefse and julekake, but may also, because of our conversation, decorations and entertainment, find Christ as did my college professor.

Through our Christmas cards we may also reach out from our homes with the message of God's love to friends scattered far and wide. As Christians we will not select cards which only hint at the true message of Christmas.

Finally when the last cards have been sent, the last gifts purchased, Christmas Day dawns. Of course, there is a laden tree, there are family gatherings. Now on this very busy day, can we give Christ His place?

Many families have found that one of the most effective ways to give Christ a place in these festivities is in a short program preceding the distribution of gifts. Where it has become a loved tradition, the children often plan this program days before Christmas—usually including their Christmas recitations, Scripture passages, prayer, carols, and sometimes an original play or pageant.

May our family and friends discover His love because of the way we have prepared for Christmas!

—Mrs. Lloyd Kallevig  
in *A Woman's Year*



# OUR FAMILY'S THANKSGIVING



## Imogene Price

HOLIDAYS are traditionally family days. Our family is as bound by tradition as any—especially, my father used to say with a twinkle in his eyes, when it comes to holiday dinners. They are a signal for the gathering of the clan.

And that is the problem. This year the whole family would be gathering at our house for Thanksgiving dinner.

In the past, all of us had gone home to Mamma's for Thanksgiving and Christmas. Those two days each year, at least, we were all together. The big old house overflowed with children, noise, and the scent of good food.

Mamma was in her glory at those gatherings, but this year things would have to be different. She had suffered a light heart attack early

in the summer, and the doctor had warned us not to let her overdo. Obviously, a family dinner for sixteen came in this category.

When it was discussed, someone mentioned that ours was the only house with a dining room large enough to seat everyone and a yard big enough for the children to play safely. In the moment of silence that followed, I did the only polite thing I could do. I smiled at them and said matter-of-factly that, of course, we must plan to have the dinner at our house.

Now, five days from the big day, I was ready to kick myself for issuing that invitation. I had let myself be maneuvered into it. Not that I minded the extra work so much, but I resented the way they had taken advantage of me.

Our house was the one in which

my husband, Ken, had been born and reared. I had come to it as a bride, and I loved it as much as he did. We had put a lot of work and money into repairs and had done a little remodeling as we could afford it. Still, it was not very convenient; and it was a bit shabby in spots. Entertaining was a real job.

It could not begin to compare with my brother Jim's beautiful brick split-level, for example. Nor could it compare with "Stork Haven," as my sister Helen laughingly called her two-story Cape Cod, across the city in one of the nicer suburbs. Since Mamma certainly couldn't manage this year's dinner, either of them could just as well have had it. Well, anyway, Jim and Lisa could have, I amended my thoughts. It would have been asking a lot of Helen, with her lively

youngsters and a fifth due soon. Sue and her husband, Bob, and their new baby were already crowded in a tiny apartment.

"Why do I always let myself in for things?" I wondered.

Maybe if I had just kept quiet, Lisa would have suggested that she and Jim—but no, it was Lisa who had mentioned having it here. She had been quick to point out that she had very little time off from her job at the bank. Also, while their house was large, there was really no dining room—only a dining area in one end of the living room. Nobody said a word about the pale beige wall-to-wall carpets she had just put down, I remembered. However, Helen's eyes had caught mine in a brief flash of understanding. With no children of her own to mar its perfection, Lisa had no intention of feeding seven belonging to other people in her precious living room. She would not do that even for her own nieces and nephews.

#### *Son Approves Dinner*

Later, upon being told that the Thanksgiving dinner would be at our house, our nine-year-old son Kenny expressed his opinion.

"Boy, Mom, that's swell!" and he grinned. "I was afraid we might have to go to Aunt Lisa's. If a fellow spilled milk over there, he would probably be *expelled* from the family. But here, you would just get the mop!"

"Kenny Barnes!" I reproved him. "You really shouldn't say such things."

"But it's true," he insisted. "Aunt Lisa's house isn't like ours!" He stuffed one of the cookies I had been baking into his mouth.

"It sure isn't!" I mimicked him tartly. "Her floors aren't scuffed, and there are no fingerprints on the doors—"

"And you can't have any fun there," he finished for me, eluding my reach and grabbing a handful of cookies on his way out the back door.

On the porch he stopped and

looked back at me. "I don't see why grown-ups pay so much attention to *stuff*, anyhow. It isn't so important. It's how you feel that matters." He was gone—wisdom in blue jeans and a baseball cap, with a mouthful of cookies.

Maybe Kenny had been more right than he knew, I thought, as I sat at one end of the big old maple dining table, pencil and paper before me, trying to organize details for Thursday.

Planning a meal was a job I enjoyed. Both Mamma and Helen had offered to help with the food, but I had declined to let them do more than bake some pies. Actually, the menu was no problem. We would have the usual turkey and dressing, the rice, carrots, and asparagus. There would be the candied yams that had been a standard part of Mamma's dinners over the years, and that new molded cranberry salad Sue had discovered. Of course, there would also be plenty of hot biscuits, quince jelly, and Ken's favorite pickled peaches.

My pencil flew, completing the list. There must be coffee for the adults and hot chocolate for the children. Mamma and Helen would bring the pies, which were sure to be mince and pumpkin. I would add fruitcake—and plenty of fresh fruit and salted nuts for the nibblers.

"Mother, you shouldn't be writing in the dark." The voice of my fifteen-year-old daughter Kaye, from the doorway, startled me.

She flipped a switch, and the old-fashioned chandelier over the table glowed into life, its crystal prisms scattering drops of rainbow colors over the white tablecloth. The children had always loved the chandelier. So, deep in my heart, did I. It was a nuisance to clean, but it was the one redeeming feature of the otherwise dull, odd-shaped room.

"Sit down and help me, dear." I smiled at my blonde daughter who was shrugging out of the bright red car coat and mittens that were practically a uniform among the girls at junior high school. Her cheeks

were almost as brilliant as her jacket.

"Is it very cold outside?" I asked, as she slid into the chair next to mine and reached for the menu.

"Um-m! The wind is icy! It's getting cloudy, too. Looks like snow," she said absently, studying the list. "This sounds wonderful, Mother. You forgot only one thing."

"What's that?" I peered over her shoulder.

Her brown eyes sparkled mischievously. "Bicarbonate of soda," she replied, laughing. "Everyone is sure to eat too much."

I smiled at her nonsense. Both children shared their father's fondness for teasing me. There were times when I was sure there wasn't a thimbleful of serious thought among the three of them.

However, they were not all fun and foolishness. Kaye's next words proved it.

"Have you made any special plans for decorating the dining room?" she asked.

"I'm afraid I haven't, Kaye," I confessed. "We'll need a centerpiece for the table and something for the buffet, I suppose. But I hadn't anything particular in mind. Decorating is not my strong point. Now if it were your Aunt Lisa—"

"She would probably have an abstract modern ceramic turkey perched on a sheaf of wheat or something," Kaye giggled.

#### *Lisa's Ideas Original*

Lisa's pride in being original was a family joke. She collected modern art avidly, much to her husband's disgust and the family's amusement.

"Probably, you disgraceful child!" I admitted. "But at least *she* would have some ideas, which I could certainly use."

"Since you don't have anything planned, maybe I could help, Mums." Kaye always used her baby name for me when she was uncertain about something.

"You are most welcome to try, if you have something in mind,

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# The Five C's of Confirmation

by Pastor A. L. Hokonson  
Faith, S. Dak.

## Part II

### III. God's Conduit or Cord—"by faith"

Probably the most difficult aspect of salvation for the confirmand to grasp is that it is realized "by faith" and by faith alone. Our human nature tells us we must do something about it. And it is this differentia which is so important to grasp. Hebrews 11:1 tells us, "Now faith is the substance of things hoped for, the evidence of things not seen," and Paul says, "I live by the faith of the Son of God, who loved, me and gave himself for me" (Gal. 2:20). Again, Christ is the key. He lives in the believer's heart, and all that is wrought in the believer's heart is because Christ lives there as a gift of faith. This is God's Cord. Faith will some day be sight when we are at home with the Lord; but until then, as Paul says, "the life I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." It was ac-

complished by Christ on the Cross.

Luther explains in questions 218 through 237 what faith entails: Justification, Regeneration and Sanctification. Comparing these, we see the building up of the believer's faith in the working of the Holy Spirit (Eph. 2:20, 21, Jude 20). Through the working of the Holy Spirit comes repentance, which is a change of heart and mind, that is, a new mind about God. Conversion is a change of life, that is, a new life in God. Regeneration is a change in state, that is, a new stand for God. Adoption is a change in family, that is, a new relationship to God. Sanctification is a change in service, that is, separation unto God. And finally, to complete the thought, glorification is a change of place, that is, new conditions with God. And this brings us to the fourth "C" of Confirmation.

### IV. God's Cloister—"We have peace with God"

Herein we find the third cardinal principle of our Lutheran Church, "The Royal Priesthood of Believers." This is God's Cloister,

peace with God. What God has done for the sinner is beyond comprehension. Books and books have been written of what Christ accomplished for mankind. Only the believer can possibly have an insight to its meaning, and that, compared to the reality of it, is just embryo (I John 3:1-8). However, if we were to compare what this peace with God really entails in Justification, Regeneration and Sanctification, we might list the characteristics of each in the following manner and then meditating on each of its points realize the meaning of Paul's declaration in Philipians 4:6, 7 regarding "the peace of God that passeth all understanding."

#### Justification

1. An act
2. Of God alone
3. External
4. Instantaneous
5. Equal
6. Perfect
7. From guilt
8. Gives pardon and title to heaven
9. Reconciles God

#### Regeneration

1. An act (impartation of new life)
2. Of God alone
3. Internal
4. Instantaneous
5. Equal
6. Perfect
7. From death
8. Gives faith
9. Quickens man

#### Sanctification

1. A process
2. God and man (H.S.)
3. Internal, external
4. Gradual
5. Unequal
6. Partial in this life
7. From defilement
8. Gives holiness
9. Restores God's image

Peace is of two kinds: peace with God and peace in God. The first is reconciliation and the second is in service to God. God's Cloister is open to faith, and when you know Him through the Lord Jesus Christ, how you want to walk with



Him and serve Him in your walk in this life! Notice the 5th point. It is equal in all persons in the first two, but it is unequal in Sanctification—that is, it is up to you how close you walk with God. Note the 6th point in each. What God has done is perfect in Justification and Regeneration, but our Sanctification is only partial in this life. We are to grow in grace. It reminds us of I Corinthians 2:9. And then note No. 9 in each category. The thought of this alone in our peace with God should strengthen each Christian. And now we come to the final thought. Through whom do we receive this wonderful bounty?

#### V. God's Counsellor—"through our Lord Jesus Christ"

The confirmand is confronted with a person, and that person is the Lord Jesus Christ. You first met Him in baptism, and came into covenant with Him. One reason why we baptize little children is that we want them for eternity, not for time alone. A child begins to die when born; we baptize them; they receive new life (Mark 10:14, John 3:5, Gal. 3:27, Rom. 6:3, 4). They begin to really live. Let me repeat that. They begin to really live. Luther vividly explains this in questions 335-358, according to the Word. As a member of the Royal Priesthood of Believers you have access to the Lord's riches in heaven and on earth. You are a child of a KING. And so you are privileged to partake of those riches in the Lord's Supper. There you meet again the Lord in His Sacrament of the Altar. And as a child of God, you can live in that assurance. Luther explains its meaning, drawing upon the Word of God, in questions 358-388.

The Lord's Supper, instituted by Christ Himself, perpetuates Himself in the heart of the believer through faith and gives meaning to Christian living. The Lord's Supper is not for the dead, but for the living (Eph. 2:1-6; I Cor. 11:28). It is not for time, but for eternity (John 6:56). The Passover was for time

(I Cor. 5:7, 8). The Lord's Supper is not a feeling, but a fellowship (I Cor. 10:17). It is not one step, but a walk (I Cor. 11:28). It is not a fast, but a feast (John 6:56).

"I am come that ye may have life and may have it abundantly" (John 10:10). The Lord's Supper is not an act of self-denial, but the act of a believing heart (I Pet. 5:5). Question No. 374. The Lord's Supper is not for reclining church members, but for a militant Christian life (II Tim. 4:7; Matt. 24:13, Rev. 2:10). And finally, it is not the act of the moment, but the culmination of a deep desire (Luke 22:15).

Isaiah speaks of Christ as Counsellor and says, "Of the increase of his government and of peace there shall be no end." The Christian experiences this daily. Jesus is our Counsellor. He comes more and more into our counsels. Recall how He counselled the rich young ruler, who rejected His counsel (Luke 18:18-23). Yet he may have reconsidered (Mark 14:52). Jesus counselled Mary and Martha (Luke 18:38-42). Also the woman taken in adultery (John 8:1-11). And many others. He wants to counsel you. Will you let Him? He teaches us to pray. Teaching is one of the gifts of the Holy Spirit. May we continue to call upon Him for grace and power in this important task.

#### HARVEST PRAYER

The earth is Thine, O Lord,  
And everything therein:  
The forest, meadow, and the field,  
All the bounty of their yield,  
Are but a trust from Thee.

Each tiny seed that ere is sown,  
Each tiny plant is but a loan—  
A loan of life from Thy earth  
grown;  
The harvest is but Thine alone.

Let us not forget, O Lord,  
Lest we should vainly boast:  
We are but Thy servants small,  
The Lord, Our Maker, owns us all,  
And we, O Lord, are Thine.

Marlene Moline, Lansing, Iowa

#### EVANGELISTIC MEETINGS WERE HELD AT PUKWANA

Pastor Jay Erickson of Radcliffe, Iowa, preached at a series of evangelistic meetings at Pukwana, S. Dak., October 16-20.

Pastor Erickson delivered a series of messages related to various questions that are asked in the Bible.

There were some who came to every meeting, and still others who came to most of them. A warm, friendly spirit prevailed throughout the meetings. As a congregation and a parish we received several blessings. Christians were strengthened and encouraged. Everyone was challenged to examine his own soul in the light of God's Word to see just where he stood with God. In a loving, kind way we were all reminded of how very urgent it is for us to take a stand for Jesus now and not to delay.

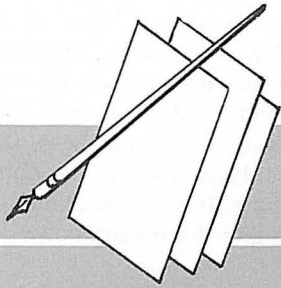
We were also happy to see friends from Platte, Kimball and Chamberlain come to our meetings. The Luther League served coffee and lunch after the meetings on Sunday and Thursday evenings.

Among other things we feel that these meetings have helped us to better see the value of special evangelistic meetings to a congregation, a community, and to the individual. God willing, we hope to have more such meetings at a later date.

Gerald F. Mundfrom

November is CHURCH EXTENSION month on the WMF project calendar. May all the women of the Association be alert to the tremendous possibilities for good that their gifts can mean if given to this work of missions on the home front.

"Not to us, O Lord, not to us, but to thy name give glory, for the sake of thy steadfast love and thy faithfulness!" (Ps. 115:1).



## EDITORIALS

### LET US GIVE THANKS

Isn't there an expression that goes like this, "As American as Thanksgiving and pumpkin pie"? Well, even if we have this mixed up with something else, Thanksgiving Day is a very American thing, its roots going back to the beginning of our country. Other countries observe such a day, too, but our holiday is tied in so much with our nation's development.

Does this mean that we are a thankful people, then? Yes and no. The preservation of Thanksgiving Day on our calendar as an annual event indicates a certain recognition of our dependence on God. And in other ways, too, admission of that fact is given in our national life.

But the answer is "no" if we consider that for many people Thanksgiving Day does not involve any special offerings of praise unto the Lord. Nor do many Americans daily, consciously, confess that they stand in great debt to the Lord and are dependent upon Him for their very lives and being.

We are, actually, completely dependent upon the Lord. Men and women who reach advanced ages are asked the secret of their longevity, and we listen amusedly to their answers when we know all the time that only the providence of God gave them those years. And this is said with all due respect to the truth that we can care for our bodies wisely or poorly.

Agriculture is a big thing for us. It is for all people, but in a special way for our very rural church. Research has produced effective fertilizers and superb machinery. Farmers have learned new methods of land management and animal husbandry. But if the rains are withheld or come in too great abundance, or if the sun shines too little or too much, the harvest will be scanty. The prayer of man to God for seasonable weather remains more effective than his efforts to manage rainfall.

This is an age of learning, of scientific development. Some see education as the savior of mankind. It is truly a remarkable thing. And yet, who has given intelligence and the ability to learn and reason? Have we ourselves to thank for these? Of course not. They are gifts of God.

Let us give thanks to the Lord for His many bene-

fits unto us. How dare anyone parade around as though he were the master of his fate or that by his own hand he had gotten his gain? It is God who has given us all things to enjoy.

It is certainly possible to live out one's life refusing to give God His due and with unseeing eyes to chalk up all accomplishments to one's own ingenuity. But in this blindness the blessing is missed. A child will be cared for in his home even though he never once says "thank you" or shows appreciation for what is done for him. Is he happy in that self-centeredness? Can he possibly know the joy of the family? Certainly not. And no more can that person who so acts in the family of God's creatures.

True thanksgiving cannot be expected of the one who has not taken to himself the greatest of God's gifts, salvation. But let all who have experienced this make every effort to be truly thankful every day of the year. Such a spirit will bring even more blessings, some perhaps of a material nature, and, more importantly, many that will warm the spirit.

### THE BIG QUESTION

The other day we came across the statement "The question for the Christian is not Can I? or May I? but Ought I?" It is an assertion and a truth that should be trumpeted widely in this day and age. Many who bear the name of Christ are trying to forget this question which is always the most difficult of all to face in considering one's course of action.

Can I? suggests merely the question of ability. Do I possess the physical, mental and emotional prerequisites for the activity so that it would be reasonable for me to partake? This question is mindful of the policy of some newspapers, or magazines, in relation to what type of material to print. The policy is this: if it fits (if there is room), print it. There is no censorship, no discipline, no sense of responsibility.

May I? is the appeal to human permission. How natural it is for us to go looking for someone, anyone, who will justify an action we wish to undertake. At such times, if we find him and if we have been hard put to find such an authority figure, we may suddenly credit that person with judgment and insight we would never grant in more thoughtful moments. How many young people today pester their parents, a Sunday school teacher, some other advisor, with may I? may I? until they are forced to give grudging consent and this is taken as divine approval.

Ought I? is the resort to the will of God. Not, what am I able to do? Not, what has someone given me permission to do? But, will my following such a course or not following it best serve my own relationship to my Lord and the witness I would make for Him? Is such and such a project or plan in the part of Christian wisdom? Well, these are questions which ought to be faced.

This is not an age to ask ought I? or should I? This is an age of freedom, of liberty, of flirtation with

license. And society is not the better for it, but poorer. If the standards of Christians are often undefinable, the morals of society in general will be correspondingly low. The world is confused because so many of the old landmarks of Christian conscience have been obliterated or remodeled almost past recognition. It may be a "wet and wild" world this way, but the future looks pretty bleak.

"What do you propose?" you ask. There *are* only two things we can set forth. We have to, first of all, search our own heart to see if we are asking "ought I?" as we should. The other is this, to call upon all who profess Jesus as Lord and Savior to do the same. This makes it a very personal, a very lonely business, this soul-searching, but it is the only way it can be done.

We think it needs to be done. It can't be done any sooner. But it may not be too late if we start now.

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## The Feast of Tabernacles

[Continued from page 3]

conversation (a lost art) that will help them to enjoy the wonder of Christmas. Children will be thrilled to help with the two family projects that are offered. Patterns and instructions are provided for a creche and for a Christian Christmas tree skirt. The price of the book is \$1.00

"When the time comes to take down the Christmas

tree and store the lights and ornaments for another year, we trim off the tree's branches and fashion the trunk into a rugged cross. The tree which announced His birth now continues to remind us of His Passion, for Christmas has meaning only in relation to the Easter message." This is only one of the ideas offered in the FAMILY WORSHIP IDEA BOOK. This new publication holds many ideas for Christian emphasis of special holidays and family events. A number of them could be adapted for use in Sunday school. It, too, is \$1.00.

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## Our Family's Thanksgiving

[Continued from page 6]

dear," I assured her. "Want to tell me?"

She hesitated, then began: "I thought—well, Thanksgiving is kind of a religious holiday, isn't it, Mother?"

I was surprised. "Why, yes, Kaye. You know the story—how the Pilgrims set aside a time of thanksgiving after that first terrible winter. Later it was declared a national holiday. It is a national heritage, too, you might say. We have the right to worship as we choose and to recognize the source of our blessings—both as individuals and as a nation."

"That's almost what we were saying in our Sunday school class last Sunday. Our teacher said something about a heritage being much like faith—or maybe it was the other way around." She paused, frowning a little. Thoughtfully, she added: "It makes sense either way."

"What was it, dear?"

"She said if a person inherits something valuable and, instead of using it every day so he and others can enjoy it, he hides it away for

safekeeping, he really makes it worthless," continued Kaye. "It doesn't do the owner or anyone else any good if it just sits, hidden away. Our teacher said the person might take it out, dust it off once in a while, and admire it for sentiment's sake; but that would not mean much. Eventually it would be left to gather dust or tarnish and finally would be forgotten.

"We applied it to faith; but she said it was true of many other important things, like patriotism and the principles our country was founded on. She also said a great many of the things our forefathers fought and died for are considered hardly more than pleasant traditions we drag out and observe once a year, these days. And pretty soon they will be forgotten entirely if we don't begin to remind ourselves of their real value." Kaye's face was alight with enthusiasm as she paused for breath.

And I, her mother, had never been more deeply ashamed of myself than at that moment. There I had been, feeling sorry for myself at the thought of preparing a wonderful meal to be enjoyed in my own home with my beloved family. I had been jealous of the blessings


of my relatives but had ignored my own, which suddenly seemed infinitely more precious. No more! I vowed silently. It was high time I started *using* my inheritance. And it needed plenty of polishing.

"Mother?" I realized Kaye was speaking to me. "I said I was thinking of using an open Bible, flanked by the American and Christian flags, surrounded by fruit and vegetables like the Pilgrims might have used, for a centerpiece. For place cards, I'll make tiny cardboard churches with a Scripture verse on each. We could read the verses aloud and have Grandmother lead us in a family prayer since she is the oldest member of the family. What do you think, Mums?"

I smiled at her proudly as I answered: "I think it's perfect, darling. This year we will really have *Thanks-giving* as a family." And it will start with *me*.

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# WOMEN for Christ

## THANKSGIVING

"In everything give thanks, for this is the will of God in Christ Jesus concerning you" (I Thess. 5:18).

A challenge to thankfulness has been impressed upon me this past year during my home Bible reading. To be thankful is essential to Christian living, for it is the will of God. This poem warmed my heart.

"Let thanksgiving be a way  
Of life, not simply one day  
Set aside for gratitude.  
Truly I will find renewed  
Cause for joyous praise  
When I know that all my days  
Are in God's keeping. May I  
Let His goodness purify  
My thinking, and His kindness  
Flow through me to cheer and  
bless

The lives I touch. May I show  
My thanks in deeds that glow  
With love. Let thanksgiving be  
A shining way of life for me."

Thanksgiving, a way of life, you say? Yes. Jesus pictured to His followers their duty of spreading the light of their blessings to the world of darkness about them. God is looking to His people in our day to let His light shine. "Ye are the light of the world" (Matt. 5:14). How we best reflect this light depends upon our circumstances, gifts, and opportunities. There is a service we all can render—that of prayer. This call comes to each individual who has received the light as God would have us receive it

through Jesus Christ.

Just as the sun warms and lights everything about it, so the love of God lights and warms His servants for the task ready for them. To spread the Gospel, the good news of salvation, far and near. To show a deeper sympathy for those who suffer; a right spirit to those whom we may have offended; and a greater desire to be of help to those who need help.

Do you remember the lady by the name of Sophie who wanted to follow that shining way of life through thanksgiving and who prayed to become a foreign missionary?

The Lord Jesus spoke to her and asked, "Where were you born, Sophie?"

"In Germany," she answered.

"Where are you now?"

"In America."

"Well, are you not a foreign missionary then? Now who lives on the floor above?"

"A family of Swedes."

Jesus asked her if she had ever told them about Him and when she said she had not, He asked her if she would tell them. This she promised to do. Then Jesus said, "And who lives on the floor above them?"

"Why, some Swiss people," she answered.

Jesus asked her if she had told them about Him, and again she admitted that she had not. Jesus then asked her if she would tell

them, and she said she would. He told her if she would do this, she would certainly be a world-wide missionary, for they had come from many parts of the world.

"Somebody did a golden deed  
Proving himself a friend in need;  
Somebody sang a cheerful song  
Brightening the sky the whole  
day long,  
Was that somebody you?"

"Somebody made a loving gift,  
Cheerfully tried a load to lift;  
Somebody told the love of  
Christ,  
Told how His will was sacrificed,  
Was that somebody you?"

Mrs. Chris Thorsbakken  
Williams, Iowa

## WEST COAST DISTRICT WMF RALLY

The West Coast District of the Women's Missionary Federation held their fall rally in Astoria, Oregon, on Tuesday evening and Wednesday morning, September 26 and 27, where Pastor Ray Persson serves.

Mrs. George Peeke, the Astoria ladies aid president, welcomed the people to Astoria. Mrs. Hilmer Melseth, district president, opened the meeting by having the audience sing, "O Zion Haste, Thy Mission High Fulfilling." Rev. R. Snipstead read the 37th Psalm for devotions and led in prayer.

A duet was sung by Rev. and Mrs. Snipstead.

Pastor Persson introduced Rev. Moberg of Astoria, the evening speaker. His theme was "The Great Power."

Pastor Snipstead informed the audience that Alf Berg of Bellingham, Washington, had given the West Coast District WMF a gift of \$500 in memory of his wife Betty.

There was a fellowship hour held in the church parlors after the meeting.

The Wednesday morning session opened with the singing of "What

[Continued on page 12]

# Letters

## TO THE EDITOR

In the "Letters to the Editor" column of the last *Ambassador*, there appeared a letter from a West Coast reader in which the question is raised, "What is the matter with our young people's work?" In the second paragraph this writer quotes from a monthly report by the AFLC treasurer. . . "Youth Committee—nothing."

It is indeed unfortunate that this item from the treasurer's report should be interpreted to mean there is no activity among youth in the Association. Let us bear in mind that funds for youth work are handled by our Luther League Federation, not by the Youth Committee; therefore, they do not appear in the treasurer's report. The Luther League Federation has its own funds. In the minutes of their recent executive officers' meeting, held September 29, 1966, they report a balance on hand of \$1,936.38 in the Luther League treasury. As for the Youth Committee, you will recall that the 1966 Annual Conference included this Committee in the General Budget for some \$200. This is necessary only to cover small expenses incurred by meetings of the Committee. Generally, the meetings have been held at the same time, or in conjunction with other committee meetings, thus involving very little added expense.

While we are on the subject of youth work, allow me to share my own observations in this area. We certainly concur with the West Coast writer, youth work must be recognized and must have a vital place in our Association. Young people throughout our congrega-

tions are resources for our schools, missions, indeed, for our entire church of tomorrow. I am not so sure but that we have recognized this all along. It has been thrilling to me to witness the great proportion of youth in attendance at our Family Bible Camp year by year. Not a few have met Christ and have been confronted with His claims at Lake Geneva. Furthermore, our congregations conducted, or participated in, no less than seven other Bible camps during the summer of 1966. Encouraging reports have come back of commitments to Christ and of lives dedicated to His service. Our Luther League Federation is currently calling to the attention of our youth the 1967 Luther League Convention, to be held at Kalispell, Montana, next August. This will be a major Association-wide youth event, deserving of our wholehearted support.

On the local level, effective youth work depends, to a large extent, on the concern of the local congregation. Bible camps and youth conventions reveal only a part of the story. Do we, in our local congregations, nourish and encourage these babes in Christ who have returned from our camps? Do we put forth any real effort to lead them deeper into the Word, to encourage them in prayer fellowship, and to instill in their young hearts a desire to witness and to share their new-found joy in Christ? Do we seek to create a spiritual climate in which their faith will grow and their gifts of grace develop? In this connection, may I call attention to the very fine devotional guide recently pre-

pared and published by our Youth Publications Committee, called *TREASURED MOMENTS*. Perhaps many of you have already received these. More are available by writing to our Luther League Federation, 3110 E. Medicine Lake Blvd., Minneapolis, Minnesota.

May I also make this suggestion to local Luther Leagues. Why not send an invitation to our Devotional Life secretary, Miss Karen Moe, to visit one of your league meetings. We were challenged and blessed by her message recently to our Salem Luther League. Karen can be reached by writing or contacting our Church Office at Medicine Lake. Give her an invitation.

Pastor J. G. Erickson  
Chairman, Youth Board

### Women for Christ

*[Continued from page 11]*

a Friend We Have in Jesus." Pastor Hautamaki read I Cor. 3:5-15 and led in prayer.

The reports of the secretary and treasurer were read and approved. The various committees read their reports, which were approved.

Pastor Persson led the Bible study on Ephesians 3:20, 21, which he entitled, "A Word of Encouragement to His People."

Mrs. Solveig Hays led the prayer session during which several ladies prayed for the missionaries and the work. The Tuesday offering of \$48.20 was voted to be sent to the Mission Scholarship Fund and the Wednesday offering of \$85.50 was voted for the General Fund of the WMF. It was recommended by the executive board that they, together with Rev. Snipstead, write to the Mission Board and the missionaries to see if there is a special project to which the \$500 memorial may be put to use.

"Savior, Thy Dying Love" was sung by the audience, after which Mrs. Ray Persson offered the closing prayer. Lunch was served by the Astoria ladies.

Mrs. Donald V. Nelson  
Bellingham, Wash.

# Is Prayer in Public Schools An Illegal Maneuver?

James V. Panoch

## Part II

### Meditation Period

THE idea of a period of meditation is emerging as a real possibility. George LaNoue, of the Center of Advanced Study of Brookings Institution and the Department of Religious Liberty of the National Council of Churches, points out the reason for using the word "meditation": "...meditation is a neutral act to be defined by the dictates of one's personal conscience, while prayer is specifically religious even if silent" (United States Congress, House Committee on the Judiciary, *op. cit.*, p. 1656).

The Union of Orthodox Jewish Congregations of America has expressed favor toward the idea of a period of meditation: "We would deem it appropriate and consistent with the first Amendment to afford the pupils of public schools the opportunity to set out on their day's tasks with a moment of devotion. We therefore see no objection if the school day were to start with a period of meditation" (Union of Orthodox Jewish Congregations of America, 1963 National Convention Resolution No. 18). A period of meditation is not unconstitutional, says T. M. Cooley: "It was never intended by the Constitution that the government should be prohibited from recognizing religion—where it might be done without drawing any invidious distinction between different religious beliefs, organizations, or sects" (*Principles of Constitutional Law*, pp. 224, 225).

A multitude of comments from many lawyers indicate that a classroom period of meditation is not

only legal but also desirable. In making recommendations about what could be done in view of the Court's decision, Professor Paul A. Freund of the Harvard University Law School, suggested, "The first, closest to the prayer itself, is the brief period of silent reverence or meditation, during which each pupil will recite to himself what his heart or his upbringing will prompt" (United States, Congress, House, Committee on the Judiciary, *op. cit.*, p. 1656).

Professor Willard Heckel, dean of the Rutgers University Law School, said, "Now, I think clearly there is nothing unconstitutional about giving young people the opportunity, the time for silent prayer or meditation because here, again, this is part of the free exercise side of the coin" (*ibid.*, p. 1990).

And Professor Paul G. Kauper of the University of Michigan Law School has declared, "The Supreme Court, it should be emphasized, has not held that there can be no prayer in the public schools. Nothing in the Court's decision precludes school authorities from designating a period of silence for prayer and meditation or even for devotional reading of the Bible or any other book during this period" (*ibid.*, p. 1692).

The saluting of the flag and the provision of chapels on government property have elements in common with classroom prayer. In a 1943 decision (*West Virginia v. Barnette*, 319 U.S. 624), the United States Supreme Court reversed an earlier decision (*Minersville School District v. Gobitis*, 310 U.S. 586, [1940]) and ruled that students could not be compelled to salute the flag. But in protecting the personal right of a student not to repeat the

pledge, the Court neither excused him from the exercise nor abolished the exercise itself.

A soldier and a student have at least one thing in common: they are compelled to be at a place not of their choosing. The state, recognizing that the compulsion it exerts upon a soldier limits his opportunity for worship, provides both chapels and chaplains. In their separate opinions in the *Schempp* case, both Justice Brennan and Justice Stewart touched on this point. Said Mr. Justice Brennan, "Hostility, not neutrality, would characterize the refusal to provide chaplains in places of worship for prisoners and soldiers cut off by the state from all civilian opportunities for public communion..." (United States Supreme Court, *Abington v. Schempp*, 384 U.S. 203 [1963]). And Mr. Justice Stewart said, "A lonely soldier stationed at some faraway outpost could surely complain that a government which did not provide him the opportunity for pastoral guidance was affirmatively prohibiting the free exercise of his religion" (*ibid.*).

Because the amount of compulsion exerted on a student is far less than that exerted on a soldier, the remedy need not be as dramatic. Therefore, it is certainly not necessary for every classroom to have a chapel. Yet a period of meditation surely seems justifiable. There is a meditation room in the United Nations Building and a prayer chapel in the nation's Capitol. The supposed users of each of these have less of a need for such a provision than the immature student confined to the classroom. Although schedules would prevent an efficient use of a meditation room, a period of meditation does seem workable.



## Opposition

What little opposition there is to a period of meditation comes from two sources—those who say it is “too little” and those who say it is “too much.” Those who say that it would be too limited an opportunity for religious expression suggest that any limitation is an infringement of the free-exercise clause. However, even the church has found it necessary to limit the scheduled time of prayer for the orderly conducting of its affairs. (When is the last time you heard a prayer offered during the middle of the sermon?) Those holding the “too little” view also convey the idea that the school should compel students to pray, or at least make it uncomfortable for those who choose not to pray.

Those who say that a period of meditation would give “too much” opportunity for religious expression suggest that education should provide no such opportunity. But according to the Educational Policies Commission of the National Education Association: “Development of moral and spiritual values is basic to all other educational objectives.” (*Moral and Spiritual Values in the Public Schools*, National Education Association, 1954, p. 6). On the point of establishment, Harold E. Achor, judge, Supreme Court of Indiana, made the following observation about the Regents Prayer, “To me it was no more logical to prohibit the children in New York from repeating this reverent but simple prayer because it contained the seeds of a state church than it would be to argue that no man be permitted to start a business in his garage because of the possibility he might monopolize the industry” (letter in the *Fort Wayne News-Sentinel*, June, 1964).

Early in 1966, Governor John A. Volpe of Massachusetts signed into law Senate Bill No. 734, which states in part, “At the commencement of the first class each day in all grades in all public schools the teacher in charge of the room in which such class is held shall an-

nounce that a period of silence not to exceed one minute in duration shall be observed for meditation, and during any such period silence shall be maintained and no activities engaged in” (Massachusetts, Senate Bill No. 734, 1966). Before signing the bill, Governor Volpe requested and received an official opinion on its legality from Massachusetts Attorney General Edward W. Brooke. Mr. Brooke, now a candidate for the United States Sen-

ate, said in part, “It is my opinion that Senate Bill No. 734 does not conflict with the provisions of the First Amendment to the Constitution of the United States . . .” (Massachusetts Attorney General’s Opinion, April 4, 1966).

The period of meditation is indeed a way to pray, and it may well be on its way to general use in our public schools.

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### TO THEE, O LORD, OUR HEARTS WE RAISE

To Thee, O Lord, our hearts we raise

In hymns of adoration,

To Thee bring sacrifice of praise

With shouts of exultation;

Bright robes of gold the fields adorn,

The hills with joy are ringing,

The valleys stand so thick with corn

That even they are singing.

And now, on this our festal day,

Thy bounteous hand confessing,

Upon Thine altar, Lord, we lay

The first-fruits of Thy blessing;

By Thee the souls of men are fed

With gifts of grace supernal;

Thou who dost give us earthly bread,  
Give us the bread eternal.

We bear the burden of the day,  
And often toil seems dreary;  
But labor ends with sunset ray,  
And rest comes for the weary;  
May we, the angel-reaping o’er,  
Stand at the last accepted,  
Christ’s golden sheaves for evermore

To garner bright elected.

O blessed is that land of God,  
Where saints abide forever;  
Where golden fields spread far and broad,

Where crystal flows the river;  
The strains of all its holy throng  
With ours today are blending;  
Thrice blessed is that harvest-song  
Which never hath an ending.

W. C. Dix

(from *The Lutheran Hymnary*)

### ASSOCIATION OF FREE LUTHERAN CONGREGATIONS TREASURER’S PROGRESS REPORT

February 1, 1966 to October 31, 1966

	PROPOSED BUDGET (for this period)	TOTAL RECEIVED
General Fund	\$24,750.00	\$21,262.73
Seminary and Bible School	20,250.00	15,966.45
Missions	26,250.00	23,360.03
Publications and Parish Education	2,775.00*	1,505.88*
Stewardship Committee	750.00	5.00
Youth Committee	150.00	5.00
Totals	\$74,925.00*	\$62,105.09*

Praise Program receipts for this period—\$6,101.80

Library Offering receipts to date—\$2,583.44

\* These figures include the subsidy to Publications and Parish Education by the Women’s Missionary Federation.

# CHURCH-WORLD NEWS

## ALC ISSUES STUDY DOCUMENT ON VIETNAM, URGES PRAYER

Minneapolis (NLC)—The American Lutheran Church asserted here that no nation involved in the solution of the war in Vietnam "has a right to expect to find a sound course of action leading to the end of this or any such conflict apart from prayer, repentance and spiritual renewal."

The judgment was contained in a statement adopted by the delegates and commended to members of the ALC "to stimulate their thinking, promote a desire for informed discussion, and encourage fervent intercessory prayer."

Dr. Fredrik A. Schiotz, president of the ALC, emphasized that the statement was not to be regarded as a position paper, but was motivated by the conviction that Christian Americans share in responsibility for national policies.

The statement expressed the belief that "the stated aims of our nation's government in assisting Vietnam are sound" and that "these stated aims reflect accurately the honest desire of the American people for the welfare of their neighbors in Vietnam."

"With other Americans we respect the rights of independent, self-governing nations responsive to the interests of their own people," it said, "fully acknowledging their right to establish their own domestic and international policies."

Acknowledging "an uneasy feeling" that the nation's actions "may at times belie our stated aims," the document said that "we do not want our nation to adopt the tactics of deceit, denial of the truth, trickery, and subversion we find so detestable in some other nations."

"We want our national neighbors to know that the words we speak and the goals we espouse," it added, "are genuinely the senti-

ments of the American people, sentiments which guide our international policies, no matter which political party bears the responsibility for their administration."

The statement upheld the right of protest against the course of the war in Vietnam, stressing that "it would be tragic if our nation were to stifle dissent, muffle criticism, of its policies, or refuse to recognize merit and sincerity in the policies of other nations."

Convention delegates called upon the pastors, congregations and individual members of the ALC, and the nation as a whole, "to turn to God in fervent intercessory prayer and genuine repentance for the widespread spiritual apathy presently characterizing our nation."

The ALC also:

: Re-elected Dr. Fredrik A. Schiotz, 65, to a six-year term as president. Due to mandatory retirement age of 70, he will serve four years to 1970.

: Elected Dr. William Larsen, 57, to a two-year term as vice president, an unsalaried position. He resigned recently as full-time secretary of the Church to become executive director of the Board of Theological Education, as of Jan. 1.

: Elected Arnold Mickelson, 44, of Moorhead, Minn., to a six-year term as secretary, the first layman to serve as an officer of the Church.

: Ratified the constitution and bylaws for an autonomous Evangelical Lutheran Church in Canada, which will succeed the present Canada District as of Jan. 1.

: Placed itself on record as favoring "open housing," the right of each individual to live where his economic means makes it possible for him to live, without any restriction as to race, creed, color, or national origin.

: Instructed the Church Council to study the advisability of membership in the National Council of Churches and to report to the 1968

convention.

: Endorsed a statement in support of civil rights as an expression of its conviction and as a stimulus to the thinking and a guide to the actions of its pastors, congregations, and individual members.

: Adopted a series of amendments to the constitution and bylaws of the Church to change the concept of "one theological seminary which may function in separate units on a number of campuses" to the concept of "several theological seminaries" involving the ALC's seminaries at Columbus, Ohio; Dubuque, Iowa; St. Paul, Minn.; and Saskatoon, Saskatchewan, Canada, all of which have been considered as campuses of one seminary since the ALC was formed in 1960.

: Defeated a proposal to endorse compulsory Social Security coverage for clergymen and went on record "as favoring Social Security as it affects ministers with no change in the law as now written, namely, on a voluntary, self-employed basis.

: Authorized a long-range study of the structure and program of the Church, to be undertaken by a committee of nineteen, including one representative of each of the ALC's 18 districts and the chairman.

: Adopted a statement on "Sexual Integrity in Modern Society," endorsing birth control and therapeutic abortion, as the ALC's "expression of the views which should guide the teachings and practices of its people."

: Approved a campaign to raise more than \$20 million for the colleges and seminaries of the Church. Proceeds of the one-year drive in 1967 will be used for new buildings and equipment at the church's 17 educational institutions as well as the campus ministry program at non-Lutheran campuses throughout the country.

: Recommended that the new

hymnal being planned by the Inter-Lutheran Commission on Worship be completed by 1976 or earlier if possible. The commission is composed of representatives of the ALC, LCA, Missouri Synod and SELC.

: Adopted a budget of \$21,750,000 for the operations of the Church in 1967, an increase of \$754,752 or about four percent over 1966.

**AUSTRIAN LUTHERANS ORDAIN FIRST TWO WOMEN PASTORS**

Vienna (LWF)—The Lutheran Church in Austria has ordained its first two women ministers: Dr. Stefanie Prochaska and Dr. Elisabeth Strehlow, both of Vienna.

Bishop Gerhard May, head of the Church, officiated at the ordination service before an overflow congregation in the Kreuzkirche in suburban Hietzing. At the end of the service, the two women pastors administered Holy Communion.

**LUTHERAN HISTORICAL CONFERENCE RE-ELECTS PRESIDENT, SECRETARY**

Waterloo, Canada (NLC)—The Rev. August R. Sueflow of St. Louis, director of the Concordia Historical Institute, was re-elected president of the Lutheran Historical Conference during its third biennial meeting here, Oct. 21, 22.

Conference membership includes more than 100 professors of church history, librarians, and archivists.

Dr. Dorris A. Flesner, professor of church history at Northwestern Theological Seminary in Minneapolis, was elected vice president, succeeding Dr. G. Everett Arden of the Lutheran School of Theology, Rock Island campus.

The Rev. Joel W. Lundeen, librarian at the Rock Island campus of the same seminary, was elected treasurer. He succeeds Miss Helen M. Knubel of New York, secretary for research and statistics in the National Lutheran Council.

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