

congregation as a fellow pilgrim on the way.

This cannot be stated too emphatically.

What others may be doing or not doing is not the point and is not the measure of our service to them, as it is not for the parish at home. A Lutheran Lieutenant wrote to his pastor from Italy: "Though I am one of the youngest in the company, because of my position I must sort of father them all. It is quite a thing to censor all the outgoing mail. Among the hundreds of letters passing through my hand I have yet to meet with one written to a minister. I am happy that I can have such a privilege and am therefore making use of it at once." The only one in his company in contact with his pastor but the better man for it.

Someone may say--"Are these men different from the other young people of my parish whose profession or calling leads them into remote areas for many months at a time? Why be so concerned about the boys in uniform?" The answer is evident: Following these boys with Word and Sacrament will make pastor and congregation aware of a similar responsibility toward all members who by the conditions of our restless age must wander like Cain of old as fugitives and vagabonds on the face of the earth. Our members who are cared for even by "long distance" methods will feel a debt toward church and pastor, and it will not be too difficult for the congregation to re-establish them upon their return.

How shall this service be rendered? It ought to begin as soon as his intention to enter national service becomes known. Before his departure a special devotion can be held with him and his family. In the pastor's study an up-to-date list should be kept of the names (home address), date of enlistment, and present location with full and correct military address. Conscientiously, as preaching to the congregation, regular letters should go to those listed, with about a monthly frequency. This letter may be written or typed or mimeographed, at times it may be the monthly bulletin of the congregation with suitable tracts or clippings from church papers and other sources. Special occasions, festivals, birthday, promotions, etc., may well be given special attention. The Luther League can usually be successfully invited to share in this ministry. One thing that should not be missing from such letters is the invitation: "When at home on furlough be sure to visit the parsonage. Your pastor wants to see you. We shall be happy to have a special communion for you and your family during your furlough." Pastors and congregations will be surprised at the results of such a ministry, when the boys come home, even if they made not a single response for a year or three. They will discover that the first step in greeting the returning soldier, sailor or air force boy, is to minister to him faithfully during his absence.

Pastors and congregations need to remember what was learned about following our boys with Word and Sacrament during the days of war and practice it faithfully during these days of comparative peace and thus keep in training against an uncertain tomorrow.

CANADIAN MISSIONS IN THE EAST

The Rev. A. G. Jacobi, D.D., President
Evangelical Lutheran Synod of Canada

Never before in the history of our Lutheran Church in Eastern Canada, especially in Ontario, have there been greater opportunities for Home Mission work than to-day. Thanks to the assistance of the Board of American Missions of the United Lutheran Church in America the Canada Synod has sought to meet the challenge of this field white unto the harvest.

The Canada Synod has been called upon to do Home Mission work in eight different languages: Estonian, Latvian, Lithuanian, Hungarian, Swedish, Finnish, German and English.

The influx of displaced Persons and immigrants after the second world war has taxed our resources to the limit but we have succeeded, during that time, in adding 21 congregations to the roll of Synod: 4 Estonian, 5 Latvian, 3 German and 9 English. We have one Lithuanian pastor serving 3 Lithuanian groups and one Hungarian Pastor serving two Hungarian groups. We are in the process of receiving another Estonian Pastor into Synod who will serve a Swedish congregation. In addition to the above congregations and groups we seek to serve various linguistic groups which at the present time are too small in membership to be organized into congregations.

During the same period, 11 churches have been built by mission congregations with Board of American Missions assistance. Seven additional churches are in the process of being built or the congregations are conducting financial campaigns with a building program in view for the near future.

Six different areas were surveyed during the past summer, after they were assigned to the U.L.C.A. by the Regional Home Mission Committee. We are requesting the Board of American Missions to approve three of those areas for occupancy.

My report deals entirely with the work of the Canada Synod.

A mission has been established recently in Dartmouth, N.S. It belongs to the Nova Scotia Synod.

The Ontario District, Missouri Synod has a very active Home Mission program, its work paralleling ours very closely.

If immigration continues, and there is every reason to believe that it will, and if 52% of all Lutheran Immigrants continue to settle in Ontario, and if the suburban areas in our industrial cities continue to grow with the rapidity of the last decade, the Canada Synod will be challenged to ever increase its Home Mission program. We are determined to meet our responsibilities.

Three problems confront us:

- 1) A shortage of Pastors
- 2) A lack of suitable buildings
- 3) Lack of co-operation of Missouri.

CANADIAN MISSIONS IN THE WEST

The Rev. G. C. Evenson, President
Camrose Lutheran College, Camrose, Alberta

The material for this presentation has been gathered out of my own experience as a Home Mission pastor, as a member of a district Home Missions committee, and as a member of a synodical Board of Home Missions; from observation; and from information graciously given me by Regional Committee secretaries, by Home Mission superintendents, and by Home Mission pastors. To these men, representatives of the various Bodies of the Canadian Lutheran Council--and in one case of the Lutheran Church-Missouri Synod--I express my sincere appreciation, and also yours, if you find this presentation to be of value.

My paper follows a very ordinary division into three points, dealing respectively with the past, the present, and the future.

I. THE POST-WAR YEARS, A DAY OF A NEW CONCEPT IN LUTHERAN HOME MISSION ENDEAVORS

The pattern of Lutheran Home Mission endeavors in the pre-war years is familiar to us all. The chief consideration was the following of "our" people. Where a number of people of our national background were found, there a preaching place would be established, with the goal in mind of eventually organizing a congregation. To the pastors of these mission points and congregations our Home Mission boards paid salary subsidies. They did so rather much as though what had once been begun as a Home Mission project would always be so. For example, in 1945 twenty-seven of the 50 parishes of the ELC in the provinces of Manitoba, Saskatchewan and Alberta were being subsidized by Home Missions. Most of these had been so subsidized for 20 or 30 years. All too often the people expected "the church" to pay most of their pastor's salary, and little was done by our official boards to redirect their thinking.

But during the war years a new concept of Home Missions arose. The uprooting of peoples by their own choice, and the unprecedented shifting of populations, made it impossible to carry on an adequate program of Home Missions according to the old pattern. Men of vision and courage in our respective synods grappled with the problem. Their conclusions were put into practice. They have been generally accepted as the new concept of Lutheran Home Mission endeavors.

In its details, this new concept varies slightly from synod to synod. But its basic principles are the same in all the larger Lutheran synods. What are these fundamentals? The respective Home Mission boards say to their new missions:

- 1) "We will make available to you sufficient funds to give you a good start."
- 2) "We expect you to endeavor to bring the Gospel to all the people in your field, irrespective of their racial, national, credal or class background."
- 3) "We ask you to keep before you a definite goal of self-support, and to return your loan as rapidly as possible to us so we can use it to begin another new mission."

Permit me to illustrate the effectiveness of the new program by a reference to my own synod. All its parishes in western Canada, whether old-time Home Mission projects or post-war projects, are self-supporting except for the three missions opened this fall in Grande Prairie, Edmonton and Calgary. (cf. "Lutheran Churches in Canada"--C.L.C. Directory, 1954, page 23)

With the new concept in our Home Mission endeavors came the realization that there must be far closer cooperation among our synods to carry on an effective

Home Mission program. Thus were born the National Lutheran Council Regional Home Mission committees (now in Canada the Canadian Lutheran Council Regional Home Mission committees). Criticisms of these committees there have been. But how much greater our problems would have been without them.

According to information from the secretaries of the Regional committees, the record of Home Mission endeavors in western Canada by the member synods of the Canadian Lutheran Council is as follows. The dates in parentheses indicate the year in which the Regional committee in the particular province was organized.

	Fields assigned	Fields occupied	Fields released	Fields held but unoccupied
I. Manitoba (1948)				
ALC	5	4	0	1
Aug.	2	2	0	0
ULCA	3	1	1	1
Totals	10	7	1	2
II. Saskatchewan (1946)				
ALC	6	2	2	2
Aug.	4	1	1	2
ELC	5	4	0	1
LFC	5	1	2	2
ULCA	14	6	4	4
Totals	34	14	9	11
III. Alberta (1947)				
ALC	5	1	3	1
Aug.	5	2	1	2
ELC	11	7	2	2
LFC	2	1	1	0
UELC	4	3	1	0
ULCA	8	5	0	3
Totals	35	19	8	8
IV. British Columbia (1945)				
ALC	10	3	0	7
Aug.	5	2	1	2
ELC	21	8	6	7
ULCA	24	8	6	10
Totals	60	21	13	26
V. Totals by synods:				
ALC	26	10	5	11
Aug.	16	7	3	6
ELC	37	19	8	10
LFC	7	2	3	2
UELC	4	3	1	0
ULCA	49	20	11	18
VI. Grand totals:	139	61	31	47

From information given by the synodical Home Mission superintendents who answered the questionnaire sent them, it would appear that the new missions are about half urban and half rural. It would appear too that most of the rural missions are part of multiple congregation parishes, and hence are not self-contained units. I venture that it is the one-congregation missions which were reported in the tabulation found in the new Directory of Lutheran Churches in Canada. This reports 23 new missions established by Council synods in western

Canada since 1949, and 17 new Synodical Conference missions in the same period.

Permit me to suggest that the respective Home Mission superintendents should carefully check their records with the respective Regional committee secretaries. In most cases the figures supplied by the superintendents varied somewhat from those compiled from the Regional committee minutes.

II. THE PRESENT, A DAY OF GREAT POSSIBILITIES AND NOT SO SMALL PROBLEMS IN LUTHERAN HOME MISSION ENDEAVORS IN WESTERN CANADA.

A. I am firmly convinced that this is a day of great possibilities in Lutheran Home Missions in western Canada, for many reasons:

1) The Lutheran Church is regarded by outsiders less and less as a foreign church, and more and more as a Canadian church.

2) Our mission committees are alert to the possibilities afforded by our growing cities. My information indicates that since the war there have been established in the major cities of western Canada 9 Council congregations and 10 Conference congregations. In these cities 6 new Council missions are underway at present, as follows: Regina (1), Saskatoon (1), Calgary (2), Edmonton (2). In these cities 8 new fields have been assigned, as follows: Winnipeg (2), Saskatoon (1), Calgary (2), Edmonton (1), and Vancouver (2). The figures for Edmonton are most impressive: In six years an increase from 10 to 15 congregations, two new missions underway now, and one new field assigned.

3) We possess and proclaim evangelical truth in a more objective manner than many other evangelical groups, which gives us an opening to those who are not satisfied with the husks of the social Gospel, or with the spiritual skim milk offered by some Protestant groups.

4) More and more our churches are supplied with Canadian trained pastors, who are more likely to devote their lives to the ongoing mission of our Canadian churches.

5) A considerable number of immigrants from Europe are nominally Lutheran.

B. There are also problems to be faced today.

1) The immigration from Europe has intensified for many churches the language problem. Our stewardship methods and practices are utterly strange to the newcomers. They bring their culture, and do not always readily assimilate into our existing memberships.

2) All our synods are handicapped by lack of manpower and funds.

3) The chief complaints of Home Mission pastors are:

- a) A few speak of inadequate guidance from their governing boards.
- b) Some speak of inadequate financing.
- c) Several find synodical loyalties a real hindrance. Pastors of Scandinavian ancestry find that Lutherans of German ancestry hold aloof, and pastors of German ancestry find that Lutherans of Scandinavian ancestry hold aloof.
- d) Several speak of lack of mission vision on the part of lay people. They have met real opposition from members who wanted only people of their national group as members, or who wanted just a cozy little fellowship. One pastor reports that at a congregational meeting a motion was made not to accept any more members. Happily the motion was lost.
- e) Some feel that their work is handicapped by the rather common tendency in the past of our Lutheran churches to be isolated from community life.

4) A fourth, and potentially a very serious problem, arises out of the emphasis in Home Missions today on the growing urban areas. In one respect this is as it should be, for the Church must go where people are. Yet the rural areas must not be neglected, for several reasons:

- a) The birth rate is higher in rural areas.
- b) The bulk of the leaders in business, civic, political, and religious life have come in the past from rural backgrounds.
- c) There is a solidarity of Community and church spirit in rural areas which gives strength and stability to character, which influence is often lacking in the urban environment.
- d) Thus far the strength of our city congregations has been the members transferred from rural Lutheran congregations.

The very real problem faces our rural congregations that so many of their members are moving into urban centers that their membership is decreasing. Consequently rural parishes seem less and less inviting to pastors, and pastoral vacancies often are prolonged. I fear that as a result of the decline in rural population we may be tempted to neglect the rural areas in our Home Mission endeavors.

III. THE FUTURE, A CHALLENGE TO PROPHETIC VISION AND BOLD ENDEAVOR.

There is much truth in the statement that the future is in the hands of God. "Man proposes, but God disposes." Yet as wisely as we can, we need to project our Home Mission endeavors into the future.

A. There is need for intelligent long-range planning.

1) In our rural areas let us learn from Montana. There the ELC planned a decade or two ago to plant a church in every county seat town of the state. Today the ELC has a self-supporting congregation in every county seat in Montana. Let us plan a somewhat similar strategy for our rural areas.

Also let us cultivate a rural-minded ministry, ministers who love the soil and the people of the soil, ministers who will keep alert to rural problems, ministers who pity the brother pastor who is so unfortunate as to have a city call.

In the rural areas it will at times be necessary to proceed in Home Mission endeavors rather much according to what was earlier referred to as the pre-war pattern. Let there be flexibility in our planning and working, to use what best fits a given situation.

2) In the larger urban centers we must keep the city committees alert and active, so that as our cities grow new Lutheran churches can be established "on the ground floor" in the new suburban developments. The new emphasis on city planning, which specifies a maximum number of churches to a city community, means that our applications must be made early in the development. Two promising fields in Edmonton have been released by the Bodies to which they were assigned because church sites were no longer available.

3) In both urban and rural areas we must remember that we too have a responsibility for the so-called fringe areas. Our Home Mission endeavors must not be limited to fields that promise a quick return of the loan.

4) Our preaching should tend to make our lay people mission-minded, and should encourage them to look for mission opportunities also at home.

5) The Canadian districts/conferences of the respective synods should become increasingly Canadian Lutheran churches, and finally a Canadian Lutheran Church.

B. There is need for sensible practices.

1) There must be adequate financing for mission projects in our new urban areas. In days of prosperity people are slow to come to an uninviting, defeated-looking, church. But perhaps a depression will come? What of it? Until it comes, let's use our money to reach out, wisely yes, but courageously too. It is better to save souls than to save dollars.

2) Our requests for fields should be made realistically in terms of our ability to develop them at the proper time.

3) It is imperative that experienced pastors be used in new missions. Too much is involved. The pastor has to chart the course and carry the load at first. Let him develop his flying wings in established congregations where the mistakes he makes while learning by experience will be largely corrected by loyal lay people. Having learned, let him use his knowledge in a new mission field. Of course, he should be a fervent preacher of the Gospel and be able to soundly indoctrinate the people of non-Lutheran background who come into the mission congregation.

C. There is need of brotherly cooperation. In synods, let there be parish realignments and divisions. Between synods, let increasing use be made of federated parishes.

In the problem of foreign language groups, let us not swing to an extreme position either way. To neglect them is to lose them. To favor them usually has the effect of making the mission regarded not as a mission to all peoples, but rather to a national group. In exceptional cases such foreign language missions should be established to reach and serve a specific national group. But when it is desired that the mission should be a mission to all people--and ordinarily this should be the rule--then it is necessary that the mission have a full English program. But when there is need, because of groups of recent immigrants, for the preaching of the Gospel in another language, let there be added special language services at other hours than the traditional worship service hours. If the pastor loci is unable to preach in the foreign language, let him call in a neighboring pastor to conduct such services.

It is suggested by another pastor that there should be at work in western Canada a survey worker representing the Canadian Lutheran Council, whose task it would be to search for potential fields, and whose findings and recommendations would be submitted to all the Home Mission superintendents and Home Mission committees of the synods represented in the Council. The suggestion merits serious consideration. (cf. "Lutheran Churches in Canada"--C.L.C. Directory, page 34,35)

Obviously the Regional Home Mission committees must continue their work. Dare we look forward to a day when the Synodical Conference will be represented in these committees?

My survey of Canadian Home Missions in the west leads me to echo the words of the Apostle Paul, "A great door and effectual is opened unto us, and there are many adversaries." Let us pray for alertness to see our opportunities. Let us pray for more workers in the Lord's harvest, to enable us to man more fields. Let us pray for a greater consecration on the part of our lay people, to the end that the money will be available to enable us to open more and more new missions in the coming years. We must work while it is day. Night cometh, when no man can work.

Permit me to share in conclusion the challenge expressed by a brother pastor of another synod:

"Possibilities for Canadian Lutheran Missions in the future are

tremendous, if:

if we lose our inferiority complex, which prevents growth;
if we grow out, not in, as far as outreach and vision are concerned;
if we realize we have a mission and a message second to none;
if we understand the principles of the Reformation and their potential for winning men to full commitment;
if we realize we are the church of the open Bible, not of tradition or man-made dogma;
if we overcome our own racial, nationalistic, and language barriers which have prevented vision and outreach;
if we learn to consolidate our forces and our strengths;
if we look to Christ to provide the harvest, and not to the efforts of men...

then we have a future here in Canada."

Comments by The Rev. Anton A. Nelson
Regional Director, Red River Valley Area
Board of American Missions, Augustana

I come to you this morning as a substitute for Dr. S. E. Engstrom, the Executive Director of our Board of American Missions, who due to conflicts with other duties has found it imperative to absent himself from this "Today-Tomorrow" Conference.

It is impossible for me to give you a church-wide picture of home missions of our Augustana Church as he knows it. Secondly it is difficult for me to make an unbiased presentation in relation to Canada since, as Dr. Mars Dale stated yesterday, I now have one foot in Canada and one in United States. But may I add that for more than two decades during my ministry I had both feet in Canada. I am, therefore, so close to the forest I can't see the trees. I number among those who have felt that our Augustana Church (and pardon my boldness) the whole Lutheran Church has been skeptical about Canada and its future possibilities.

The legend of the Spanish adventurer, who sailed down the eastern coast of Canada who when he beheld the wild and uninhabited country said: "Aca Nada" meaning "Nothing here" is applicable to our Lutheran Church. During past decades when we failed to locate large colonies of Swedes, Norwegians, Danes, or Germans we said: "Aca Nada" - "Nothing here".

We rejoice today that our conception of Canada and the complexion of our mission program has been greatly changed. We hasten to state, when we take a closer view of our mother Augustana Church that she has been extremely generous and sympathetic towards our Canada Conference. In fact we must concede that our Church in Canada has become a spoilt child. It has leaned heavily on the Mother Church in U.S. to supply the manpower and the means rather than to produce an indigenous ministry and to develop its own stewardship.

Therefore, as some of you may recall from the Free Conference held in this City ten years ago, Dr. P. O. Bersell, our Church President pledged that Augustana was ready to go "All Out" in granting mission aid on a declining scale for a decade if a Canadian Church were in the making.

Since our so-called (Central) Board of American Missions was organized sixteen years ago, Canadian missions have been very favored. Liberal grants have been made from year to year to numerous beneficiary congregations. But more than that the Board has been instrumental in sponsoring the cooperative venture in preparing men for the holy ministry on this Campus.

At the recent annual meeting at Minneapolis, Minnesota, aid was granted in the amount of \$225,000.00 to 160 congregations. Of this amount more than \$25,000.00 was granted beneficiary congregations in Canada for the ensuing year.

To give a picture of our home mission in a summary statement, as was suggested, we might report that the Board of American Missions, during its sixteen years of operation, has organized 139 congregations--19 of these have been organized this year. Plans have been made for the organization of at least 20 new congregations in 1955.

The Evangelism Department of our Church is also a part of the program of our Board of American Missions. Thus the total annual operating cost of our Board for new missions, aid grants to beneficiary congregations, evangelism and administration is approximately \$400,000.00.

Through the success of the "Advance for Christ" this year more than

\$2,000,000.00 has been raised for missions, which will be divided equally between the Boards of Foreign and American Missions. The Board of American Missions will use 75% of its share to swell the Church Extension Fund. This will give our Board a Capital Fund of more than \$1,500,000.00, and including other funds made available to our Board more than \$2,000,000.00 can be used in building projects. We believe this will enable our Board to prosecute a more aggressive and effective program in the years which lie ahead.

Comments by The Rev. R. D. Lechleitner, D.D.
Executive Secretary, Board of American Missions, A.L.C.

The Church is maturing in all parts of the world and the Lutheran Church is assuming its obligation to the Great Commission with greater zeal and more enlightened use of its resources. I am happy to note that in the Lutheran Church in Canada there is a growing sense of strength and it is my prayer that this developing maturity will be able to avoid the errors endured in the United States and telescope the time required for complete integration of its program to the language and needs of the people among whom it exists.

From the poverty of the pioneers the Lutheran Church is maturing into enormous endowments of today. On the shoulders of those who sacrificed to make the humble beginnings stand the leaders of today's Lutheranism, able to see farther because of their ancestors' devotion to the pure Gospel. With educational institutions, established congregations, institutions of mercy and organized procedures the Holy Spirit has a willing tool to accomplish His purposes.

The Church is class conscious. It is going where the people are, in the language that they will use and will learn. The Church expects quick results. The day is gone when small growth or no gain is condoned as meritorious.

The task must be cooperatively done. As the Lutherans are able to eliminate competition, overlapping and duplication of effort they are able more and more to embrace greater areas of their responsibilities.

In cooperation also is cross-pollination of ideas, ideals and insights. Each becomes stronger, none becomes weaker and in the strength of all the achievement and joy of each are made more complete.

Finally, there must be intelligent appraisal. By their fruits you shall know them! By faith sown, by love grown--the church expands. There are real opportunities. But a limited number of men and limited means necessitates selecting carefully the places where the greatest impact can be made for every spiritual transformation in the life of an individual or group there is some evidence that can be seen. No fruit indicates no life. Therefore as the program presses forward in Canada may the demand for results spur all of us to a restudy of our methods and a utilization of the full power of the Holy Spirit so that His Kingdom may be established.

NORTH AMERICAN MISSIONS TOGETHER

The Rev. Conrad Hoyer, D.D., Executive Secretary
Division of American Missions, National Lutheran Council

"American Missions Together" seems so Christian, so natural, so necessary, so practical, so proper and so simple in the Lutheran Churches of the National Lutheran Council that we are prone to take it all for granted. For twelve years now we have thought and planned together, we have cleared fields for new work together, in some instances we have even undertaken work together. All churches have benefited so much that no one ever suggests that we should return to the good old days of synodical "free enterprise." We take American Missions Together so much for granted that we even find it a little difficult to outline a case for it. It is a difficulty similar to proving that $2 + 2 = 4$.

For the record at this "Today-Tomorrow" Conference we review the obvious necessities, advantages, and possibilities of facing our mission tasks together. We do so with your Canadian situation in mind, conscious of the fact that Canada is half of America, and conscious also of the great and growing possibilities of this half, so far as tomorrow is concerned.

Lest we be misunderstood, we should state that when we say "together," we do not necessarily mean organically united. Some of you heard me two years ago when I spoke of cooperation as conducted on three levels--study conference and counsel, coordinated action, united action. That is what we mean.

In our opening statement we said American Missions Together seems so Christian. We need to be reminded, once in a while, that we are, or at least claim to be, representatives of Christian Churches seeking to do Christian work in the name and spirit of Christ. Sometimes in our pious zeal we descend to ethical and courtesy levels that would hardly be tolerated in the secular business world. Simple Christian courtesy demands that we face our tasks together, sharing our plans, our problems, our possibilities, our programs, and doing so in love, one toward another.

American Missions Together in the Lutheran Churches of the National Lutheran Council is so natural. We are one in hope and doctrine, one in charity--then we should be one in witness to the community. This is a most natural and obvious deduction, and the world, which is often wiser than the children of light, has been drawing this conclusion for many years. Even in those places where we have two or three different Lutheran churches of different synods as a result of our historical development, even there we must be careful to present one witness, rather than a competing three witnesses, in order that we might reinforce one another for the sake of the Gospel. Surely in facing every new situation, it is natural, both to us and to the world, if we be Christian and Lutheran and one in hope and doctrine and charity, that we will be together in our American Mission advance.

American Missions Together is necessary. So much to do! So little to do with! We face the problem often in family life. We surely face it in the Church. Here in Canada, with many challenging possibilities before you, you have so many dramatic opportunities and responsibilities, that together you will probably not do more than half of the work that should be done. You will surely do more if you do it together. Facing your situation honestly, before God, it is necessary and practical--which is our next word--that you face your task together. In some cases you will need to discover the facts together, and I hope and trust that you can see your way clear to do more of this through the Canadian Lutheran Council and through study programs of the regional committees. Then you will want to parcel out the tasks so that ALC does one, ULC another, ELCA another and Augustana another, etc. And yet, there is need for more. If you run short of opportunities, let me know and I can recommend to the Boards of Missions that they divert more funds back to the

States, for we still have a stockpile of tasks to do there. Alaska, which increased in population by 54%, in four years, can stand help. Someone has estimated that by facing our American mission work together we have added 20% to its efficiency. If that be true, then it is worth \$500,000 each year. We know of one luncheon conference that added over \$1,000,000 to the church extension funds of the church bodies.

Covet the privilege of hearing the Lord's word of commendation on Judgment Day, "Well done, thou good and faithful servant, thou hast been faithful over a little, I will place thee over much." By the same token we should tremble at what He might say--for not only do we dig the treasure in the sand but sometimes two of us hide two talents in the same hole, and both stand under condemnation.

American Mission Together is not only a necessity, it is not only a practical necessity, it is a Christian Necessity as Well.

American Missions Together is very simple. Sharing information over the lunch and dinner tables at this Council meeting is one step. Sharing information at regional committee meetings is a second step; studying certain special areas together at regional committee meetings is a third step. Clearing fields through the regional committees is a very important fourth step; discharging our responsibility promptly for the areas assigned to us is a necessary fifth step. Keeping records of regional committee actions, reporting and recording them is Step 6. It is a combined responsibility of the members of committees to report, secretaries of regional committees to record, and the Canadian Lutheran Council to tabulate.

I can hear someone saying, "Yes, but Hoyer, you live in a fool's paradise! It isn't that way!"--After twelve years of experience in facing the cooperative aspects of American Missions, I think I should know the realities by now. Sure, we know the problems. We have hinted at most of them already--we are not quite Christian enough--we are not quite sure that we are one in hope and doctrine and charity--we do not quite see the necessity--we do not like the hindrances of mechanics, when it applies to us--we do not quite fulfill the responsibility of a field promptly when it is assigned to us.

I think we all need to repent and forgive, and accept forgiveness; and ask for grace to face anew, with new vision and new dedication, the tasks ahead. If we have been small and petty in vision and conduct, let us pray for grace to grow; for tomorrow calls for giants in faith.

At the risk of being direct, and perhaps misunderstood, may I suggest a few special items for your special consideration in the Canadian scene.

1) You have much to do: both Canada and the Lutheran Church in Canada are young and the future lies before you. Even in the matter of "conserving our own" Lutherans in the household of faith, the discrepancy between the census and the actual church membership is alarming--Alberta, only 30% actual members of those who report Lutheran adherence; British Columbia, 16%; Manitoba, 20%; Saskatchewan, 40%; Ontario, 45%; Canada as a whole, 35%. If the differentiation between actual and nominal attachments of the other denominational groups is as great, then Canada has a terrific evangelism task.

2) You have the language problem, and with continued immigration you will have it for a generation or two yet. This is a secondary problem but it may loom large in facing the mission task together. Are we more Christian and Lutheran, than we are German or Norwegian, or does language and culture determine our fellowship and our practice? We know how strong will be the temptation to say "we just are not together." You can use the historical situation in the States, or your own historical background to justify that hopelessness. May I remind you that we are not in yesterday, we are in today and facing tomorrow. Today, congregations in Canada, in the States, in South America and elsewhere worship in many different languages. Today, Lutherans of different languages and cultures are banded

together in the Lutheran World Federation, and are serving and helping one another throughout the world. Today, church bodies of different languages and cultures are merging into one. Tomorrow, most of those who come to Canada today will understand the English language though they may prefer some other.

With these facts in mind we urge you to recognize that the Gospel is a tie that binds us together with greater force than either language or culture can separate. Language is a means of conveying the good news of salvation. Let us use it as such. Neither the English language, nor the German, nor the Swedish, nor the Latvian is sacred. Each and all can be used to proclaim the good news.

Let us recognize too that we need not have a separate building or a separate congregation through which to proclaim the Gospel in each different language. Nor do we need to associate any one language with any one synodical group. There is much precedent: Augustana declined to organize a congregation to minister to the Swedes in the Swedish language in Ontario, even though invited to do so by the Canada Synod (U.L.C.A.). They invited the Canada Synod to do so if it were necessary. Congregations using the Latvian language have been organized in at least two synods and supplemental services in the Latvian language are held in churches of other synods.

If the need arises, why not have German services in ELC or Augustana congregations, or Latvian services in congregations of all the synods? The people of tomorrow will rise up to call us "blessed" if we can work out in practical terms this cooperative issue of today.

3) You still have, and will have, the problem of serving the scattered populations.

"Who will shepherd my people, where neighbors are few?" The words are Dr. Mueller's, though the euphony is that of Scripture, and the spirit is of the Lord himself. You too must ask, and you must find a way that fits your situation in Canada.

In some of these scattered areas there are small and isolated congregations that might be used as the base of operations for a wider outreach if manned and organized for reaching the scattered few. This is one answer. Perhaps a federated parish of congregations from different synods under one pastor may be a further possibility. Church and Sunday School by Radio and by Mail is a partial answer. Perhaps a roving chaplain in the timberland should be considered.

4) You need to be alert to the big push such as in Edmonton today, perhaps Vancouver or the Fraser Valley or Kitimat tomorrow, perhaps by the St. Lawrence Waterway by 1960. We dare not be bewildered by such large scale developments, and we must be prepared to match their bigness with our breadth of vision and planning.

5) This leads me to caution you against a Canadian Lutheran inferiority complex. Let us not think of ourselves more highly than we ought to think; let us think soberly, but let us think honestly too. About 25 years ago the psychology department of Washington University in Seattle assigned for a Doctor's Thesis the subject, "Why the Lutheran Inferiority Complex?" It was there; all of us felt it; apparently we showed it. It is mostly gone among us in the States now. However, I sometimes feel I detect it among you when you are with us in the States; and even up here. I can understand the reasons for it. Yours is a minority church, heretofore ministering to a cultural segment of the population, often in a foreign language. Yet you have a contribution to make to the Christian life and culture of Canada. You can make it if you think of yourselves together, as a Church of considerable strength, with an evangelical message to give to all.

6) Finally, let me suggest that communication is a principal problem in

the task of American Missions together. We have hinted at this a number of times. Because of distance and language barriers it is more difficult for you here than for us in the States. Yet it is essential if we are to do the task that is ours and if we are to do it together. We must communicate to those whom we would evangelize; we must communicate with one another across synodical lines; we must communicate between Nova Scotia and Ontario and the prairie provinces, and the Pacific; we must communicate between Canada and the States, to our boards and agencies that they may know of your needs and possibilities. When channels of communication break down, misunderstandings develop, provincialism becomes dominant, sectional or synodical or individual loyalties supercede the higher loyalties of the Kingdom. We shall not suggest the many facets of the problem. Suffice it to list it as an important one.

THE LUTHERAN CHURCH ON THE CANADIAN CAMPUS--EAST

Mr. Gerald Hagey, President
Waterloo College, Waterloo, Ontario

The major witness of the Lutheran Church on the campus in Eastern Canada is made at its Seminary and College in Waterloo, Ontario.

Because of this, I will spend the major part of the time allotted to me to a description of the development of these institutions, their future prospects, and how they fit into the programme of the Church. Following that, I will comment briefly about the work of the Church at the six major university colleges in Ontario and McGill in Montreal, P.Q.

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By 1911-12, it was evident that the future development of the Lutheran Church in Eastern Canada depended to a large extent on its ability to train and educate its pastors in Canada. This led, in 1913, to the Board of Governors of the Evangelical Lutheran Seminary procuring from the Ontario provincial government a charter to operate college schools, colleges and seminaries. To this Board a large house, located on the present College and Seminary campus, became available. This house was at first used as the Seminary teaching building as well as a faculty residence.

In the following year, 1914, a new Seminary teaching, administration and dormitory building was constructed. At that time the academic admission requirement for the Seminary was only high school matriculation, but the need was felt for additional pre-theological training and a college school (or junior college) was organized.

For the next ten years this arrangement appeared to be reasonably satisfactory with the total enrolment in the two institutions growing to almost a hundred students. But, by 1924, the need was felt for our Seminarians to have more than a high school pre-theological education. This resulted in the first year of a General Arts course being added. In the same year an addition was made to the building which practically doubled its teaching and dormitory space.

In the following year, 1925, the Board of Governors took advantage of an opportunity for the College to become affiliated with the University of Western Ontario and immediately began to offer a complete four-year general course leading to a Bachelor of Arts degree.

In a few years this resulted in the college school or high school department being dropped and a fully-accredited university college being maintained along with the Seminary. For the first four years up to 1929 the future development of the new College appeared to be bright, but, along with other institutions, it suffered financial difficulties during the depression years and its further growth and development was stymied until 1944-45. Then all colleges were suddenly swamped with students due to the return of war veterans with money from the government available for educational purposes.

In one year Waterloo's enrolment jumped from approximately sixty to one hundred and ninety students. This sudden increase in enrolment found the College totally unprepared financially or from a standpoint of furnishings, equipment and instructors. The Church has much for which to be thankful that in the years following there were men with faith, courage and conviction who made it possible for our institutions to carry on.

The post-war increased enrolment was expected to be only a temporary situation but it proved otherwise. Until 1953, the enrolment continued at

approximately the two hundred level.

With inadequate teaching space, equipment, library and furnishings, it was evident that the College was destined for failure unless money could be procured for an expansion programme.

One thing that is especially worthy of note is that, during these troubled times, the high teaching and academic standards of the college were maintained. For this a great tribute is due to those men whose loyalties to the Church and its institutions caused them to remain at their post during times when conditions were most unfavourable.

The financial need of the institutions led the Canada Synod to authorize a fund-raising campaign known as W.E.P. (or Waterloo Expansion Programme). This was launched the year prior to C.H.E.Y. and was later absorbed by the C.H.E.Y. appeal.

The prospects of money from C.H.E.Y. gave our Board of Governors courage to start on its present expansion programme. The first step was that of renovating the original building on our campus to provide a women's residence.

In 1952, construction was started on a much-needed new dining hall and kitchen which was completed in 1953. In 1953, we began the construction of the now completed Arts and Science Building.

To give you a verbal picture of the results of this expansion programme, we now have on our campus four buildings, although three of these are adjoining each other:

- 1) A Women's Residence, accommodation twenty-one students and a house-mother. This is as fine a residence for its size as you would wish to find anywhere.
- 2) A very beautiful new dining room to accommodate one hundred and fifty students plus forty faculty members seated at one time. This dining hall is complete with a fine modernly-equipped kitchen.
- 3) A Seminary building completed in 1914 with its addition that was built in 1924. This building now houses our Seminary, Library, gymnasium, and two upper floors provide residence for sixty-five students.
- 4) The new Arts and Science Building that will comfortably accommodate between four and five hundred students. It is as beautiful and functional a building for its size as you will find on any Lutheran College campus.

As a result of this expansion programme we have, during the last two years, increased our enrolment by 68%.

Confidence, generally, has been restored in our College. This is evident, not only in the increased enrolment, but in the financial support that we have received from the Church, industry and special names.

Our three-year expansion programme left us with a debt of \$190,000.00 over and above the money that was made available to us through C.H.E.Y. This indebtedness has now been reduced to a little below the \$100,000.00 level and we are hopeful that the financial support that we have been receiving will continue, with the result that it will not be too long before our present indebtedness is wiped out.

So much for the development up to the present time of our two institutions at Waterloo.

What purpose do they serve the Church?

As for the Seminary, I do not think it is necessary to provide an answer to that question. Our Seminary has provided most of the pastors who fill the pulpits in Eastern Canada as well as providing some for Western Canada and the United States.

The academic standards of our Seminary are high. They have always been high and they may be favourably compared with the standards of other seminaries in our Church as well as those of other denominations. If there is any criticism that might be levelled at our Seminary it is that it has not been able to attract unto it students in sufficient quantities to fill the Church's present need for pastors.

In the College it is true that, this year, out of a total enrolment of three hundred and forty-two students, there are only fifty-five Lutheran students. Because of the small percentage of Lutheran students, some of the people of our Church have been inclined to question the cost of the College and suggest that the Church is paying for the higher education of mainly non-Lutheran students.

On the surface this might appear to be an accurate statement.

If time permitted, I think I could easily persuade everyone without a shadow of a doubt that the Church's present cost, even on a basis of it all being applied against the fifty-five Lutheran students, is justified.

In the first place, it is necessary to keep in mind that we now have as many Lutheran students enrolled in our College as we had total enrolment less than fifteen years ago.

Actually, the operating cost to the Church would be very little, if any, less were we to make the present curriculum available to only our fifty-five Lutheran students. Time does not permit me to expand further on this phase of my subject but I will be glad to discuss it further with anyone who is interested.

The pitiful part of our present situation is that too few of our Lutheran young people are taking advantage of their opportunities to procure a higher education at a very reasonable cost. I am convinced that we are procuring our share of the Lutheran students who are taking courses available to them at Waterloo. Unfortunately, it is evident that there is a feeling among the parents and young people of our Church that a college education is only to be considered when it is required for a profession. While I am convinced that this attitude will change within the next ten to fifteen years, there is a need for all of us who are in positions of influence to correct this thinking as quickly as possible.

Our Church, and even our country, is in need of more people with a higher education and, especially, more people with a Christian higher education.

The Lutheran Church was founded in a university. Ever since the days of Martin Luther, one of its major projects has been to provide for and encourage the education of young people.

Listen to the following quotation from Martin Luther: "The prosperity of a city does not consist alone in vast treasures, strong walls, beautiful houses, large supplies of muskets and armour. Indeed, when these things are found and fools exercise authority, it is so much the worse for the city. The best and richest treasure of a city is that it have many pure, learned, intelligent, honest, well-educated citizens."

I think, that, if Martin Luther were in here today, he would add...that many pure, learned, intelligent, honest, well-educated members are a definite asset to the church.

With our new and improved buildings, our fine reputation for high academic standards and improved public relations, the people of our Church are becoming more and more conscious of the Church's higher education programme. It is also evident that they are gaining a pride in our campus and its activities. As this continues, they will have a greater desire to send their sons and daughters to us as well as to more generously contribute toward their support.

Now what about the Church on the campus of other colleges in Eastern Canada?

Here the work of the Church has been done mainly by the Lutheran Students Association under the direction of the Division of Student Service supplemented by the work of pastors located in our university college cities.

I have nothing but praise to offer to the Lutheran Students Association and the work that has been done through them, but I do suggest that our Church in Canada has failed to give to Lutheran student service the attention that it merits. In five of Eastern Canada's large university colleges, there are approximately five hundred Lutheran students. A large percentage of these students are new Canadians. We have reason to think that many of this latter group, although they designate themselves as Lutherans, are unchurched. We know that a large percentage of them are in engineering courses or other professional courses not available at Waterloo College.

Out of the almost five hundred students that are attending these colleges, only about sixty of them have shown interest in Lutheran Students Association activities.

At the annual meeting of the Lutheran Students Association held in Toronto last month, some of the members told of the activities of other denominations on the campuses from which they came and suggested that it would be very easy for Lutheran students not exceptionally loyal to their denomination to change their affiliation to that of another church.

These students need the attention of the Church--they need to be made to feel that the Church is interested in them and wants their service.

The Church does need these students. Among them we may logically expect to find the future leaders of our country and our industries. Their spheres of influence are likely to be large. If the Church retains their loyalty now, it stands to benefit greatly from their loyalty in the future.

To procure their loyalty, we need experienced leadership. We need the availability of churches in college communities for meeting places. We need the co-operation of the women of these churches to provide dinners for L.S.A. meetings. I know you realize that one of the best ways to interest students is through their stomachs.

Leadership is needed to provide programmes and projects that are tailored for local needs. Social meetings, study meetings and even worship meetings are not sufficient to procure and hold the interest of college students. Similar activities are readily available from other sources on every campus. There needs to be found for them a project in which they can work together for a desirable purpose--the privilege of doing that being available to them only because they as a group have a common interest in the Lutheran Church.

Let us be thankful for what has been accomplished by our Church in the

field of education; but may we never rest on our laurels. There remains for us a great challenge, a great opportunity to perform a worthwhile service for Christ and His Church in the field of education.

The Lutheran Church on this continent is making tremendous progress. In Canada we share in this progress, but, in Canada, we have problems that are peculiar to our country. Our entire population is mainly on a thin horizontal line. Distances between population centres are great. Lutheran concentrations of population are regional.

In the educational field there are parallel problems for our Church. To meet these problems we need men with vision, with faith, courage, confidence and determination.

On the shoulders of those of us who are now active during this period of expansion rests the responsibility for the security and position of the Lutheran Church in the future. Let us pray that we are blessed with what it takes to meet this challenge.

THE CHURCH ON THE CANADIAN CAMPUS--WEST

The Rev. O. K. Storaasli, S.T.D., President
Luther Seminary, Saskatoon

Most assuredly the Lutheran Church has a big task on the Canadian Campus. Our Church, which was born in the university atmosphere, as Luther struggled with intellectual and spiritual contradictions, and which surely has always emphasized the importance of good sound training, not only in its clergy, but also in the laity, must never lose sight of this major responsibility. In Western Canada, there has been student work for many years, but I think that it can truthfully be said that it is now passing out of infancy into adolescence. Now there is getting to be a permanence about it.

In our four Western universities, there are about 600 students of Lutheran preference. This is quite a congregation in itself. If 600 students each year can be brought face to face with the Lord Jesus Christ as the Lord of life, and if they go out not only as nurses, doctors, lawyers, school teachers, engineers, and businessmen, but as Christian nurses, Christian doctors, Christian lawyers, Christian school teachers, and Christian businessmen, what a blessing this will be for our Church. As a Lutheran Church we have been aware of this problem, but we have left it up to the local congregations pretty much to deal with it as they best could. But the proportion of the students we have been reaching is much too low. If only one-fourth of the students of Lutheran background are reached, during their university years, that is considered good. But this is too low.

First of all, may I give you a picture of what is being done on the various Western campuses, and secondly some comments.

At three of the four university campuses in our regions, work is going ahead favorably.

UNIVERSITY OF BRITISH COLUMBIA, Vancouver:

The work here is the newest in our region, and has been slow and difficult. Pastor Curtis Satre (E.L.C.) has been the advisor, and has spear-headed the activity. Very small groups have taken part in the LSA activities. Weekly Bible studies are conducted by the pastors of the greater Vancouver area, each pastor conducting a series of four. Pastors showed enough interest in the student work to send a delegate last October to the Regional Convention in Camrose, Alberta, and I suggest that such interest by pastors is REAL interest. Since UBC is largely a non-residential university, it is difficult to get students together. (About 175 Lutheran students)

UNIVERSITY OF ALBERTA, Edmonton:

This local group of students has shown very energetic leadership, and has conducted a very successful program. Here the pastoral advisor is Don Sjoborg(Aug.). Each week a study seminary has been led by a city pastor on the subject, "Why Am I a Lutheran?" Regular Friday evening meetings also introduce pertinent topics. A university Christian mission is planned for Jan. 11-14, with Dr. Geo. Forrell, Lutheran Professor at the University of Iowa, as the guest missionary. A play "The Sign of Jonah" was produced for the Regional Convention, and will also be given at the University of Alberta Campus, at the University of Saskatchewan Campus, as well as in Calgary. Morning chapel services are held at St. Stephen's College (United Church) at 8:10 a.m. on alternate weeks. Deputations of students present services at the Oliver Institute and nearby churches. Of the 175 Lutheran preference students at University of Alberta, about 50 are active in LSA activities.

UNIVERSITY OF SASKATCHEWAN, Saskatoon:

Here the students have a very active LSA which sponsors weekly noon Bible studies, and monthly Friday night meetings. The LSA leaders supplied the speaker for the University Christian Mission, in the person of Dr. Morris Wee, formerly a student worker in the Division of Student Service. This was very well received generally. The difficulty with the student work in Saskatoon is that with so many theologists available, the LSA has depended too much upon them for leadership, and while they have done a good job, it has not trained others in leadership. (About 210 Lutheran students)

UNIVERSITY OF MANITOBA, Winnipeg:

Here the work has been done under the Gamma Delta, Mo. Synod Student organization. Many of the CLC students have taken part in this student activity, but many problems do exist in the relationship, and it is to be hoped that work can be intensified at that campus in the future. (About 75 Lutheran students)

Besides these four university campuses, there are LSA groups in four other educational centers, namely, Calgary, Camrose, Regina and Outlook. Here the student situation is somewhat different in that Church schools operate in three of these situations, and the student work is more directly connected with local congregations and Luther Leagues. However, at Outlook, Camrose and Regina the students have worked together with the LSA Region. At Calgary, where the University of Alberta has a branch, student work has been started, and has been slow but promising. Whether the LSA relationship of these church-related schools should be as at present is problematical.

On all of our campuses the groups are probing for ways of bringing the Lutheran witness on the campus effectively. Our students generally have participated in and contributed to the Religious Councils on the campus. Emphasis has been strong on the devotional life, with Bible studies and prayer emphasis, and on intellectual problems that face students. On the whole, our work with the students has been helpful but partial.

The local student groups are banded together in the West into the Maple Leaf Region. The regional president is the coordinating personality, and last year he visited all of the locals. The regional executive has met three times (a rather expensive item in itself), and planned the work of the Region. A "Workshop" was held in Saskatoon last New Year's weekend, with three delegates from each of the locals, and another is planned for Calgary this December 30 to January 2.

The big news in the Canadian Lutheran Student world now is that the 1955 ASHRAM is to be held in Canada, at Banff. Thanks to the persistent work of some LSAers from Canada, chiefly John Lefsrud, former regional president, now a medical student at Alberta, the Council decided to have this international convention of students meet in Canada. This will be a tremendous boost for student work in Canada, and a great opportunity psychologically for Lutherans in Western Canada.

Three of our students have represented our region at the International Council meetings, and we now have a representative on the National Executive of the Lutheran Students Association of America.

Last summer we had 9 Maple Leaf Region students at the Ashram at Interlochen, Michigan.

COMMENTS:

We, as Lutherans, spend much money going into new areas to set up new congregations to reach those unchurched. But we have a big mission opportunity right on our own doorsteps in our student work. Is it any wonder that there are

defections from the Lutheran faith when these professional people go out into their vocations, when we have not held them during their student days? We do have an opportunity to bring them more closely into the church, to hold their interest and harness their power to a task. If we do, it will mean a great deal to Lutheranism in a decade or two. We need a full-time student worker for this area, and then the work that has been carried out already with much success, will be intensified, correlated, and strengthened, I believe.

Also there should be a clear-cut definition of responsibility in student work. Oftentimes pastors hold back helping this work, because they don't want to interfere with others who have been appointed. The CLC Commission on Student Work, if it is activated, should annually appoint contact pastors in each of these areas, so there is a definite pastor with student responsibility.

Finally, we must cultivate the sense of cooperation both between synods in the Council, and also between those congregations out in the province, and those in the university centers. We must conserve as many as we can when they move into the University. Too often the university city pastor has not known about students from the outlying regions until graduation time. That is too late to be of spiritual service.

Here is a great area for intensified work. It is important work. We cannot forget our responsibility to these students at our public universities, who will be the leaders of our land tomorrow.

OUR MISSION 'ON THE CAMPUS

A Statement from the Rev. Donald R. Heiges, D.D.
Division of Student Service, National Lutheran Council

The Church is commanded by her Lord to proclaim the Gospel in every area of life. One of these areas is the field of higher education. Lutheran churches have entered this field on two fronts. In the first place, these churches have established and are maintaining their own schools where the entire educational program can take place within the framework of the Christian faith. Secondly, these churches have together committed themselves to providing a full-orbed Christian ministry at non-Lutheran colleges, professional schools, and universities.

TYPES OF EDUCATIONAL COMMUNITIES

In the Christian community OF the church school a student's entire existence can constantly be given meaning and direction by the revelation of God in Jesus Christ. It is possible for the total community--intellectually and socially as well as spiritually--to be Christo-centric. All truth and all life can directly and without qualification be related to Him who is the Truth and the Life. The institution itself is set within the framework of Christian Faith.

The Christian community WITHIN the non-church school exists as "a colony of heaven" on the periphery of an academic institution whose chief significance is that of being instrumental to the purposes of a secular society. The Christian student in such an institution lives in two different worlds, namely, the community of believers, on the one hand, and the concourse bounded by classroom, library, and laboratory, on the other hand. The former provides him with spiritual nourishment and direction; the latter provides him with intellectual and practical training.

THE CHURCH'S BASIC CONCERN

Having recognized these important differences, it is necessary, however, to understand that the basic concern of the Church is the same in both situations. This concern may be expressed as follows: The integration of the student's total academic experience in terms of the Christian Faith, so that the Truth of Christ becomes relevant to every academic discipline, to education as a whole, and to life itself. To implement this concern the full-orbed ministry of the Church must be brought to every campus. This ministry must include the pastoral care of the student so that his growth in grace may be assured; the instruction of the student so that his understanding of the Christian Faith and heritage may keep pace with his acquisition of general knowledge; the training of the student in evangelism so that he may make an effective witness to Christ on the campus and play an effective role in the Church as well as in his vocation.

PASTORAL CARE AND OUTREACH

The Church's concern in higher education must include both Lutherans and non-Christians. Until the organization of the Canadian Lutheran Council, the Division of Student Service of the National Lutheran Council had representatives in eighteen non-Lutheran schools in Canada where the Lutheran enrollment totaled about one thousand. Religious News Service on November 26, 1954, quoted Canon H. R. Hunt, Toronto, General Secretary of the Anglican Executive Council, as saying that "only thirty per cent of university students in Canada have any church connection." This report, which was made at the annual meeting of the Canadian Council of Churches clearly indicates that the Canadian campuses constitute a mission field of considerable importance. In planning its student service work, therefore, the Canadian Lutheran Council must be deeply concerned not only about the pastoral care of its own young men and women but also about an evangelistic outreach to the thousands of students who have never confessed Jesus Christ as Savior and Lord.

CAMPUS MINISTRY AND STUDENT PROGRAM

In carrying out our responsibility in the academic world it is important to distinguish and at the same time to relate a campus ministry and a student program.

A campus ministry is the direct responsibility of the churches, and should include: (a) preaching the Word and the administration of the sacraments; (b) teaching the Bible, Christian doctrine, and the history and work of the Church; (c) counseling students and members of the faculty; (d) calling upon students and members of the faculty; and (e) recruiting students and faculty members for service to Christ and His Church.

A student program, which usually takes the organizational form of a Lutheran Student Association should be of, by, and for students, with the pastor serving in an advisory capacity. A student program should emphasize: (a) worship--attendance at the services of a congregation, participation in informal services, and development of the discipline of daily personal devotions; (b) study--of the Bible, theology, ethics, church history, and the work of the Church; (c) evangelism--personal witnessing to Christ, as well as the witness of the student Christian community within the college or university; (d) service--on the campus, in local congregations, and in the community, along with the practice of stewardship as related especially to the benevolence goals of Lutheran Student Action; and (e) recreation--activities designed to provide creative opportunities for fun, fellowship, and friendship.

LOOKING AHEAD

On the basis of what I know about student service in the United States, and in the light of what little I know about Canada, I make bold to express the following hopes about the Canadian Lutheran Council and students:

1) It is my hope that the Canadian Lutheran Council will develop a student service budget adequate enough to secure specialized staff, if necessary on a part-time basis, to work in those areas where the greatest concentration of Lutheran students exists.

2) It is my hope that the Canadian Lutheran Council will give careful consideration to the setting up of area Lutheran student foundations to which certain responsibilities for program and finance can profitably be delegated.

3) It is my hope that the Maple Leaf and Eastern Canada LSAA regions will continue to be integral parts of the Lutheran Student Association of America, which has always been an international fellowship of Lutheran students and can remain so only if the present unity across the border is maintained.

4) It is my hope that the Canadian Lutheran Council and the National Lutheran Council can be mutually helpful in the area of student service as the Lutheran churches together meet the great challenge of the campus.

THE LUTHERAN CHURCH ON THE CANADIAN CAMPUS

A Statement from The Rev. Gould Wickey, Ph.D.
Executive Secretary, Board of Education, U.L.C.A.

The colleges and seminaries of the Lutheran Church are the Lutheran Church in education. Religious work with students on non-Lutheran campuses is also a part of the program of the Lutheran Church in education.

The life of the Church permeates its educational program. The Church proclaims the Living Word and explains the Living Word in terms of personal salvation and personal commitment and growth.

Lutheran educators, in colleges and seminaries, accept the Living Word, Jesus Christ, and relate Him to the whole life of the student. Lutheran education is not an attempt to make men good by human efforts. The educational program of the Lutheran Church is a program which flows from faith in Jesus Christ in order that every man may be "mature in Christ."

As the Church strengthens its seminaries, colleges, and Christian work with students, she strengthens herself and makes her work more effective.

Lutheran colleges can serve in developing the youth of the Church only as these youth attend a church college. The size of the campus and the glamour of buildings are no guarantee of effective education. Our Lutheran colleges do not attempt to compare themselves with the physical plants of provincial universities. Lutheran colleges are needed as instruments for achieving a distinctive Christian leadership for the whole program of the whole Church as well as for the professions and for those vocations which require a college education.

Lutheran seminaries are providing pastors to replace those who die and retire, for the growing number of missions which are reaching the unreached and gathering together the ten of thousands of unchurched Lutherans in Canada.

The Lutheran Church through her educational program in colleges, seminaries and Christian work for students makes a difference in the lives of students. The Living Word puts the lives of students and professors into "the frame of eternity." Eternity evokes changes in time, changes in the faith of students, changes in the fellowship of students, changes in outlook and point of view, changes in life interest and service. The Living Word in Lutheran higher education prevents students from conforming their lives to this world, and instead transforms them so that they know "what is the will of God." The Living Word, taught and lived in Lutheran higher education, challenges students and teachers to be leaven which leavens the whole loaf of life-relations with the Gospel that in Christ God is the Saviour of all mankind.

A LOOK AT WELFARE IN CANADA TODAY

Mr. J. S. White, Deputy Minister
Department of Social Welfare and Rehabilitation
Province of Saskatchewan

A G E D

(a) FINANCIAL

1. Old Age Security Pension

Effective January 1, 1952, the Federal Government inaugurated a program of Old Age Security Pensions whereby all people in Canada over 70 years of age and who have lived in Canada for twenty years or more would receive a monthly pension of \$40.00. This scheme is financed by a 2% Sales Tax, 2% of the Corporation Income Tax and 2% on individual Income Tax, with a maximum of \$60.00 per annum per person. Any deficiency in the amount required to pay for the program is made up out of the general revenues of Canada.

As at March 31, 1953, the last year for which I have official records, 686,000 people over 70 years of age were receiving this allowance. During the period April 1, 1952 to March 31, 1953, the cost of this program was \$323,140,000.00.

Old Age Security Pension is supplemented by some provinces.

B.C. provides a maximum supplement of \$15.00 per month, plus health services.

Alberta provides the same.

The Yukon Territories provide a maximum of \$10.00 per month.

Ontario provides medical services to the extent of home and office visits by doctors.

Saskatchewan provides a flat \$2.50 per month to recipients of Old Age Security Pensions who may qualify for it on a means test and provides complete hospital and medical, dental and optical care.

2. War Veterans' Allowances

This is an exclusively Federal program, reserved for veterans. The allowance is paid to veterans with service in a theatre of war, or who receive a disability allowance and are 60 years of age or younger, if physical condition prevents them from earning a living. It is paid subject to a test of means.

The maximum rate is \$50.00 per month for a single person and \$90.00 per month for a married person, but is restricted to those whose income is less than \$720.00 per year in the case of a single person and less than \$1,200.00 per year in the case of a married person; both figures being inclusive of any allowance paid.

3. Old Age Assistance

Effective January 1, 1952, the Federal Government and the Provinces of Canada inaugurated a program of Old Age Assistance, which is shared 50% by the Federal Government and 50% by the Provincial Governments but which is provincially administered. The Federal Government in effect reimburses the province to the extent of 50% of the net cost of allowances paid by the province, the province

standing the cost of administration.

This allowance is available to people in the age group 65 to 69 years inclusive who have resided twenty years or more in Canada, have incomes of less than \$720.00 per annum if single or \$1,200.00 per annum if married. The maximum allowance is \$40.00 per month. The allowance is in fact reducible to the extent that a single person has an income in excess of \$240.00 per annum or a married person, only one of whom receives the allowance, has an income in excess of \$720.00 per annum.

This assistance is supplemented by the Provinces of British Columbia and Alberta to the extent of a maximum of \$15.00 per month, payable on the means test basis, and carries with it complete health services. The Yukon Territory also pays a maximum of \$10.00 per month and the Province of Saskatchewan provides free hospital care to recipients of this assistance and their dependents.

As at March 31, 1953, 87,675 people received Old Age Assistance throughout Canada at a total cost during the year ended March 31, 1953 of approximately \$40,000,000.00.

The percentage of people in the age group 65 to 69 years receiving assistance varies from approximately 15% to 60%.

4. Blindness Allowances

A program of providing allowances for blind persons was inaugurated in 1937 under an arrangement between the Federal Government and the Provinces whereby the Federal Government pays 75% of the net cost of allowances and the Provinces pay 25% plus the costs of administration.

The maximum allowance is \$40.00 per month and is payable in the age group 21 to 70, requiring ten years' residence in Canada on the part of the recipient. The income limits permitted to a recipient of this allowance are \$10.00 per month greater than those allowed to the Old Age Assistance group.

As at March 31, 1953, there were 8,332 blind people receiving allowances in Canada and the cost during the previous fiscal year was approximately \$3,900,000.

These allowances are supplemented by the Provinces of British Columbia, Alberta, Saskatchewan and the Yukon Territories on the same basis as Old Age Security is supplemented. The other provinces of Canada do not have special supplemental programs for either recipients of Blindness Allowances or Old Age Security and Old Age Assistance recipients.

5. Social Assistance

This is a financial aid program which exists to a greater or lesser degree in all provinces of Canada under different appellations such as relief, social aid, social assistance, poor relief, etc. It is assistance for those in need who are not qualified to receive other categorical forms of assistance or for whom those other forms of assistance do not completely cover needs. Responsibility for providing this assistance at present rests with the provinces. In all provinces the responsibility for administering this assistance has been delegated to the local municipal authorities with the exception of Newfoundland where the province carries on the necessary administration. In some provinces the province shares the cost with the municipalities or local agencies and in others they do not. All provinces have differing financial arrangements with their municipalities with respect to this form of assistance. All provinces assume responsibility for assistance to transients and those living in unorganized territory, with the exception of Quebec, Nova Scotia and New Brunswick.

6. Widows' Pensions

The Province of Alberta is the only province in Canada to have a specific scheme for pensions to widows in the 60 to 64 year age group. The maximum pension paid is \$40.00 per month and is subject to reduction as the income of the recipient exceeds \$240.00 per annum. I understand that this pension is also paid to certain women who have been deserted and in some cases to those whose husbands are confined for a lengthy stay in institutions.

7. Disabled Persons' Allowances

On January 1, 1955, a new Federal-Provincial scheme will come into operation whereby allowances up to a maximum of \$40.00 per month may be paid to totally and permanently disabled persons in the age group 18 to 70, who have ten years' or more residence in Canada.

This allowance will be subject to reduction as the income of a single person exceeds \$240.00 per year or the income of a married applicant exceeds \$720.00 per annum. The allowance is not payable to persons cared for in public institutions at public expense and may not be paid to people who could be rehabilitated medically or vocationally.

(b) HOUSING FOR THE AGED

There are several ways in which housing for the aged may be provided in Canada.

1. Limited Dividend Housing Corporations

This is a form of low rental housing accommodation mainly for married couples in self-contained units. The National Housing Act makes provision for long term loans at low interest rates (3 3/4%) to companies incorporated for the purpose of establishing low rental housing projects. Some provinces will make direct grants to such companies to assist in paying the capital costs and some will also make grants toward the annual maintenance costs of such homes or housing projects.

British Columbia, Saskatchewan and Ontario make capital grants toward such projects. Ontario and Saskatchewan make maintenance grants toward these projects. The National Housing Act provides for loans being made up to 90% of the difference between the cost of such projects and grants received from government or other sources.

Ethnic groups, Church and other charitable groups as well as individuals banding together and in some cases municipalities may participate by establishing or incorporating limited dividend housing corporations under the various company acts of the provinces.

2. Homes for the Aged

I use the above term to mean housing or accommodation for single, elderly people who require domiciliary care, but do not need assistance with daily living.

Some provinces will make grants toward the capital costs of constructing such accommodation and some make maintenance grants toward their annual operation. The Provinces of British Columbia, Saskatchewan and Ontario make such capital grants. British Columbia, for instance, will make a grant of up to 33 1/3% of the costs. Saskatchewan is prepared to make a grant of up to 20% of the cost and Ontario is prepared to make a grant of up to 50% of the capital cost. Saskatchewan, Ontario and Newfoundland make maintenance grants toward the operation of these institutions. Saskatchewan's grant, for instance, is on a basis of \$40.00 per annum per rated bed. Ontario will provide 50% of the net cost of operation. The

provinces of British Columbia and Newfoundland operate provincial homes for the aged or infirmaries.

3. Nursing Homes for the Chronically Ill

Provision for the care of those people who are bedridden, semi-bedridden or wheel chair cases or those people who need a great deal of assistance with daily living is increasing throughout Canada. All provinces operate mental institutions, the primary objective of which is, of course, psychiatric treatment. However, there are, unfortunately, many hundreds of senile, old people housed in mental hospitals because of lack of suitable accommodation for them elsewhere.

In most provinces the Anti-Tuberculosis League operates the sanatoria for the tuberculous.

The Province of Saskatchewan operates four Nursing Homes for those people requiring nursing care or assistance with daily living. While there are some people housed in each of these homes who are reasonably ambulant, the majority are either bedridden or confined to wheel chairs. The province is also planning other nursing homes to be operated at provincial expense for those people who require nursing care and would otherwise, perhaps, be utilizing active treatment beds in general hospitals. At the present time there is a flat charge of \$40.00 per month per guest in these homes, although the actual costs of operation are up to three times that amount.

4. Home Care for the Aged

The Province of Saskatchewan is presently studying the possibilities of developing a home or foster home care program for the aged in conjunction with its other programs for its elderly residents.

The Province of Ontario is presently experimenting with a foster home program in this regard.

C H I L D R E N

(a) FINANCIAL

1. Family Allowances

A program of providing Family Allowances was inaugurated by the Federal Government in 1945. Allowances are paid to families with children ranging from \$5.00 to \$8.00 per month per child, depending on the age of the child. This allowance is available to all the families with children who have resided in Canada for one year or more. The allowance, itself, is not subject to income tax, but those receiving it actually receive a reduced exemption on their income tax by virtue of having children and receiving the allowance.

During the fiscal year ended March 31, 1953, Family Allowances cost \$334,200,000.00 and were financed exclusively by the Federal Government.

As at March 31, 1953, 2,041,000 families received allowances for the benefit of 4,729,000 children.

This program is administered exclusively by the Federal Government.

2. Mothers' Allowances

All provinces make some provision for allowances to needy mothers with dependent children providing they are widows, deserted, in some cases divorced, or where the husband is incapacitated or confined to an institution. There are no two

provincial programs alike. Some are much more broad in scope than others; some are more generous than others. Some provincial programs are designed merely to provide some assistance to needy families; others are designed to make up the deficiency in the amount required for families to live on on a very modest basis.

An example in the difference in coverage and adequacy is as follows:

In Saskatchewan approximately 2,400 families received \$1,328,000.00 by way of Mothers' Allowances in the fiscal year 1952-53.

In Manitoba about 1,000 received \$866,000.00 during the same fiscal year.

The allowance in Saskatchewan is not intended to cover all the needs of the family but it is paid to a very wide group of families.

In Manitoba the rates established are intended to look after the needs of the family but are paid to a considerably more restricted group of beneficiaries.

In Canada during the fiscal year ended March 31, 1953, approximately 36,000 families having about 94,000 children were assisted to the extent of \$21,000,000.00.

(b) CHILD PROTECTION AND CHILD CARE

Child Welfare is a primary responsibility of each Province. Some provinces delegate the actual functional responsibility to municipalities and private agencies, while others assume complete functional responsibility. Some assume part of the functional responsibility and delegate part of that responsibility to municipalities and private agencies.

The Provinces of Saskatchewan and Newfoundland are the only two provinces assuming complete functional responsibility. Newfoundland assumes all financial responsibility while Saskatchewan assumes about 95% of that responsibility, making municipalities responsible for about 5% of the cost of maintaining children taken into care as wards of the Minister. In some cases parents are also charged with part of the cost.

All other provinces leave functional and extensive financial responsibility with either the municipalities or private agencies or both, but some provinces do assist financially.

All provinces maintain very close supervision over Child Welfare programs and programs and standards vary from province to province, but are steadily improving.

The Province of Saskatchewan is the only province in Canada to assume the complete cost of maintaining children of unmarried parents where those children are taken into care as wards of the Minister. Saskatchewan also pays mothers' allowances to unmarried mothers where it appears to be the socially sound thing to do.

G E N E R A L

One of the most difficult problems facing welfare administrators in Canada today is the question of residence responsibility, both as between provinces and as between municipalities within provinces. Because of the legal responsibility for a local area to provide for its indigent people when they fall in need in an area outside that in which they have legal residence, it is very difficult to provide assistance when it is needed, where it is needed and it is to be hoped that in the future this problem might be resolved.

Lutheran friends in Canada! We salute you. These days we have been moved as we have heard about your concerns and your compassion for those beyond your own borders. The manner in which you have embraced the cause of the food and clothing appeals are indeed most commendable. I recognize that they are not mere castoffs that you have sent away either but on the part of some, you gave your good coat or maybe you decided to wear last year's coat a little longer to send money to support the program of the Lutheran World Federation.

The organization of a setup within the Dominion so that Lutherans can be heard from through their quota of chaplains and your contact with the boys in the armed services is now a program that is recognized and I dare say also coveted on the part of those outside Lutheranism in Canada.

And so in this respect, we salute you, we congratulate you, for having arrived. It is, of course, only sad to have to admit, as one speaker alluded to yesterday, that it takes a starving world, a world in rags, or the sad situation of our own boys in the armed services, either in bloody conflict, or sitting on a keg of powder in a cold war, to bring us together for action.

Lutherans of the Canadian Lutheran Council bodies, you are to be congratulated for having arrived. Arrived at the point where you can at least come together as you have done these days and talk about one Lutheran Church on the part of those whom you represent.

I shall not go into that any farther but leave it to the respective bodies, presidents, councils or what have you, still retaining for myself the conviction that things are headed that way. I am not enough of a prophet, nor have I felt sufficiently of your pulse, nor observed the manner in which your blood pressure goes up at the mention of one Lutheran Church on the part of this group and I do not know what is your exact and true condition of your heartbeat in this respect, how it beats in the manner of really getting into gear for that greater day for all Lutheranism in the Dominion.

Sufficient to say that you have arrived. There is an area where you can be working together right here within your borders even though there would be no more call upon you for food and clothing for other parts of the world and perchance that conditions were so that your young men could return from the service in the armed forces tomorrow.

You have a responsibility and a concern for your own brethren that we must face in Canada lest we be charged with having to carry from one like Paul--the designation of infidels. That is straight talk from him to those who do not take care of their own, especially those of their own household of faith.

I have reference to those of our own in large provincial mental hospitals, penal institutions, general hospitals. Or, if there could only come someone with a word, with a bit of cheer, with a crumb--all they ask is just a little crumb of the living bread which you are casting about so freely to those on the outside. And then I am thinking of those who are languishing upon beds of pain. Oh, if someone would only come by their bedside and tell them about Him who is the refuge of the broken-hearted, the rescuer of the perishing, the hope of the dying.

The time has arrived when the Canadian Lutheran Council should start functioning in some type of chaplaincy co-ordination, province by province so that the institutions are covered. In many places it will have to be on a voluntary basis on the part of local pastors or trained lay bedside visitors. I say trained lest zealots run around in the hospital wards and add to the confusion.

Hospital administrators are getting confused by so many self-designated Lutheran chaplains at large asking for the list of Lutherans in the hospitals. I do not have reference now to the local parish pastor who has the names of his own parishoners which it is his right and duty to visit if he has the opportunity.

For the pattern of such a co-ordinated chaplaincy coverage I can point up what has been done in the state of Wisconsin by the Reverend Hansler of the Lutheran Welfare Society of that state. What a tremendous and challenging assignment this can be even now to your proposed commission in the Department of Welfare in your Canadian Lutheran Council.

I believe that you will discover that you are in the same situation in your council as in the National Lutheran Council in the States, where the first area that they got under way was in the Division of Welfare and Clarence Krumbholz its first executive secretary. From the urgency that is pressing in the Dominion I believe that in the area of Welfare the Council should become not only consultative to the bodies but definitely functional, such as is the case with the Division of Welfare, National Lutheran Council, now functioning in the field of Lutheran Resettlement Service, functioning for all the bodies.

Speaking about resettlement or service to immigrants in Canada, I am not sufficiently acquainted, I admit with much embarrassment. I am astounded at the number that have come over. I am overwhelmed at what has been done on the part of some in co-operation with the government which in the Dominion has really encouraged immigration as in practically no other country.

Canadians should really be congratulated because they do not have any of these large rambling old fashioned and over-crowded orphans' homes under Lutheran auspices. In the States too they are pretty much a thing of the past.

The need of the day is, however, for some small cottage, maybe housing fifteen or twenty, sort of an intermediary type of a home where the youngsters of school age can be until they are conditioned for placement in a temporary foster home or until the condition of their own broken home is patched up again. Before any home is contemplated, however, under the auspices of the Commission of Welfare of the Council, surveys should be made as to the existing resources and the actual needs of group care homes.

Our parishoners in our Lutheran churches are, however, concerned that they do not get the services they feel they are entitled to when they offer their homes as temporary foster homes for some unfortunate child, or as they make application for permanent adoption there are undue delays which they can not quite fully accept or understand.

From out of our observation and definite experience I believe we have a formula which we can prescribe for you in this area. I am thinking of the Lutheran Welfare Society of the state of Montana which has one caseworker at large as he goes all about in that large state and as he is professionally trained and just as qualified as any caseworker on the Department of Health staff in Helena. He has the license, or should I say, his agency has the license, so that he can go about in the congregations and evaluate the prospective foster or adoptive home. And the State Department is very appreciative of such cooperation, with the result too that our people are getting service.

My associate, Pastor John Mason, who has mingled in our midst and spent a day for some observations before this conference began, comes with this statement: "Saskatoon can very likely be the Rochester of Canada someday." I have reference to Rochester, Minnesota, for the plans and the projections that are being made in the field of medical science there.

Let me covet for you here, and that right soon, a clinically trained

chaplain such as will have supervisory status so that other chaplains can be trained under him. Such a one could very well be a visiting lecturer in both of your seminaries. I recognize that now charities, welfare and social missions are getting over into the field of education but we have needs and we must speak them out and we must look to our schools for the future workers of the morrow.

And before I dismiss the schools let me plead with pastors that they and our school men be more alert to the needs of the training required of those that enter the social welfare field so that our curriculum will be such that the graduates can be prepared to enter the graduate schools of social work in the Dominion, so that we have our ratio of workers, both in private and governmental agencies and institutions.

I am happy for the fact that Lutherans have been quite busy and have sensed opportunities and responsibilities in ministering to the aged. We are happy for the home for the aged that we are operating at Camrose, Alberta, and just the other day I was in Edmonton and noted the large convalescent type of home that is being erected there, in the main under the auspices of members of the United Lutheran Church. And I certainly must call your attention to the Lutheran home for the aged that the Evangelical Lutheran Church is building just at this time here in Saskatoon. This, by the way, is a must on the part of all of you. If you want to see what, in my mind, is the very last word in construction in the way of homes for the aged you will find this complete fireproof building. It is a one-storey building with no stairways or elevators and definitely designed for aged people.

As Lutherans we must also be acquainted with all the benefits there are available to us when we are constructing new buildings as there are plans that are available on the provincial and on the national level if we will comply with certain specifications which we should be happy to do.

And then I believe that I can assure all of you that this field of activity with aged people is most interesting and challenging. I am thinking, for instance, of our friend, the Reverend K. Bergsagel, who has just come to Saskatoon to superintend this home. Some of you might begin to wonder and imply, "Is he all done up now then as he is going to go into an activity like this?" On the other hand I can assure you that for Bergsagel life is just beginning. He is going to come into this program with all that he has and I maintain that he is going to be a real student and a contributor in the field.

And then to close, as I recognize that we have arrived and my apologies to some of you as you say, this was not your field or concern, but now we have arrived to discuss in closing our concern with you--you the aging. And that is every last one of you, because if you are honest with yourself you will have to admit that you began aging the minute you were born and you have been busy at it ever since.

OUR YESTERDAYS, TODAYS AND TOMORROWS

The Rev. Paul C. Empie, D.D.
Executive Director, National Lutheran Council

Let me begin by telling you how much I have been thrilled by the proceedings of this conference. Those who conceived it and have brought it to a successful conclusion are to be congratulated. Surely in retrospect this will be regarded as a landmark in the life and work of Lutheranism in Canada.

I. In speaking of our "Yesterdays" I prefer not to do so in terms of a chronology of Lutheranism in Canada. Too often we restrict our witness by thinking of it solely within the perspective of the contemporary life of the congregation or of the church body to which we belong. By so doing we fall inadvertently into a trap, which makes us vulnerable to a criticism which is as devastating as it is embarrassing. This is illustrated by comments of a Roman Catholic priest who, in writing to his parish paper about the MARTIN LUTHER film, said something like the following: "I hear that a lot of Catholics are disturbed because the Lutherans have made a film about Martin Luther. I don't see anything to be disturbed about. Lutherans certainly have a right to make a film about their founder. What I would like to see is that the Catholics now make a film about their founder, Jesus Christ!"

Sometimes we may deserve this criticism for we are apt to speak as though the Lutheran Church did originate with Luther. At a recent Reformation Day Rally I suspect I shocked the audience somewhat by saying, "I am a Catholic. I have always been one and hope to die as one. Of course I am not a "Roman" Catholic nor an "Orthodox" Catholic nor an "Old" Catholic; rather I am a "Lutheran" Catholic." Although in the Nicene Creed Lutherans normally use the word "Christian" instead of "Catholic," there is no doubt about our conviction that we belong to the "One Holy Catholic Apostolic Church." We claim for ourselves the entire heritage of this One Holy Catholic Apostolic Church and see our vocation and contemporary responsibilities in the perspective of 2,000 years of its history. At the same time we reject the claims of any who pretend to have exclusive right to the term "Catholic."

A little over a year ago it was my privilege to travel in Italy and with other tourists to visit the Colosseum and to walk through the dark tunnels of the Catacombs. As one does this he is almost overwhelmed with a sense of walking on sacred ground, conscious of the martyrdom of thousands of saints among those who generation after generation devoted themselves fearlessly to Christ in spite of persecution, suffering, and the imminent threat of death. This was my Church; this heritage is my heritage, and somehow I must possess it and keep it alive during my generation, passing it along to the next.

One experiences much the same feeling when he stands in the oldest church building in Norway, at Stikkelstad northeast of Trondheim Fjord. This church was built in the 11th century on the site of the battlefield where King Olaf died in the struggle to bring Christianity to Norway. All such dramatic history belongs to me and I in my day must live and serve in harmony with it. Similarly one is moved by such emotions at an historic chapel near Canterbury in England, less than a mile away from the great cathedral. Nestled on a slope of the hill, this little stone church was built in the 7th century for the Christian wife of one of Britain's great warrior kings. Coming there as a captive, she refused to become his queen unless he would bring a priest from the continent to provide her and their family the Word and Sacraments, and build a church in which they could worship. Such steadfast courage planted the church in England, similar devotion transmitted the gospel to you and to me today. Untold thousands of consecrated souls have contributed over the centuries to this heritage which is ours and which we must preserve and pass on to future generations. God has a purpose for each of us in our present time to make a similar witness. So we must think of our "todays" against the background of 2,000 years of our "yesterdays."

II. In developing this theme I must make it clear that I am voicing opinions which are solely my own and not those of the National Lutheran Council which I serve in an executive position. However, what I will say comes out of my experience in the National Lutheran Council. You have organized a Canadian Lutheran Council for service along the same lines and we are considering our theme in its application to cooperative Lutheran work in Canada. Although we must recognize realistically that we are divided by synodical lines there are many important things which we can do cooperatively pending the overcoming of these barriers. You have heard of some of them during the sessions of this conference. Let me describe a few.

Through an agency like the Canadian Lutheran Council, the church bodies find themselves in the position better to serve their own interests. (I use the word "interests" in a good rather than in a selfish sense, related to the fulfilling of legitimate and essential functions.) This is especially true of the smaller church bodies which carry on their own individual work, but which could do little or nothing toward general or common Lutheran interests at a national level unless they were to do it cooperatively. This is less true of the larger Lutheran bodies such as the United Lutheran Church or the proposed merged church body or the Lutheran Church-Missouri Synod. However, even they would find it difficult to justify completely unilateral approaches in several areas of service.

For example, we now have on many campuses two competing Lutheran student service agencies—one of the NLC and the other of the Lutheran Church-Missouri Synod. It would be unthinkable to set up nine such agencies all calling themselves Lutheran. Even if we could stand it the universities certainly couldn't. A similar situation exists with respect to ecclesiastical endorsement of Lutheran chaplains in the Armed Forces. Undoubtedly the United Lutheran Church and the proposed merged church could secure the same recognition now granted to the Lutheran Church-Missouri Synod, but it would complicate matters both for themselves and for the smaller bodies not large enough for such separate contacts. That a much more effective task can be done through an all-Lutheran approach is demonstrated by the work of the Lutheran Service Commission in which the Lutheran Church-Missouri Synod participates.

Furthermore, such cooperative agencies make possible types of activity which otherwise probably would not be done at all. The programs of Lutheran World Action and Lutheran World Relief are good cases in point. I would be the last to deny that individual churches would do something along these lines were the Council not available as a channel for a joint program. On the other hand, such efforts would not even be comparable in scope and significance to the global work made possible as a total Lutheran witness through the National Lutheran Council. Our standing as over against other agencies as well as with respect to governmental and inter-governmental organizations is in the nature of the case much higher and more widely recognized than would be possible for church bodies attempting to do this sort of thing unilaterally.

The MARTIN LUTHER film is a good illustration of what can be done when such projects include the Lutheran Church-Missouri Synod so as to make as much of an all-Lutheran front as possible. The success of the film is a testimony to the better public relations achieved with the secular and the non-Lutheran Christian world when our witness is made in such a way as not to call attention to our divisions. A divided witness is a serious obstacle to the fulfillment of our task of evangelism. It is confusing enough to approach the unchurched as "Lutheran Christians" but it is much more confusing to approach them as "Augustana Lutheran Christians" or "Missouri Lutheran Christians" or "United Lutheran Christians." Maybe we can understand why it isn't sectarianism, but it is not so easy to explain to others! At least we can use common agencies such as the NLC or the CLC to present a common Lutheran front in many areas of Christian life and work where it is now possible without compromise of distinctive principles or convictions. This is certainly in the best interests of the churches themselves in fulfilling their legitimate functions. At the same time it lifts the morale of all our constituencies

and gets them to think in terms of their mission with greater enthusiasm and confidence.

Another not insignificant by-product of a common agency of this sort is that it brings together regularly the leaders of the various Lutheran groups for better acquaintanceship and understanding of one another. Although we meet to plan specific joint activities, many other things are discussed in informal conferences or at table conversations, matters which would not even have been considered had not such regular meetings been arranged. I honestly believe that the same process is at work in our relationships with the Lutheran Church-Missouri Synod. We meet their leaders in cooperative programs dealing with the All-Lutheran Food Appeal, the Lutheran Service Commission and the Lutheran Refugee Service. It is so easy to sit in an office somewhere and fire potshots at someone at a distance. It is not so easy to generalize or talk irresponsibly about him when you sit face-to-face with him and have a heart-to-heart talk.

With all these benefits of joint cooperation there are also some difficulties. The preamble of the NLC's Constitution states the following convictions of the Participating Bodies: "That they can and should serve the Lutheran Church at large by cooperating in matters of common interest and responsibility, cooperation in which does not affect their distinctive principles." This is simple in theory, but difficult in practice. Most church bodies are accustomed to act unilaterally. When many of them were first organized, synods which combined to form them and which prior to that time also had acted unilaterally, had to give up some, or all of their autonomy for the common good. Although an agency like the National Lutheran Council emphatically is not a "church," something of the same process is necessary in its functioning. A price of cooperation is the willingness to abide by majority decisions. There are certain safeguards and protections for minorities, but within the framework of such limitations, we must plan to conduct assigned joint activities through a process of discussion, mutual consideration and forbearance, but ultimate majority decisions. Different traditions, church politics, principles of organization and other factors, combine to make difficult the finding of an agreeable common denominator as a basis for many projects. Harmonizing the budgetary policies of various church bodies is especially difficult. However, it can be done if there is the will to work together. Basic decisions are referred back to Participating Bodies for their approval. Sometimes this takes two years of "red tape" before we get at the point at which we want to arrive. This is part of the price of the lack of organizational Lutheran unity. However, it is vital that we continue to pay it and to accomplish cooperatively the most we can pending developments in Church unity discussions.

Another prerequisite of cooperation is that of trusting the motives of those with whom we disagree. I am told that many years back in the National Lutheran Council, there were some very stiff sessions! Church leaders were apt to be somewhat suspicious of each other and at one time the Council nearly broke up. When World War II came, the circumstances in this emergency drove us to work together in fields where we did not have overlapping or competing interests, and in the course of partnership between 1940 and 1950, suspicions dissolved and distrust became largely a thing of the past. Although proportionate representation in the NLC is based upon confirmed membership, an effort is made to see to it that each of the smaller bodies has at least one seat on each committee which they desire to be represented. It is not always possible to maintain a strictly proportional balance. In theory it is important to protect the rights of the larger bodies as well as the rights of the smaller ones, but it is interesting to note that in practice I recall very few occasions dealing with major issues in connection with which councillors voted strictly along church body lines. When we love and trust each other we succeed in what we want to do. I hope you can start out that way and not go through too many growing pains.

At the same time no matter how carefully you maintain the fact that your Council is an agency of the church bodies, and is their servant rather than a

"super church," you will have some people who think of the Council as a kind of an organization superior to the churches which have created it. This is a serious public relations problem. When the LWF Department of Lutheran World Service was organizing in Copenhagen a couple of years ago, local newspapers carried the story that the LWF was in danger of becoming something between a Lutheran international Red Cross and a Lutheran Vatican. Ridiculous as it was, it may have formed a part in the hesitation of some to give full support to the LWF. These are all intangibles which are vitally important in the life and development of any cooperative work.

Don't be discouraged by these problems. They can be or are being solved and we have found that God has blessed our working together in this way. I have great confidence that you will have the same experience as you continue your service in this Council in His name, regarding your program as interim activity pending the ultimate objective of one Canadian Lutheran Church. God will bring it some day, if not because of us, in spite of us! If we really believe that, we should act as though we believe it, and plan everything that we do in harmony with that ultimate goal. If, for example, some day you are all going to be in one Canadian Lutheran Church, why should you bicker over the current allocation of a particular mission field? Ultimately all the mission churches of all the church groups will belong to you anyway. At that time how ridiculous and even un-Christian such friction or bitterness will seem in retrospect. I have noted in other areas of the church how embarrassing it has been to individuals belonging to separate but overlapping synods and who have competed bitterly with each other on the local level for years, ultimately to come together as brethren belonging to the same synod and working in one, well-coordinated pattern. If we believe that some day we are all really going to be one let's have the faith to live that way now, willing to "give and take" in well-balanced fashion. I would even go so far as to advocate this same principle with respect to relationships with the Lutheran Church-Missouri Synod. I have found their representatives sometimes difficult to work with, and even exasperating! On the other hand, I have received much from their partnership and have learned to regard most of them with trust and even affection. Some day under God they too will be one with us; in anticipation of that day let us conduct ourselves now as brethren.

In making our future plans we need to rethink the problem of what it means to "compromise our faith." I believe that one of the most serious obstacles to Lutheran union is a most unevangelical concept of "unionism" that exists in some quarters. I for one do not advocate indiscriminate intercommunion and exchange of pulpits in ecumenical circles. For example, I would take serious issue with that churchman who voiced the principle "that Holy Communion is the Lord's Table and belongs to the Lord, not to the Church; the Lord has invited to His table all who believe in Him and no church has the right to turn any such person away." On the other hand, since as far as I know, no Lutheran church maintains that there is no salvation outside of the Lutheran Church, and since, therefore, we must have some relation to the Body of Christ on earth, we must maintain a forthrightly evangelical relationship to the rest of the Christian Church in the course of our witness to the non-Christian world. I believe it is possible to adhere to our principles and convictions without being sectarian and without isolating ourselves from all other parts of the Body of Jesus Christ. On the national level and on the international level, with all the forces of evil arrayed against the Church of Christ, we must live and act in such a way that in our day people say "See how these Christians love one another." Right now they are not saying it and only the most egotistical and arrogant among us would say that none of the fault is ours.

That's why I am so glad that the Lutheran World Federation at its 1957 Assembly in the United States will probably develop its theme about the meaning of the phrase in the Nicene Creed "I believe in the One Holy Catholic Apostolic Church." This is a period in our history when Lutherans must think more seriously about this great issue. We are a global church. We are acting and planning in a global perspective. We face with our Christian groups common enemies in every part

of the world; their strength is our strength and their weakness will be our weakness. In areas of tension or in the remote mission corners of the earth where Christian forces are often at bay, we often find that differences do not prevent them from cooperating to defend the precious faith in Christ which they hold in common. I am proud of the courageous witness being made by our Lutheran brethren behind the Iron Curtain, in China, in Columbia and in Indonesia. There is a steadfastness in the faith at any price, which puts us to shame. But that's not only true of Lutherans. When I was in Korea two years ago I glorified in the work being done by the Presbyterian Church and thanked God for it. Not only Lutheran and other Protestant but also Roman Catholic missionaries have made a heroic record for themselves in Communist China. Even as the heritage of the firmest Christian adherence to truth for the past two thousand years belongs to me, the contemporary witness of my Christian brethren in all parts of the Church belongs to me too. I can take pride in it, but I must also contribute something toward it.

Why has God given so much to us in the United States and Canada? Our enemies are not those which face our brethren abroad, but are rather in the form of our pride, our self-indulgence, our selfishness. Somehow we must relate our abundance to crossbearing, and in the process stand side by side with others in the Body of Christ which is engaged in such desperate conflict with evil throughout the world. It isn't as though God depends upon us. He doesn't. He will win without us. But we need Him! And all Christian brethren need each other.

I believe in the destiny of the Lutheran Church in Canada. It may be that you can accomplish effective cooperative work--and even church union!--much sooner than we in the United States. I pray for this, and promise that whatever we can do to strengthen you and to uphold your hands, that under God we shall do.