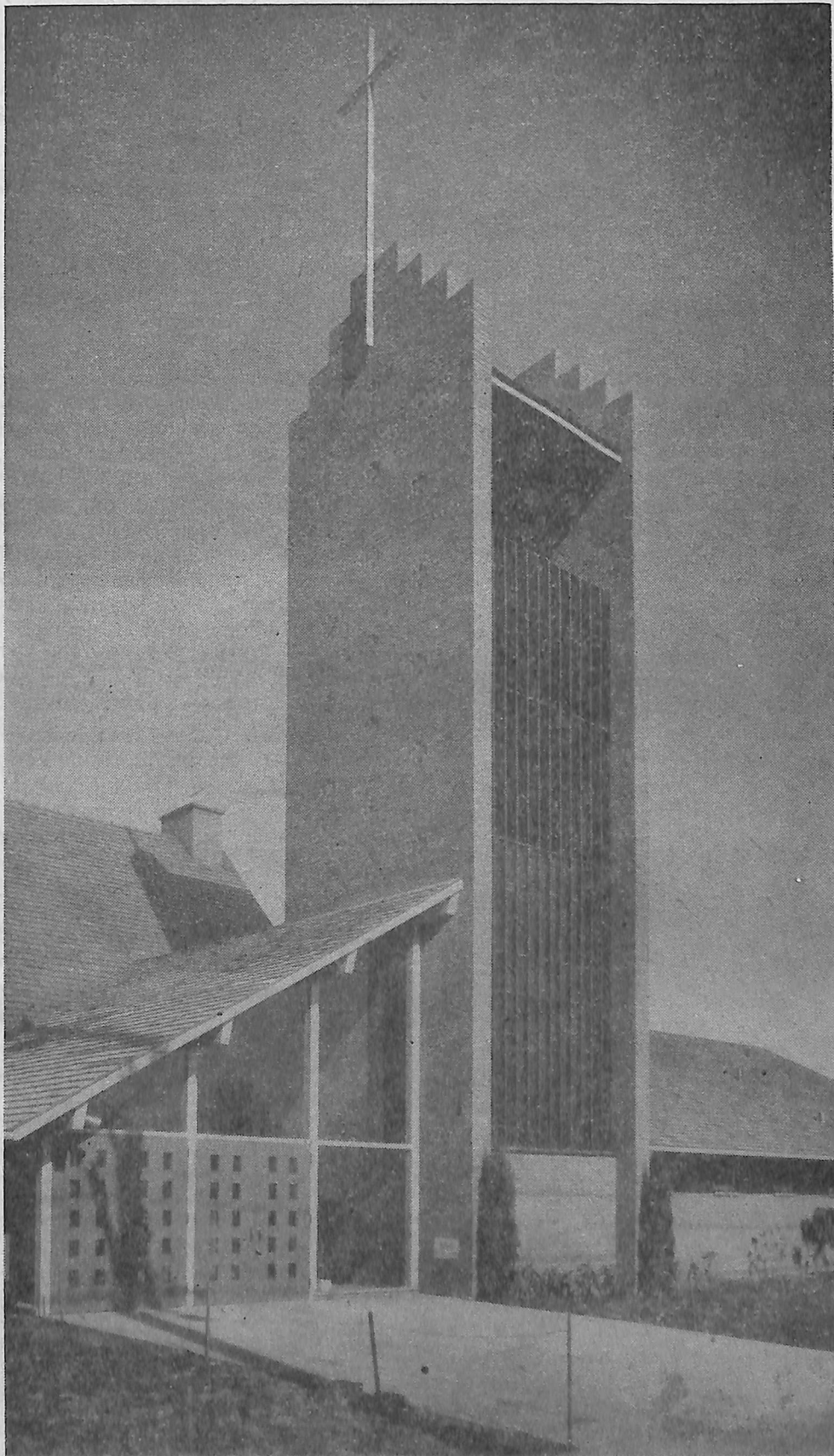


# Lutheran Tidings

PUBLISHED BY THE AMERICAN EVANGELICAL LUTHERAN CHURCH



St. John's Church  
Seattle, Washington

# Tell the People To Go Forward

Dr. Jens C. Kjaer

**ON** the first Sunday in May the president of the American Evangelical Lutheran Church dedicated the new St. John's Evangelical Lutheran Church of Seattle. More than four hundred and forty worshippers joined hands and hearts in singing: "This is the day which the Lord hath giv'n; greatly His people rejoices." After two years of praying, planning, giving and building, the day had come when the new St. John's Church was a glorious reality.

Among the numerous telegrams read at the evening festivities was one from a beloved pastor and friend in Cedar Falls who quoted Exodus 14:15, saying: "The Lord said to Moses, 'Why do you cry to me? Tell the people of Israel to go forward.'" How excellently that verse expressed the idea of the Forward Movement!

The Forward Movement was born two years ago when the congregation voted to relocate in a more promising neighborhood. We had known for years that we would have to relocate. Other races, among whom we were not prepared to work had gradually taken over the neighborhood; and the Sunday school had been discontinued. The old parsonage and church were sold in August 1953, but arrangements were made with the new owners to occupy the buildings jointly until the new church was ready for our congregation.

The search for a suitable building site and a survey of the neighborhood west of Woodland Park eventu-

ally resulted in the purchase by the congregation of a block of land located on Phinney Avenue, one of the main thoroughfares of Seattle. The land was sufficient for a medium-sized church edifice for parking, and for further expansion. Fast bus service was available to the curb. The price of the property was thirty-one thousand dollars.

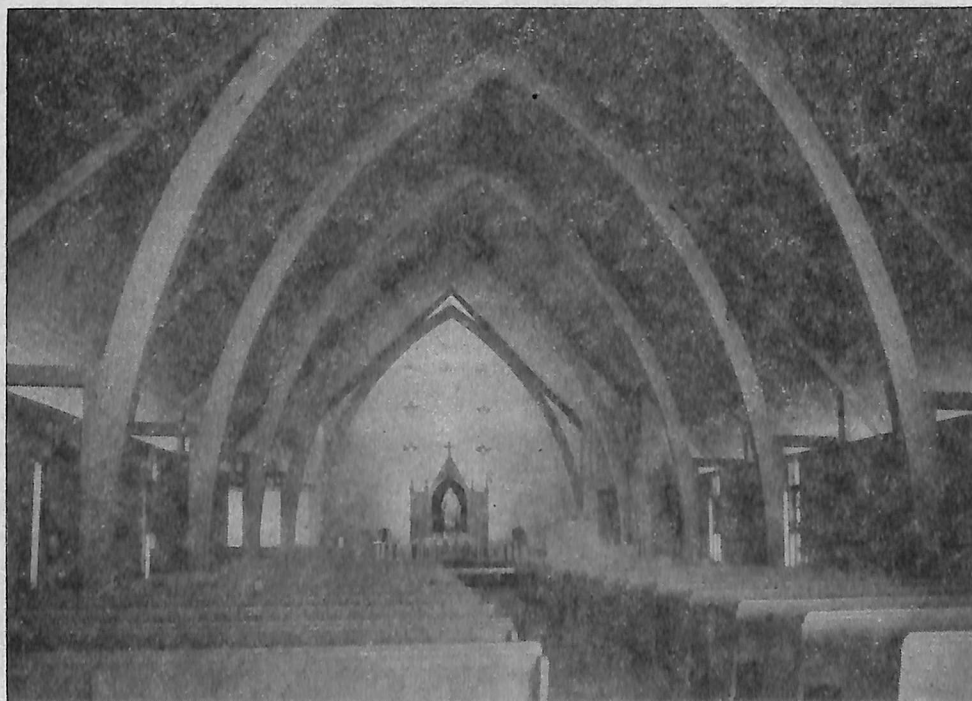
The next steps in the Forward Movement were to appoint planning and executive committees, select a good architect, raise the necessary funds, plan, construct, decorate and furnish the building.

Twelve planning committees were organized to develop good relations with the people in our new location, to make recommendations on facilities desired, to handle the financial ends of the project, and to build the new church. The respective fields of these committees were: Survey and Membership, Worship and Religious Arts, Organ, Religious Education, Women's Work, Fellowship and Recreation, Furnishings and Equipment, Finance, Publicity, Building and Landscaping. A Construction Committee of two experienced builders was appointed to function as the executive of the Building Committee and, after commencement of construction, to coordinate closely with the architects and contractors.

An Executive Committee, composed of all committee chairmen, the president and the vice president of the Church Council, and the pastor, were to screen all recommendations and requests for space and furnishings. The Church Council was to function as comptroller and as such to hold the purse strings. In order to facilitate the work the president of the Church Council was appointed chairman of the Executive Committee. The whole arrangement worked remarkably well.

The congregation granted extensive authority to the Church Council. It empowered this body to engage the architects and instructed it to present plans and specifications for action. Upon the recommendation of the Building Committee, the Church Council thereupon engaged Durham, Anderson and Freed, leading church architects of the Northwest. The contract with this excellent team included provisions for the services of competent engineering firms, interior decorators, and complete supervision of construction.

Architects and planning com-



**THE SANCTUARY** — Additional seating space for 150 worshippers can be provided for by opening folding doors to the parlor.



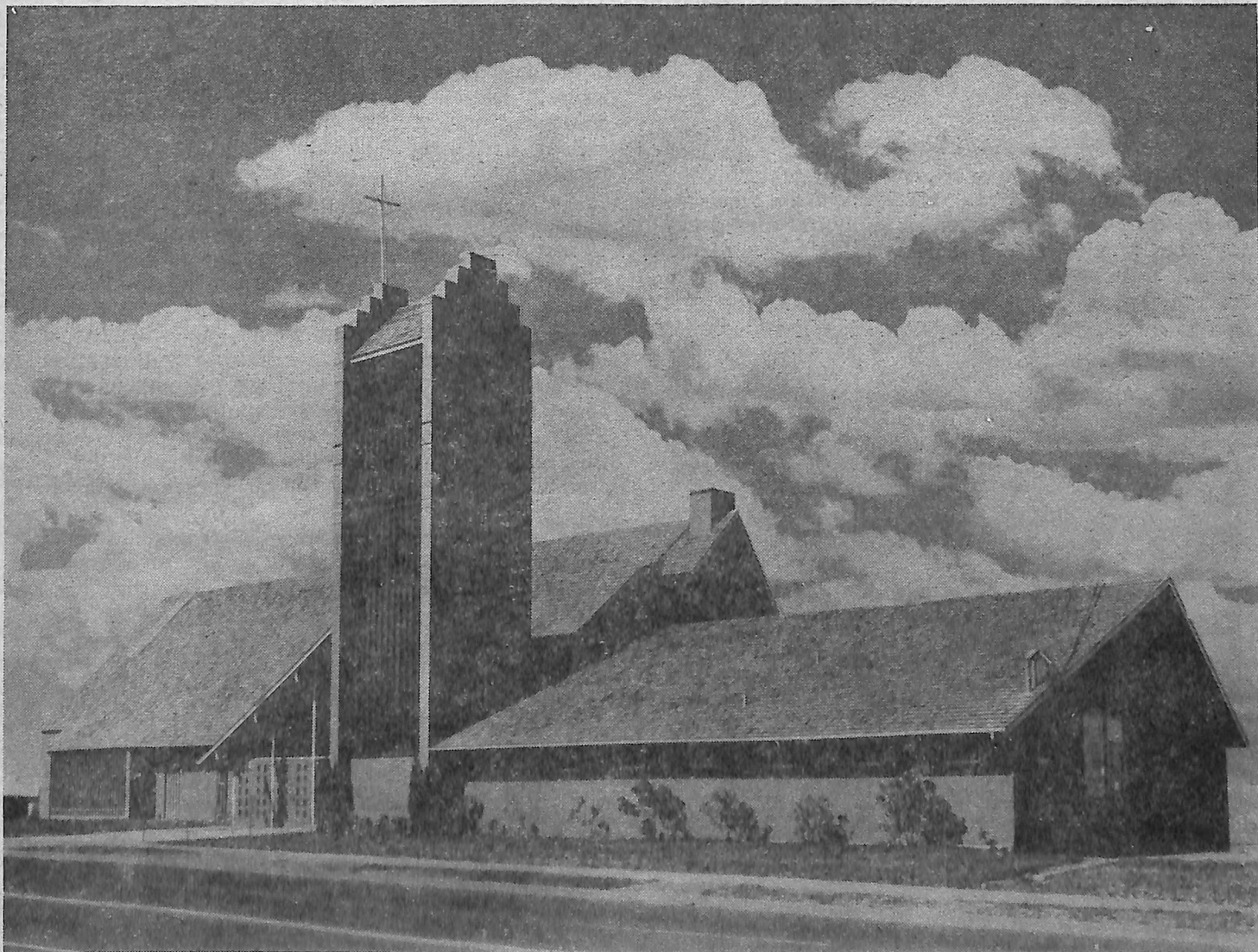
mittees went to work. Out of their united efforts grew a master plan which provided for the facilities desired immediately and for units to be added in the future. The amounts of money available for the project would determine which facilities and furnishings we could contract for immediately.

We knew that we could afford to build an attractive sanctuary and some room for the cultural and social life of the congregation, but we were uncertain as to how much space we could make for class rooms, nursery, and administrative offices. The building fund canvass gave us the answer.

Our optimists felt that we could raise twenty-five thousand dollars; the pessimists thought that fifteen thousand was our limit. Two professional money raising firms estimated, however, that our ability lay somewhere between sixty and seventy-five thousand, payable over a period of three years. Guided by one of these firms, in the fall of 1953, the congregation succeeded in gathering pledges for more than fifty thousand dollars. It soon became evident that additional funds pledged by our generous auxiliaries and by donors of special and memorial gifts would bring the total to more than sixty thousand.

We had sold the old buildings for seventy-five thousand dollars, controlled additional funds of about seventeen thousand, and the Lutheran Brotherhood had promised us a loan of up to sixty thousand dollars. Furthermore, some of the work could be done by volunteers and the purchase of a pipe organ and other expensive items could be postponed until after the completion of the building. At such a time, it was felt, the need for a pipe organ, a public address system, and certain furnishings would become evident, and generous people would provide them. Plans were therefore completed for a building and furnishings that would require total expenditures of about two hundred and twenty-five thousand dollars.

Our contractors started excavating late in September 1954, and while the building was going up, forces beyond cold reason moved members, friends and all the Danish-American organizations of Seattle to contribute all the new pews, the chancel furniture except the altar which we were transferring from the old church, seventeen beautiful stained glass windows, a tall bronze cross for the tower, kitchen equipment, Sunday school furnishings, some funds toward the pipe organ and many other valuable and needed gifts.



ST. JOHN'S CHURCH seen from Woodland Park. The small windows in the educational-administrative wing are those of rest rooms, storage and cloak rooms, and the office of the Sunday School Superintendent. The perpendicular lines in the tall tower and the steps toward the bronze cross are symbolic of man's everlasting yearning for God and of his growth in grace.



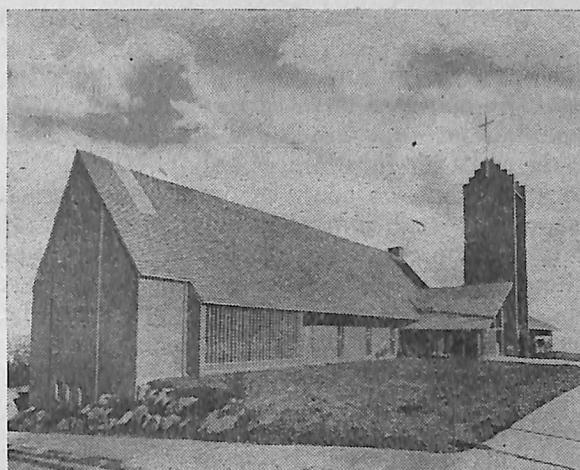
When in February 1955 the second phase of the financial canvass was conducted we realized that total gifts eventually would amount to more than seventy-five thousand dollars and that we could afford to complete an exceptionally attractive building and to engage skilled craftsmen to do much of the work originally reserved for volunteers. Before the building was completed, the Finance Committee reported that fifty-five thousand dollars in pledges had been paid in full. Many donors had given us unexpected assistance by paying their pledges ahead of schedule.

The Spirit of God was doing wondrous things among us, enlightening us, lifting us, gathering us into the large vision of the Forward Movement, molding us into a more Christ-centered congregation. Though sixty members had voted against relocation, and some had ceased for some time to attend the services and to support the operating budget of the congregation, attendance at the worship services in 1954 was normal, and more communicants were recorded than ever before in the history of St. John's Church. In spite of much sacrificial giving to the Building Fund, contributions to the operating budget increased. It was a marvelous, gratifying and humbling experience. We felt that God was preparing us for the challenge and the larger tasks awaiting us in the new location.

What kind of church was this reviving congregation going to build?

We knew that we desired a building that looked like a church, a house of worship that was functional and beautiful. Many valuable suggestions were made by the planning committees, but by far the greatest contribution was made by the architects. In all major decisions their advice prevailed. The thinking and the philosophy of the architects are indicated in the following statement by Robert L. Durham:

"In undertaking the design of a relocated and expanded church structure, the architects attempted to create a church structure in keeping with the long



**ST. JOHN'S CHURCH** viewed from the south. Note the slope which makes possible level entry from the parking area toward the west.

range program of the church as defined by the Building Committee and the pastor. The master plan was designed to the particular requirements of a sloping site on an important street with a commanding view of Puget Sound and the Olympic Mountains to the west. With the expectation that the relocated church would develop into a congregation of 500 people with a Sunday school of 150, the master plan included a nave to seat 220, choir for 30, a social hall for seating 300 for dinner, an adequate kitchen, administrative offices, and three large departmental Sunday school rooms.

"The architects' design philosophy contemplated a structure independent of 'architectural style,' relating a challenging interior and a graceful exterior to a functional plan. By the use of the control of daylight in the nave, the architects have attempted creation of a room which would challenge the casual observer to an attitude of worship as well as stimulate a congregation into an unusual concept of worship. Light has been introduced through a sky-light upon a plastered chancel wall serving as a background for the existing church altar, relieved only by small stained glass symbolic inserts. The pulpit is on one side of the chancel and the choir has been placed on the opposite side facing sideways to recognize the altar and to have the advantage of a good view of the pulpit. Laminated arches rise from the ends of the pews to a lofty ridge supporting fir planking which is brought down to low overhanging eaves. A continuous plastic eave overhang creates a strip of natural light on each side of the sanctuary to relieve the serious tones of the deep stained glass which has been used in a series of windows on each side of the nave.

"The principle of design involved in the nave is one of dependence on structural proportion, atmosphere, shape, texture, color and light without stylistic detail. The shape of the room has been molded to recognize the needs of voice, choir, and voice of the organ. Each worshipper is given considerable latitude in the opportunity for personal contemplation prior to the service, but becomes one of a corporate group at the commencement of the liturgy.

"As need arises the flexible folding door can be opened at the back of the sanctuary to allow expan-



**THE FELLOWSHIP HALL** — A stage and dressing rooms at the south end of this hall and a large electric kitchen at the north end enable us to present programs and serve 300 guests at tables. The tables are stored on dollies under the stage.



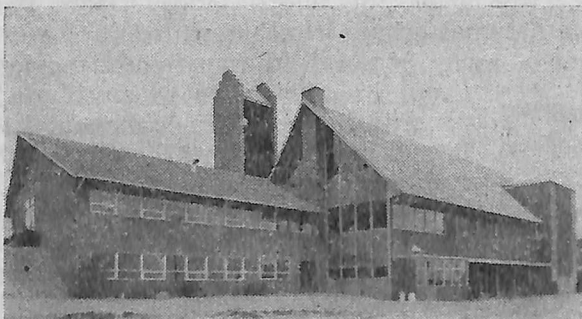
sion for special services, or to allow space for visiting after the service. This area used as a church parlor commands a view of the mountains to the west, and can be reached from the narthex without disturbing the nave. The lofty narthex ceiling with suspended ship model is in contrast to the low ceiling of the church parlor and gives ample opportunity for future symbolic craftsmanship inherent to the design of the Danish church.

"While the architectural concept of the exterior of the building could be suitable to any community church, the tall, Danish tower gives a strong sentimental tie to the traditional background of the church people. The architectural design is freed from the shackles of historical fenestration, the windows being sized to suit the needs of the room and the outlook of each area. Each entrance is approached from grade level, the automobile being recognized by the major parking area to the west of the building. The adjacent bus line is only a few steps from the narthex door.

"The texture of brick and handsplit cedar shakes combines with the adjacent landscaping to give the feeling of permanence and dignity. While the architects feel that the program of the church should always dominate the importance of the architecture, at the same time they hope that the beauty and function of the building will serve as a tool to assist the church in serving the community in a vital program to those seeking Lutheran worship."

Azaleas, rhododendrons, and primroses are now blooming in the church yard. Like all the planning committees, our landscapers have done well. Lawns and walks are being built, a fine bronze bulletin board will face Phinney Avenue, and a unique carved inscription will appear in the narthex over the entrance to the sanctuary. When we can afford to do so, we will terrace the parking area and have space there for about fifty-five cars.

Visitors are being conducted through the edifice daily, taking pictures and making notes on our facilities. The regular Sunday morning attendance since Palm Sunday when we had our first worship service in the new building, has been twice as high as in the



**ST. JOHN'S CHURCH** viewed from the parking area. In the wing to the left, classrooms are located on the ground floor. Above these are the office of the secretary, the pastor's study, and a large nursery and class room for toddlers. The fellowship hall and the main kitchen are on the ground floor in the taller structure to the right. The sanctuary and the parlor are above these.

old church. Our Sunday school is building up fast, and within a year it appears that all class rooms will be filled to capacity.

A large membership committee will start in June to visit the homes in the nearest two hundred and fifty block, inviting our neighbors to participate in the life of the congregation, and gathering leads on prospective members and Sunday school pupils. The good prospects will be placed on our mailing lists and will be visited by the pastor. Starting in September, we are hoping for a net annual gain in active membership of twenty per cent for the next five years.

Such a goal may seem too ambitious, but hitherto God has blessed the Forward Movement in our Seattle church. Pray with us that the people here may continue to go forward to the glory of the Living God.

## Attention—All Women of District II WOMEN'S RETREAT

The Planning Committee for the retreat now has the program ready to present to you. We sincerely hope that you will like it, so well, in fact, that you won't want to miss it. This is our first attempt to arrange for such an event in our district; and its success depends upon YOU, primarily, for without you in attendance, there can be no retreat, however well the program is planned. So we urge each one of you to make a real effort to include it in your summer schedule.

### PROGRAM

#### Wednesday, July 6

- 2:00 p. m.—Registration, get acquainted with your location and other campers as they arrive.
- 5:30 p. m.—Supper.
- 6:30 p. m.—Mixer.
- 7:30 p. m.—Group singing, led by Eunice Knudsen.
- 8:00 p. m.—One-act play (?), Greenville ladies.
- 9:00 p. m.—Coffee.
- 9:30 p. m.—Devotions, around camp-fire, if weather permits.
- 10:30 p. m.—Lights out, flashlights excepted.

#### Thursday, July 7

- 7:30 a. m.—Inspection.
- 8:00 a. m.—Breakfast.
- 9:00 a. m.—Bible hour, led by Thyra Hansen.  
Hymn singing, led by Elna Schumacher.
- 10:00 a. m.—Book review, by Mrs. St. Clare Parsons, an autobiography of May Cravath Wharton, who spent most of her life teaching and practicing medicine in Pleasant Hill, Tennessee.
- 11:00 a. m.—Recreation, swimming, hiking, etc.
- 12:00 a. m.—Dinner.
- 1:30 p. m.—Discussion: "Our Women's Organizations," led by Mrs. Harry Andersen.
- 2:15 p. m.—Inspirational lecture by a pastor from neighboring Presbyterian Bible camp.
- 3:00 p. m.—Coffee, at the Larsen Cottage on the lake.
- 4:00 p. m.—Craft, basket weaving, led by Mrs. Lyda Rossman.
- 5:30 p. m.—Supper.
- 7:00 p. m.—Impromptu entertainment.
- 8:00 p. m.—Lecture and film on Okinawa, by Miss Elinor Densmore, who spent two years in Okinawa, helped set up the University there.
- 9:00 p. m.—Coffee.
- 9:30 p. m.—Devotions, led by Eunice Knudsen. Prayer by Mrs. Knudstrup.

#### Friday, July 8

- 7:30 a. m.—Swim (optional).
- 8:00 a. m.—Breakfast.
- 9:00 a. m.—Bible hour, led by Thyra Hansen.

(Continued on Page 15)



# Affiliation? — Yes!

BY

Ejnar Farstrup

**C**OMING up for decision at the synodical convention in August will be the matter of affiliation with the ULCA. For a number of years our synod has had the committee on Lutheran Church Relations studying and reporting on the question. Interest in the ULCA seems to have come to a head at the convention in Solvang in 1948. At the meeting in Greenville the following year a very thorough study was ordered and members of the congregation were urged to acquaint themselves with the ULCA. The whole question seemed headed for decision at the meeting in Omaha in 1952 but since there seemed still to be a great deal of educational work to be done before our people were fully acquainted with the ULC, a motion was passed calling for an additional three years of study and deliberation. As I was one of the men who brought this motion up, I have naturally been asking myself, "Are we now, after these many years, finally ready to make a decision? Have we not by now deliberated long enough?"

During the past several months we have been reading articles about various phases of our work and how these will be affected by our affiliation with the ULC. The writers of these articles have not given expression to their own views but have written very objectively about the matter. Our Synod Board has not in any manner indicated their thinking on the matter. Perhaps they will when the reports to the convention are sent out. This objectivity may or may not be a good thing. It can not be said that our lay people have been pressured in any manner into joining. If any pressure has been put on in any direction in our papers, it has rather been toward not affiliating, and most of this has come from the pen of one man. To my knowledge only one article has appeared in LUTHERAN TIDINGS in favor. One is almost tempted to ask, "How did this come up in the first place?"

Now that August is drawing near it is perhaps good to put the matter of affiliation into the foreground. I am of the opinion that we should now do away with procrastination and take our stand; one way or the other! If, after eight or nine years of deliberation we are not ready to make a responsible decision we will never be, and one is almost tempted to wonder what the future can hold in store for a group that can not make up its mind. Accordingly I have been doing some thinking about the matter myself and have decided that I for one will vote in favor of affiliation. I shall try to set down the reasons for this choice in the hope that they may help others to clarify their thinking.

It is the nature of the gospel that

From the West Coast comes a strong statement in favor of affiliation. Pastor Farstrup is former instructor and chaplain at Grand View, and previously was minister in Los Angeles and Marinette, Wisconsin, and Menominee, Michigan.

it removes barriers that have sprung up between men. While it can be said that it also at times raises barriers, this is only indirectly so. When the new testament speaks of families being set at variance with each other because of Christ it must be remembered that it is the kingdom of darkness that raises the barrier. Christ is working constantly to break down the barriers. Paul once raised a barrier between himself and the Christians. Christ broke it down. This same Paul later on labored diligently to prevent the springing up of barrier between groups of Christians in the early Church. We need only read the first chapter of I Corinthians to verify this. It is my growing conviction that while denominationalism may once have served a purpose in breaking up concentrations of ecclesiastical power which had become foreign to the nature of the church it now has outlived its usefulness, and stands in the way of cooperation and brotherhood. It is not without a purpose that the Spirit moves men in the churches to think in terms of ecumenicity. The time has come when we must realize that we can not base our decisions as to the church's future on categories, and according to problems, that were valid and pertinent in the 16th century. Nor can we in America as people of Danish descent base our thinking entirely on the conditions of the church in Denmark which a man such as Grundtvig faced in the 19th century. That is like trying to deploy troops in an atomic war according to the patterns valid in the Civil war. We should not think that we in our church can disregard the ecumenical spirit of the gospel and remain aloof from other Christians. If we have anything to contribute to the health of the church, (which is perhaps a presumptuous thought), we can not be effective by remaining aloof.

As an expression of the ecumenical spirit, Lutheran unity is on the march today. Here in the U.S. the national origins which resulted in the establishment of many of our Lutheran Synods no longer

keeps us apart. Go to any Lutheran congregation and the membership list is a composite of nearly all nationalities represented in America. In our own congregations we are constantly receiving letters of transfer from every synod in the National Lutheran Council and while the Missouri Synod is reluctant to issue letters, members of that synod are also finding their way into our congregations. The stream is also going in the other direction. Most of our youth who leave their home communities are not finding a church home in our churches. Even when they settle in cities where our church has



Pastor Farstrup



a congregation they most often join another Lutheran synod. Those I have talked to do not find them so impossible to worship in and work with. I for one can not say that I would wish it otherwise. I want our churches to have an open door.

Furthermore, the theological differences which also helped to bring about the present Lutheran denominationalism are no longer so insurmountable as they once seemed. Also here there is something which, in the words of Robert Frost, "does not like a wall." Go to any Lutheran seminary today and look at the reading list for the various courses. There is hardly any difference. This includes our own seminary as well. Even the Missouri Synod people from Concordia now have regular conferences, not only with representatives from other Lutheran seminaries, but also with the Federated Theological Faculties of the University of Chicago, a thing never heard of even twenty-five years ago! Thus the walls which made for theological provincialism are also crumbling. True, there are differences of opinion; but the accent is on fellowship in Christ. Our own Grundtvig who for years was looked at with suspicion, is now being taken up for consideration. It is among theological leaders in the ULC that we find the greatest interest in Grundtvig's views on the relationship between the Christian fellowship and folk-life.

I mention these things to underscore the fact that we are not so different nor so far apart from others as some would have us think. Lutheran unity is on the march and it goes a good bit deeper among the laymen, as well as the pastors, than merely a desire for bigger congregations and synods (a motive of which I feel we would all be suspicious.) America has brought us together, and the barriers transplanted from Europe are being found superficial in our day.

Of all the Lutheran groups the organizational structure of the ULC — being a Federation — will continue to allow us for some time at least, to maintain some of our identity and to live our life as a synod without too violent a transition period. There are those who have spoken in favor of waiting with affiliation until at least all of the National Lutheran Council churches decide to unite. This desire came rather forcibly to the fore-front when, in spite of words of caution from our synodical President, the Askov convention in 1950 voted rather overwhelmingly for it. However, the possibility of this coming about in the near future has been effectively blocked by the merger of the ALC, UELC, ELC and the Lutheran Free Church. In the meantime, until the day when we have one American Lutheran Church, I have come to feel that our way should go along with that of the ULC. This would bring us into the larger fellowship more directly and would counteract the tendency toward provincialism which always makes itself felt in a small synod. I like the possibility of unity without uniformity which the federation plan affords.

Another point that should be considered is the fact that to maintain our complete independence puts too great a burden upon us in keeping up our relations with inter-Lutheran and other inter-Church move-

ments. In our small synod we have membership in the World Council of Churches, The National Council of Churches of Christ in America, The Lutheran World Federation and the National Lutheran Council. Our synodical leadership takes part in almost countless meetings — all of which are in order, and I am glad that such associations are possible — of the boards and committees of these movements. This saps their strength and dissipates the time which they can give to the leadership of our own synod. Our Pastors are loaded with appointments to Regional Home Mission committees, Lutheran Student Foundations, Welfare Councils, etc., to the point where the work in the congregations often suffers by their having too many irons in the fire. Furthermore, most of them feel frustrated by not being able to make more than a token contribution to these programs because of our size. This contribution could just as well be made were we represented through the ULC. Affiliation would free us from a lot of "machinery" without losing the benefits of, and making our contributions to, the great inter-church endeavors.

Judging from the articles by Pastor V. S. Jensen which have appeared from time to time the last eight years in Lutheran Tidings, the real stumbling block to affiliation is the position of the ULC with

respect to the place of scripture in the Church. The ULC considers the Holy Scriptures as the Word of God. V. S. Jensen says they are not, but would insist instead on the Covenant word and the Apostolic Confession of Faith, as the Word of God. If the ULC statement is to be explained in a literalistic way he might be right. But the same could be said of V. S. Jensen's own position. His position is also that of

a literalist. He has merely shifted the emphasis from scripture to the baptismal covenant. It seems to me that it must remain central to our thinking that Christ himself is "the chief stone of the corner" in the Church. Both scripture and the apostolic confession bear witness to this. It is not my impression that the ULC glorifies scripture at the expense of the baptismal covenant and the individual believer's God-given faith in Him. Nor do they, as V. S. J. would have us infer, minimize the sacraments as the means of Grace. Here it seems to me that we must recognize that they use the vocabulary they do because of their particular background and the same can be true of V. S. J. — A reading of the Baltimore Declaration, (found in the Annual Report 1949, p. 107 ff.) and the ULC's statement on the nature of the Church, would, it seems to me, indicate that we are not so far apart as it would appear on the surface. I do not think we should set up either Luther or Grundtvig as theological infallibles when both of them so clearly point beyond themselves to Christ as the full expression of God's Word. Most Lutherans who think independently in our day are as aware of the deadening effect of Lutheran orthodoxy as was Grundtvig.

Furthermore, I do not think that the preaching of our ministers will suddenly change because we affiliate. It is possible that our liturgy will undergo

(Continued on Page 15)

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The worst bankrupt in the world is the man who has lost his enthusiasm. Let him lose everything else but enthusiasm and he will come through again to success.

H. W. Arnold.

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# Paging Youth

**American Evangelical Lutheran Youth Fellowship**

**Editor: Ted Thuesen, Quad A-111 State University  
of Iowa, Iowa City, Iowa**

## New Deadlines

In view of the fact that all sections of LUTHERAN TIDINGS must now be sent to Los Angeles, California, your PAGING YOUTH editor finds it necessary to announce new deadlines for all material for PAGING YOUTH — **the 12th and 27th of every month.** For example, any item to appear in the July 5 issue must reach your editor by June 27; an item to appear in the July 20 issue must be in his hands by July 12.

## Hi AELYFers,

It's time once again to inform you of the latest plans and decisions of the **National AELYF Board.** The annual spring board meeting was held April 21-22 at Grand View College. I'll start from the beginning and include the highlights of the meeting.

The matter of filmstrip distribution was one of the first topics for discussion. June Westergaard, our filmstrip distributor, reported that our local youth fellowship groups are not using the available filmstrips nearly enough. Therefore, we tried to devise a plan whereby each society will get a chance to view the filmstrips in our library. June will send a filmstrip to each district's president and he or she will be responsible for its distribution to each local group within that district. When one group finishes, they will send it on to the next one on the itinerary set up by the district president. After completing the district circuit, the films are to be returned immediately. Accompanying the films will be a list of helpful steps for using audio-visual aids. You are urged to follow these steps and replace the list in the case before returning.

To promote the Pen Pal idea, it was suggested that our national president Lavern Larkowski, emphasize this in his annual report and in his reports to the district conventions. More publicity on this will appear in PAGING YOUTH later.

Mrs. Ernest Nielsen answered many of our questions concerning our plans for the Operation India Committee. It is doubtful that we will get the second student by September because of complications in India. However, we haven't given up hope.

Our delegate to UCYM this year will be Agneta Bollesen. In case she is unable to attend, Mark Nussle and Rev. Harald Petersen are the alternates. A board member gave a verbal invitation from the young people of the ULCA to attend their national Luther League convention in Ann Arbor, Michigan, during the month of August. If our synod decides to become a part of ULCA, we will send a delegate. However, it was suggested that this person be a member of the Lake Michigan District in order to save expenses and also to give a local leader

in that district the opportunity of becoming involved with AELYF work on a national scale.

Of course, one of the main issues concerned the plans for our national convention in the fall. The theme for the convention will be **Our Citizenship Under Christ**, and we feel that we have a very worthwhile program planned. As plans stand at present, we are hoping to hold the convention in Tyler, Minnesota, on either the last week-end in October or the first in November, the latter date preferred. If we are unable to have it in Tyler, Grand View College is the alternative site. However, you will receive more information concerning the registrar's name and address plus other details at a later date. **We hope that you will be making plans to attend this convention.**

Among other things, the board also worked on the budget, talked about Youth Sunday, and discussed the comments received on the magazine **Luther Life.** It was decided to leave Youth Sunday as it has been in the past. We would like to receive more comments and opinions about **Luther Life!**

See you at convention!

**Ardythe Hansen,**  
Secretary AELYF.

(Continued on Page 12)

## NATIONAL AELYF BOARD In Session at Des Moines, Iowa, April 21, 1955



Left to Right: Ardythe Hansen, Sec.; Lavern Larkowski, Pres.; Agnete Bollesen, Treas.; Rev. Harry Andersen, Vice Pres.; Rev. Harald Petersen, Synodical Advisor.



# Our Women's Work

Editor

Mrs. Ellen Knudsen, 1114 South Third Avenue, Maywood, Illinois

## Officers

The names of our WMS Honorary President, Mrs. Thomas Knudstrup, 345 Third Street, Manistee, Michigan and the Assistant Secretary, Mrs. Delbert Henderson, Sandusky, Michigan, was omitted from our WMS Board list in the last issue of LUTHERAN TIDINGS. We cannot get along without them so they are hereby reinstated.

Please note that our Treasurer's address is: Mrs. Ove Nielsen, 3231 Fremont Avenue South, Minneapolis, Minnesota.

## How Is Your Family ?

(The following contribution was written for the quarterly, Youth Programs, by "A Mother," who is an active member of our synod. It is reprinted here because we feel it has a message to the readers of the Women's Page as well as to our youth.)

That is an odd question to ask of a young person, I know, but I have often found that young people who are active in church and school and community sometimes forget that they are also members of a family.

Because I believe the family to be the most important factor in any individual's life, I am issuing this challenge to you young people to consider what you may do to encourage, develop and maintain your family fellowship and because this is the department of Recreation we will be most concerned with **what** and **how** we have our family fun.

A poll of 2,000 teen-agers in Iowa revealed that 86 per cent of the boys and 83 per cent of the girls said that they had more fun when they were away from home and family. Yet most of them added, a little wistfully, that they wished more home and family pleasures were available. On the background of this let us consider a few principles of family life.

1. The members of a family need each other.
2. The family needs religion to draw it together. We do not believe that a full life can be lived in any family where religious practices are not a vital part of family life.
3. Each person in the family needs to be treated as an individual. This means that each person will have the chance to live his own life separately, besides having a real place and responsibility in the family, which is true for both young and old.
4. The adults and the children need to play together, but need to have separate fun too.
5. Some time should be set aside each week for "family enjoyment."
6. Each member of the family needs to be given a chance to secure family recognition, through a special act in and for the family.
7. The family needs to do many things in the spirit of togetherness.
8. The family will do its work and chores in the spirit of fellowship and play.

9. The family will provide access to, and help all members to appreciate good books, good music, good drama, good sports, good health and good fun.

10. The family will make some of the equipment it needs for having fun together.

Let us apply these principles to our summer activities, for there is no better time for a family to be really together. These months are the vacation months for most people — a time when habitual barriers and patterns of reserve may be suspended and forgotten in the relaxation of out-of-the-ordinary activities.

Let us take a week's trip to the mountains, to a National Park, Father, Mother, Senior High Daughter and Junior High Son. Everyone has helped to decide the destination, the route to take, and possibly the time to leave. Maps have been studied to note special places enroute.

Father takes care of everything concerning the car and administers the vacation fund which has been saved through the year by all the members of the family. Mother packs all the bedding, food and clothes needed. Sister and Brother pack their own clothes (with advice from Mother) and find the "fun" things needed: books, extra pillows for napping in the car, masonite boards about 12"x18" to write on and to play games on, and musical instruments such as mouth organs, flute, ukelele and portable radio. A book of riddles, tongue twisters, quiz and mental games is a Must. It is also wise to have a few copies of pocket size songbooks, a whittling knife or two and some sketch paper and soft lead pencils.

While mother and the children close up the house, father packs the trunk and the family is off.

Have you ever played the Horse Game? This is the way it goes. Each player takes one side of the road and counts all the horses. One horse, any color, counts one point, a white horse counts 20, a pony 10, a colt 5, a mule 100 and a white mule 200. A cemetery on your side cancels your score and you must start over again. Then there is the Alphabet Game. Each player takes one side of the road, and watches the signboards for letters of the alphabet — starting with A and going right through to Z. Only one letter per signboard may be taken. The License Game is played like the Alphabet Game except that you watch the cars you meet or pass and count from 1 and up. It is easy until you get to 10 but then watch out. The first one to see his needed number gets the chance to use it. This is a very exciting game and the driver had better not play.

A car is one of the best places to sing and harmonize — especially during night driving — there are no interruptions. Sister plays a flute obligato while the rest sing in harmony. When you see the foothills and the purple outlines of the mountain peaks in the distant horizon someone is sure to start humming, "The Hills of Home." When you cross the Missouri River can you help singing, "Across the Wide Missouri"? Have you ever seen the shrimp boats on the Gulf

(Continued on Page 14)



## Synodical Board Meeting

DES MOINES, IOWA

May 31 and June 1, 1955

The Synodical Board members were all present except Mr. Holger Rasmussen, Marlette, Michigan, who had notified President Jensen that he was unable to be with us because of vital business duties.

Numerous routine matters were hurriedly disposed of, the agenda however, for the May meeting is a heavy one and the Board members were subjected to two full days and two evenings of hard work.

Many of the matters that were dealt with by the Board will be brought before the convention, and other items will be included in the official report to the 78th Annual Convention of the American Evangelical Lutheran Church at Kimballton, Iowa, August 9-14. There are, however, several matters of great importance to the people of our Synod. One point that must be dealt with as early as possible in fairness to everyone is the resolution from District 8. It reads as follows:

May 1, 1955

### Resolved:

**We, members of District No. 8 of the A.E.L.C. in the district convention assembled at Salinas, California, do herewith unanimously resolve as follows:**

**That in the matter of our affiliation with U.L.C. we recommend and request that the synodical Board prepare printed ballots for the purpose of individual synodical-wide membership voting on the issue, and properly have all ballots cast tabulated for presentation at the 1955 synodical convention at Kimballton, Iowa, which shall then govern itself according to the two-thirds majority of votes cast.**

District No. 8

(Signed) Anton Nielsen, Secretary.

President \_\_\_\_\_

Acting President (Signed) Niels Nielsen

### The Reply of the Synodical Board:

The Synod, through its conventions established in 1943 the Lutheran Church Relations Committee and have authorized this committee to be in charge of the various phases of negotiations with Lutheran Bodies such as the affiliation of the American Evangelical Lutheran Church and the United Lutheran Church in America. It has also distributed literature, arranged for the opinion poll in 1952 in all the congregations of the Synod, tabulating and reporting the results to the 75th Annual Convention as well as preparing recommendations concerning the procedures to be followed in the negotiations with the United Lutheran Church and other Lutheran Bodies. The Synodical Board therefore is convinced it would transgress the proper boundaries for the activities of the Lutheran Church Relations Committee should it undertake to do what the resolution from District VIII requests.

**Secondly.** The convention of the Synod by virtue of its constitution, Article VII, Section 4, is the highest authority of the Synod. All issues of synodwide importance have throughout the years been settled by action of the convention in accordance with the provisions of the Synod's constitution and by-laws or amendments of these in an orderly fashion. The action requested by the District VIII convention resolution would pre-determine the action of the convention, thus destroying the very freedom of the convention to make its own decisions. The Synodical Board declines to be a party to such procedure, maintaining that the established constitutional, time honored procedure has proven itself satisfactory to the Synod and it should not be subjected to the innovation of the voting-at-home procedure recommended by the District VIII convention.

**Thirdly.** The Synodical Board should also like to call to the attention of District VIII convention that the four-way-merger between four Lutheran Synods within the National Lutheran Council are using convention voting by duly elected delegates to consummate their plans, and no one in these bodies seem to question the fairness of such action.

The Synodical Board for the reasons mentioned above declines to comply with the recommendation and request submitted to it by the secretary of the District VIII convention held at Salinas, California, April 30, 1955.

The Synodical Board concludes that the action to be taken by the Kimballton convention will be both fair and just besides being constitutional and in accordance with the Synod's Articles of Incorporation.

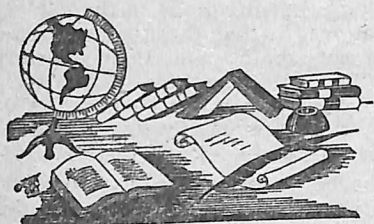
Respectfully,

H. O. Nielsen, Secretary.

## Danebod Recreation Laboratory

The Annual "Rec Lab" will be held in Tyler, Minn., again this year, July 17 (supper) through July 23 (breakfast). Seventy-five people are expected to take part in the program of discussions, campfires, dancing, singing, and crafts. The participants come from all walks of life, usually from posts of leadership and influence in their home communities, such as teachers, 4-H leaders, ministers but all are welcome. Registration lists are completed quickly so those wishing to take part this year should send their name and address, plus names of family members who will attend (and ages), at once, to **Danebod Recreation Institute, Tyler, Minnesota**. During recent years, more and more families have come as a unit, and the special rates show how cheaply this can be done: One person, entire cost is \$21. For a married couple, the cost is \$38. For each additional adult or school-age child the rate is only \$9 extra. No charge for pre-school children. A small fee is charged for insurance for each camper, and participants must pay for costs of the materials they elect to use in craft sessions. Send \$3 with your registration; this fee for registration is applied toward your total cost.





## OPINION AND COMMENT

IN THIS ISSUE appears a report from the recent meeting of the Synod Board. The report reveals a resolution passed by the California District at its recent annual convention asking that all members of our synod be polled on the ULCA affiliation question. Many things about the resolution are appealing at first glance, but we think the Board, faced with a difficult decision, took the only possible course. It is just because we are so small a synod that such a proposal could be brought out. It is, we suppose, inevitable that the procedure shall be compared with the political scene, where the voters of our nation are permitted to vote directly on such matters as Constitutional Amendments, and, indirectly for the high offices of the land. But even there we see that the decision as to which matters are to be laid directly before the public lies in the hands of those we have chosen to represent us in Washington. And when we vote for a president, we are only voting for someone to represent us when the actual vote is taken, in the electoral college. Our delegates to the Annual Convention have a grave responsibility. Home congregations also have a grave responsibility to send to the Convention alert, intelligent and faithful men and women who can exert the utmost rationale, practical common sense, and prayer in making decisions. The **purpose** of the convention is to allow the communal feeling, the new knowledge and evidence available there, and the leadership of our most capable members to influence the individual representatives! If we take from their hands the possibility of decision, we are exhibiting an uncourageous, unadventurous, and faithless timidity which seems unhealthy. We believe that delegates should know as accurately as possible the opinions of the congregation they represent. They should also, however, try in advance to determine the extent of the knowledge of their home congregation about all the factors involved in the various issues, **so that as new information comes to light before the convention the delegates may weigh it against the weight of evidence on which the opinion of the home congregation was based.** To us, "instructed delegates" are delegates who know the opinion of the home congregation, and who intend to vote in accord with that opinion, provided that in their carefully considered judgment the new information they receive as privileged delegates does not overbalance the earlier estimate made at home. It is true, as one synod member recently wrote, that inspired oratory can change opinions, but on the other hand, delegates can prepare themselves not to let an emotional moment overwhelm them. Christians in all matters of life and faith must be alert to the Holy Spirit and must be discerning in their judgments, by the help of God's Spirit. As we said, it is because we are so small a synod that such a proposal could be passed. But it is also just because we are so small that the proposal is unnecessary. Every individual

in our synod has an opportunity to be heard. Our small synod gathers together quite a big convention; representation is not thin. We are small enough so that our convention **can** function as a true representation.

**THE RESOLUTION** did bring out into the light something which voices here and there have been questioning. The affiliation issue must surely take a two-thirds vote. The Constitution requires that two successive conventions pass amendments by two-thirds vote.

**ON THE DATE** of printing of this issue of LUTHERAN TIDINGS an anniversary is being commemorated in San Francisco in the Opera House. The United Nations was born June 20, 1945, just ten years ago. Delegates from the sixty member nations will meet in the same building to rededicate their peoples' pledges to uphold the U.N. Charter. The ceremony will end June 26, the anniversary of the signing of the charter. Attending to represent the U.S. will be Secretary Dulles, and Henry Cabot Lodge, Jr. . . . In September the U.N. will have on its agenda, (at the next session of the Assembly), the question of Charter Review. Fourteen nations have been approved for admittance to the U.N. by the Assembly, but have been kept out by the Soviet veto. We hope that the Review will attempt to do something about the crippling and illogical veto. The effectiveness of the U.N. has been severely hampered by the fact that a number of important nations are not members. The result has been that regional organizations have gradually been by-passing the U.N. in influence. NATO, for example, has as one of its members the great nation of Italy, and it can, therefore, deal more effectively with certain problems of the Mediterranean area than can the U.N. We hope that the U.N. can be preserved, and this anniversary we can rededicate ourselves to its principles.

**THOSE PRINCIPLES** reminds us of the mistaken but pointed reaction of the little girl who discovered that the Polish family in her neighborhood was moving away. In tears, she wept to her mother, "Now there's nobody that we're better than."

**THE ALL-LUTHERAN FOOD APPEAL** is swinging into action once more, with state chairmen being appointed throughout the bread-basket plains of the nation. Two-thirds of a million dollars' worth of commodities were donated last year. But who can measure these gifts in dollars? Measured against the sustenance they meant for hungry refugees in Germany, Formosa, and Korea, the gifts become mountainous. Who knows the number of mouths that were fed? Who knows the number of lives that were saved? Who knows the number of Christian American hearts that were ennobled by selfless generosity? These values lie in another realm than dollars and cents. And in Hong Kong and Austria and drought suffering Jordan, the people evaluate these gifts in terms of life-giving calories and vitamins, — in terms of the number of beggarly children that can be brought off the streets, — in terms of 400,000 Arab refugees who live in squalor and starvation and whose hopes have been lifted and whose faith in man has been partially restored. (Incidentally most of the ocean freight cost of gift commodities are paid by the U.S. Government.)



## 78th Annual Convention

of the

### American Evangelical Lutheran Church KIMBALLTON, IOWA

August 9-14, 1955

Immanuel Danish Evangelical Lutheran Church, Kimballton, Iowa, will be host to the 78th annual convention of the American Evangelical Lutheran Church during the days of August 9-14, 1955.

The convention will open with a worship service in Immanuel Lutheran Church, Kimballton, Tuesday, August 9, 8 p. m. The business sessions will commence the same place Wednesday, August 10 at 9 a. m. All congregations of the synod are asked to send delegates according to the by-laws of the synod governing this matter. The names of delegates must be submitted in writing by the officers of the respective congregations to the credentials committee of the convention in time to be in the hands of this committee by July 15. The names of delegates must be certified to by the secretaries of the respective congregations (name and address of chairman of credentials committee will appear below this article in due time). All ministers of the synod and others who have voting rights at the convention are expected to attend.

The convention will deal with old and new business to come before it through the reports submitted to it by the officers of the synod, and of the synod institutions, activities and missions as well as auxiliaries. The meetings will as far as space will allow be open to friends and members of the synod in general. Further announcements concerning this will follow from the host congregation.

Attention is called to the following provision in the synod constitution:

"Every member shall be privileged to submit topics for discussion to the convention. These topics shall be sent to the president of the synod, who shall publish them at least six weeks prior to the convention."

Such topics must be at my address at least by July 1st in order to be published in LUTHERAN TIDINGS, July 5th issue.

All reports to come before the convention are expected to be at my address by May 20 in order that they may be printed and published and forwarded to all delegates and pastors.

May God prepare our hearts and minds so that we may do His will in all things when we assemble for our synod convention in Kimballton.

Alfred Jensen.

1232 Pennsylvania Avenue  
Des Moines, Iowa.  
April 22, 1955

### Invitation

Kimballton, Iowa  
May 31, 1955

Immanuel Lutheran Congregation, Kimballton, Iowa, hereby extends a cordial invitation to pastors, delegates and members and friends of our Synod to be its guests during the synodical convention August 9-14, 1955.

The members of our congregation are at work planning for the convention, and will endeavor to make your stay with us an enjoyable and enriching experience.

In accordance with the synodical ruling, all pastors and delegates must send their registrations and credentials to the Chairman of the Registration and Credentials committee, Mrs. Sylvia Esbeck, Kimballton, Iowa, by July 15.

For all other registrations the committee urges that, as far as possible, these be made by August 1, and calls special attention to these dates, in order that there may be no misunderstanding.

In the past couple of years there has been much waste

of good housing facilities during convention, due to the neglect of those having made reservations, in that they neither came or sent word that they were not coming, and their quarters were held open indefinitely. To avoid repetition of this condition, the committee respectfully requests the cooperation of all guests, in asking that they notify us of any delay or cancellation within 24 hours after the stated time of their arrival.

Registration cards will soon be in the hands of all pastors. We urge that all who plan to attend convention make use of these cards. Further details, and train and bus schedules will appear in the next issue of LUTHERAN TIDINGS.

Sincere greetings,

Mathias Simonsen, President of the Congregation.  
Holger Strandskov, Pastor.

### PAGING YOUTH AELYF Doin's

(Continued from Page 8)

**Lake Michigan District** — The Wells State Park located in Menominee County, Michigan, will be the site for the **Lake Michigan District AELYF Camp**, June 26-July 3. The park is located 23 miles from the city of Menominee on the beautiful scenic drive along the shores of Green Bay. Attractions of the park which comprises 981 acres include three miles of frontage on Green Bay, virgin forest, wild flowers, song birds in great variety, wild deer, and foot trails which lead into old Indian trails.

**Chicago, Illinois, (St. Stephen's)** — The LYF sponsored a sunrise service in Jackson Park on Pentecost Sunday at 5:30 a. m. Mark Nussle gave the morning devotion. After the service coffee was served by the LYF.

### Beauty Within Man

"I cannot go along with the idea that man is a worm — that we are despicable in our human flesh. I think that is nonsense; it suggests that God didn't know what He was doing when He made us as we are. Maybe we **started** as worms, but we have come a long way! Maybe we were made originally of contemptible dust, but look how we have grown! Think of all the beauty we have learned to appreciate; think of the human spirit (born in the dust!) leaping up at the sight of a rainbow in the sky. Think of the mutual hope and dream that flashes from heart to heart. Think of all the love that works its wonders between men. We are no worms. We are a part of the unfolding mystery of a good God, and He will set our feet upon the mountains if we will let Him."

Archibald Rutledge in  
**BEAUTY IN THE HEART**  
(Fleming H. Revell Company)

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# The Pension Plans of the AELC and the ULCA

By Dr. Alfred Jensen

Anyone who really wants to know all about this subject is advised to obtain copies of the Rules of the Pension Endowment and Pension Operating Fund of the AELC and of the Constitution of the Contributory Pension Plan of the ULCA and the Constitution of the Family Protection Plan of the ULCA, and in addition to study the rulings made at the annual conventions of the AELC and the biennial conventions of the ULCA over a long period. Matters pertaining to pensions have a way of returning to the agenda of church conventions, that is second to that of no other problem these have to deal with. No exhaustive presentation of the subject stated above can be made in a short article. It is possible only to scratch the surface.

In the case of both the AELC and the ULCA ministerial pensions were originally intended to be supplied from the income derived from an Endowment Fund. This is partly true as yet. The ULCA Pension Endowment Fund is valued at several millions of dollars. The AELC is perhaps worth \$75,000.00. In either case rising cost of living for retired ministers following the second world war made the income from these funds altogether inadequate for the purpose intended.

The AELC, our synod, bolstered the funds applied to ministerial pensions by budget contributions, supplied through free will offerings in congregations and a certain assessment on the income of its ministers. The scale adopted for these and followed since 1940 is ½ of 1 per cent for income up to \$800.00, 1 per cent for income from \$800.00 to \$1,200.00, 2 per cent of income over \$1,200.00. At the present time pensions are being paid to retired married ministers at the rate of \$1,000.00 annually, to single ministers or widows of ministers at the rate of \$550.00 annually.

The ULCA in line with other large church bodies, while still maintaining its Pension Endowment Fund and deriving a sizable income from its operation, decided to establish a contributory pension plan, supported by contributions from the ministers who joined it and the congregations these served. The present rate of contributions is 4 per cent for ministerial salaries and 8 per cent for congregations, also based on the salaries of their ministers. A total of ½ of 1 per cent goes into a contingency fund, while another ½ of 1 per cent is used to pay for the operation of the contributory pension plan. Each individual member of this plan builds up an accumulated reserve, which at his retirement at age 65 or later is applied as the actuarial equivalent to provide the retirement annuity. This annuity may be paid either on a single-life basis or on the joint-life survivor basis with 50 per cent of the retirement annuity continued to the widow. (Ministers in the ULCA always receive full minimum benefits whether married or single.)

Membership in the Contributory Pension plan of the ULCA is neither automatic nor compulsory. However, any pension or insurance plan is capable of

functioning satisfactorily only if a certain number of participants can be found. The minimum number of members of the ULCA contributory plan was set at 500. It started functioning in 1947. There are now about 2,500 ministers as members. No longer can a minister in the ULCA enjoy the benefits of the non-contributory plan without being a member of the contributory plan, that is, unless he joined the ULCA ministry prior to December 31, 1952. All ULCA ministers entering the ministry after that date must join the contributory plan, if they want ULCA pensions upon retirement or if disabled.

According to the description above it will be seen that the benefits derived from the contributory plan upon retirement will vary according to the length of time contributions have been paid and the amounts having been paid. (If congregations do not want to join a minister may nevertheless maintain his membership in the plan or join it. He will pay his 4 per cent or more if he so wishes. He will never lose his contributions. They will be paid him with interest should he for some reason leave the ministry before he is 65.) Since the plan has been in operation less than ten years no one has been able to build up enough of an actuarial equivalent or accumulation to provide him and his wife with a decent pension, should he already now have reached retirement age. For this reason, the ULCA has established a minimum pension benefit. This is made up of income from the Pension Endowment Fund, the Supplemental Pension Fund from the ULCA annual budget as well as from the income derived from the individual member's accumulation under the contributory plan. But it must be remembered that the ministers who never joined the contributory plan do not share in the Supplemental Pension Fund nor from any contributory plan income. They share only a proportionate amount of the income from the Endowment Fund operation, about \$300.00 annually, while the guaranteed minimum benefit for 1956 and on will amount to \$1,000.00 for a retired or disabled minister and \$500.00 for a minister's widow. Dependent children are granted \$100.00 annually as they are in the AELC also.

It should be pointed out, that the ULCA contributory plan makes it possible for a member upon retirement to select a relative by blood or marriage as a beneficiary under the joint-life and survivor annuity plan. This, of course, only in case the member is not married. Should a member of the plan die before entering upon retirement the accumulations standing to his credit will be paid to a beneficiary designated by this member or to the legal representative of this beneficiary. What I am trying to underscore by mentioning such a provision is that under the contributory plan, a member always creates an equity or an accumulation, that he will be able to obtain the full benefit of for himself or designate someone who will.

Illustrations under the Contributory Pension Plan of Amounts of Joint and Survivor Annuity Payable



upon Retirement of Member, with 50 per cent continuing of widow of same age.

#### Uniform Annual Salary Basis

##### Retirement At Age 65

Entry Age	\$3,000	\$3,500	\$4,000	\$4,500	\$5,000
25 -----	\$1,760	\$2,053	\$2,346	\$2,640	\$2,933
30 -----	1,411	1,646	1,882	2,117	2,352
35 -----	1,111	1,296	1,481	1,666	1,851
40 -----	851	993	1,134	1,276	1,418
45 -----	627	732	836	941	1,045
50 -----	434	506	578	651	723

#### The Family Protection Plan

Members of the Contributory Plan also have the privilege of joining the Family Protection plan. The table of benefits printed below will amply show the purpose of this plan. The cost is on a mutual basis in that such cost is supposed to cover its operation. However, a minimum number of 75 per cent of the eligibles, 60 years of age and under must be enrolled as members.

##### Death Benefit

The benefit under the Family Protection Plan shall be payable to the person or persons entitled thereto in the event of the death of a participating member of the plan. The amount of the benefit shall be as follows:

Age of birthday in the year of death	Amount of death benefit
40 or under -----	\$5,000.00
41 through 50 -----	4,000.00
51 through 60 -----	3,000.00
61 through 65 -----	2,000.00
66 through 70 -----	1,000.00
71 or over -----	500.00

On the surface retired ministers in the AELC as well as widows of such ministers appear to be as well off as his colleague in the ULCA, since the benefits paid are about equal in amount. It must be remembered, however that in the AELC it is possible for a minister to support the Pension Operating Fund as well as it is for the congregation and then perhaps have an untimely death remove this minister and also his wife without giving these or their relatives any opportunity to share in the pension benefits, they had helped create. It should also be recalled that when "hard times, depression and the like" were with us, very small pension benefits were provided our pensioners. This could happen again. The financial ability as well as the generosity of the AELC membership fairly well regulate the amounts of pension benefits. The infinitely greater resources of the ULCA Endowment Funds, the Reserve accumulated under the contributory plan as well as the higher salaries provided by the ULCA congregations combine to provide a much greater margin of safety for the pensioners of the ULCA as compared with those of the AELC. While our spirit of sympathy and sharing as well as proportionately high income of the Pension Endowment Fund have furnished our retired ministers and widows of ministers with a relatively

## How Is Your Family ?

(Continued from Page 9)

down in Louisiana and not started singing "The Shrimp Boats Are A-Coming, their sails are in sight—".

As you enter the mountains it is well to secure all possible trail and road maps from the Park Rangers or the nearest Chamber of Commerce. Plan the days activities together. Everyone likes to hike and climb so this is the main activity. In any National Park there is an invaluable source of information and interesting literature available at the Ranger station. There are Ranger-guided hikes and climbs, naturalist hikes, camera tours and illustrated talks in the evenings.

Father and Brother are the most eager hikers so they go off for a long rough climb one day while Mother and Sister take a shorter and less strenuous one.

Everyone eats a hearty breakfast in the cabin, and sandwiches and fruit for the trail trip are packed and carried by each one in turn. It is good to take a few bars of chocolate and packages of gum also. It helps to chew gum when one's ears start ringing in the high altitudes. As you walk along the trail try to identify the trees and bushes; learn to watch for the birds and squirrels, and if you are lucky, the deer and the mountain sheep. There are odd rocks to examine and weird formations of wind-twisted pine. And so, "Let us stride along together in the sunny summer weather."

Brother has made several "Buddy" burners at home for use in an emergency. He took some corrugated brown paper, rolled it tight and set it into tin cans of various sizes. Then he melted old candles and paraffin wax and poured down between the layers of paper until the can was full. A coffee tin size will heat a good sized kettle easily and a tuna fish size can will heat a small pan of water or coffee quickly. The flame is extinguished by shutting off all air with a tight lid. Let it cool before touching it.

Sister keeps track of the mileage and all that is spent for traveling, the cabins, and the extras so we will know how much to save for next year's vacation.

When we are home again there will be the many colored slides to enjoy and share with friends as the vacation week is relived.

There is much literature available on camping, hiking, outdoor cookery, etc. but here are just a few:

The Family Pleasure Chest by Helen and Larry Eisenberg (\$1 paper); Our Family Grows Toward God by Mary O'Dell, 50c; Fun for the Family by Jerome Meyer, 25c.

high rate of pensions forces beyond human control could serve to wreck and undermine these, much more easily than it can be done in the ULCA.

May I urge every reader of these lines to study the pension setup as it will be found in the report of the Lutheran Church Relation's Committee soon to be published and eventually to be dealt with by the Kimballton convention of the AELC August 9-14.



## Affiliation? — Yes!

(Continued from Page 7)

some change but this will be gradual and changes have been taking place here ever since the beginning of the Church. We ought not to confuse the form of worship with its content. The form of worship is for me something that belongs in the periphery of our thinking with regard to affiliation. Whether we feel more at home with one form rather than another is to a great extent a matter of habit.

The fact that affiliation will cost us a couple of dollars more a year, (at least according to a recent article by Ove Nielsen in LUTHERAN TIDINGS), per contributing member, is no doubt a matter that needs consideration. It may well come to be the most important matter for many of our members, especially members of Church Councils who know how difficult it is to secure the money to meet our present synodical budget, not to speak of special appeals. Here it seems to me we must consider a number of things. First, are we taking the matter of Christian stewardship as seriously as we should? Can we honestly say that we have been exerting ourselves? I know that some have, and I would not belittle the many who throughout the years have been faithful, but what about the many who give only tokens of support to the church but use money freely for other, more selfish ends? Are we conducting our work in such a manner that more and more come to see that giving is part of life in God's kingdom? Secondly, have not many of our churches been clinging to outmoded methods of church finance? Would better planning not raise more for the work than a hit-and-miss approach? Thirdly, can we not recoup what has been neglected and lost in this respect? I have noticed that the general membership of the ULC is more prosperous than our own, or that they have been burdened by giving the extra couple of dollars above what we give. With the prevailing living standards of our membership and considering the luxuries we allow ourselves, does it not seem a bit like an insult to suggest that money should decide the matter of affiliation? Someone has suggested that we ought to remain independent and then raise our own standards of giving to the point where we can do more. But if we are not doing what we should now, is there any reason to think this will improve because we vote down affiliation? Furthermore, does denominationalism not end in a lot of duplication which only hinders the work of the church as a whole? Would our added giving not be more effective when put to work with that of others? I think so!

As the last consideration I would mention our college. This is one of our major undertakings, in terms of support from the congregations. For a number of years its student group was drawn primarily from our own group. Since World War II this has changed considerably. We are now serving many young people from other denominations and our faculty is similarly drawn from a larger circle. This has not, in my estimation, worked to our detriment. The opposite is more nearly the case. I believe affiliation will draw even more students. It would open up new resources of financial support for the College Board, which must soon launch a major pro-

gram of building improvements and expansion if the school is to serve as adequately as it should.

These are some of the major reasons why I shall vote for affiliation. I have had to set them forth somewhat in generalities in order to avoid too lengthy an article. Also, we must begin to boil down some of all the information and discussion on the matter and draw out its implications. I have not found it easy to come to this decision. By background and personal preferences I might desire the more closely knit fellowship of the synod as it has functioned hitherto, but I feel that history calls us to move into full cooperation with our neighbors if the spiritual impact of the Christian fellowship on the life of our people is not to be frittered away in the maintenance of artificial barriers most of which no longer are meaningful. I think affiliation is a step in the right direction. Let us take it in August!

Solvang, California.

## Women's Retreat

(Continued from Page 5)

10:00 a. m.—Craft continued.

11:00 a. m.—Evaluation, criticisms, suggestions, recommendations.

12:00 a. m.—Noon.

1:00 p. m.—WMS meeting.

1:45 p. m.—Camp break ceremony.

### FACTS ABOUT THE RETREAT

**LOCATION** — At Pleasant Hill Lutheran Bible Camp on Bass lake, Kent county, near Gowen, Michigan.

**TIME** — On July 6, 2 p. m., until July 8, 2 p. m.

**COST** — Registration, \$1.00; meals, \$2.50 per day (family style); lodging, 50c per night. If you are unable to stay both nights, you can come for one.

**EQUIPMENT** — (You are to bring)

1. Bedding, including pillow, linens and blankets.
2. Towels, soap, tooth brush, comb.
3. Handwork, crocheting, knitting, etc.
4. Flashlight.
5. "World of Song."
6. A goodly supply of enthusiasm and ideas which will help make our retreat at Pleasant Hill Bible camp truly enjoyable.

**RESERVATION** — Send these to Miss Reeta Petersen, Gowen, Mich., or to Mrs. Peter Thomsen, 907 West Oak Street, Greenville, Mich. Have them in by July 2 if possible. By phone call Trufant, Yukon 4-2935; or Greenville 699, or Greenville 7130F13. Mailing address at the camp: Gowen, Mich., R.F.D. No. 1. Should there be any further information desired, feel free to write to any member of the planning committee.

Reeta Petersen, Gowen, Mich., No. 176.

Mrs. Peter Thomsen, 907 W. Oak St., Greenville, Mich.

Mrs. Edwin Hansen, 25 Merrill, Muskegon, Mich.

Au revoir — until we meet at PLEASANT HILL LUTHERAN BIBLE CAMP, July 6, 7 8.

## Midsommerfest at Dagmar, Montana

The annual Midsommer festival of the Dagmar and Volmer congregations is to be held from Friday afternoon through Sunday, July 8, 9, and 10.

Reverend John Enselmann of Grayling, Michigan, and Reverend Holger Strandskov of Kimballton, Iowa, will be the guest speakers.

A cordial invitation is extended to anyone who might be interested in attending.

Virgil Andreasen, Pres.



## Acknowledgement Of Receipts From The Synod Treasurer

For the month of May, 1955

### Toward the Budget:

#### Congregations:

Marinette, Wisconsin	\$ 57.52
Racine, Wisconsin	310.60
Askov, Minnesota	58.70
Kimballton, Iowa	623.84
Bridgeport, Connecticut	75.00
Tacoma, Washington	35.00
Des Moines, Iowa	312.75
Sidney, Michigan	200.00
Troy, New York	100.00
Manistee, Michigan	29.70
St. Stephen's, Chicago, Ill.	100.00

### Home Mission:

Ladies' Aid, Clinton, Iowa	50.00
Congregation: Sidney, Mich.	6.75

### Lutheran Tidings:

Gifts, Subscriptions and Adv.	47.00
Congregation: Sidney, Mich.	2.75

### Pension Fund:

Congregations:	
Sidney, Michigan	2.00
Parlier, California	27.00

### Seamen's Mission:

Congregations:	
Oak Hill, Iowa	70.25
Sidney, Michigan	2.00

### Pastor's Dues:

Rev. Harold Olsen	10.00
Rev. Marvin Nygaard	54.74
Rev. Michael Mikkelsen	36.00
Rev. George Mellby	55.00
Rev. Walter Brown	45.24
Previously acknowledged	14,194.56

Total to date \$16,516.40

### Received for Items Outside of Budget Grand View Seminary Quota:

Congregations:	
Oak Hill, Iowa	\$ 187.75

West Denmark, Wisconsin	146.91
Ludington, Michigan	80.52
Askov, Minnesota	178.00
St. Stephen's, Chicago, Ill.	33.00

### Lutheran World Action and Relief:

Pastor Heide, Racine, Wis.	10.00
Sunday School, Dwight, Ill.	126.65
Sunday School, Waterloo, Iowa	14.05

#### Congregations:

Germania, Michigan	38.00
Des Moines, Iowa	70.00
Kimballton, Iowa	169.75
Tacoma, Washington	30.00
Sidney, Michigan	9.75
Waterloo, Iowa	63.23
Manistee, Michigan	70.30
St. Stephen's, Chicago, Ill.	65.01
Previously acknowledged	2,348.80

Total to date \$3,015.54

### Church Extension:

In memory of Mrs. Einer Nielsen, Seattle, Wash., and Carl and Rev. Bundgaard, Mrs. Anna M. Bundgaard	5.00
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Respectfully submitted,  
American Evangelical Lutheran Church  
Charles Lauritzen, Treas.

## Some Sign of Life

Some readers of LUTHERAN TIDINGS have asked the editor whether he is in agreement with letters published in the paper. From the editor's vigorous denial (May 20 issue) it appears that the questioners especially had in mind what I had written previously about our Pastors' Institute.

It is encouraging that anybody would ask. There is, then, some little stir upon the waters of the dead sea. Would that it had blown up a storm of open discussion! That is a sign of life, if the hand of fellowship is always extended. Then there probably would not be many who would say as a church member said lately, "I have no time to read our church papers; they go right into the waste basket."

Waft, waft, ye winds, that our boat may sail.

Valdemar S. Jensen.

## NOTICE

Editor Hansen is enroute to his new home in Los Angeles, California, and will reach there June 30. Material for the July 5 issue of LUTHERAN TIDINGS should be mailed directly to him at:

4260 THIRD AVENUE  
LOS ANGELES 8, CALIF.

Churches which have LUTHERAN TIDINGS on their mailing lists for church bulletins should be sure to change the address so that there will be items for the popular OUR CHURCH column streaming in.

## CORRECTION

In Valdemar S. Jensen's article in the June 5th issue of LUTHERAN TIDINGS, page 6, column 1, last line in 4th paragraph: "God has spoken to me of God," should be: "God has spoken to men of God."

## ONE-FOURTH OF LWA FUNDS USED TO HELP CHURCHES OVERSEAS

New York—(NLC)—Nearly twenty-five cents of every dollar of the \$39,978,429 contributed to Lutheran World Action during the past 16 years have been devoted to inter-church aid — A program of spiritual relief and reconstruction to war-stricken Lutheran Churches in more than a score of countries.

Expenditures for inter-church aid from 1939 through 1954 amounted to \$9,932,125, according to figures compiled by the accounting department of the National Lutheran Council.

Of this total, more than half, or \$5,420,910, has been allocated to projects to assist Lutheran Churches of Germany, both in the Soviet-controlled East Zone and in the West. The birthplace of the Protestant Reformation, Germany has over half the estimated 70 million Lutherans in the world.

Finland, which was attacked by Russia late in 1939 and made peace after three months of fighting, was the first recipient of help from American Lutherans, a grant of nearly \$50,000. Hard hit also by the ravages of World War II, Finland later, as did Norway, received a million dollars from LWA funds.

Finland has been given \$1,069,398, while Norway has drawn \$1,034,285, including interest on investments. Most of the funds have been used to rehabilitate churches in the northern areas of these countries.

A total of \$1,128,488 has been expended in Eastern Europe, in the Iron Curtain countries of Czechoslovakia, Hungary, Poland and Roumania. A major portion of these funds were distributed during the late 1940's.

Other LWA funds expended through inter-church aid have been used in Austria, \$492,643; France, \$396,344; Yugoslavia, \$147,552; Italy, \$75,895; England, \$51,823; Holland, \$40,811; the Baltic States, now a part of Russia, \$18,792; Switzerland, \$28,918; and Denmark, \$1,088. Small sums have also been given to Greece, China and Belgium.

## GRAND VIEW COLLEGE JUNIOR CAMP

JULY 31 — AUGUST 7

See details next issue

Send Registrations to:  
GRAND VIEW COLLEGE  
DES MOINES, IOWA

NEW ADDRESS—If you move, then write your name and new address in the space provided. Be sure to state what congregation you belong to. Clip this out so that the old address is included and mail to LUTHERAN TIDINGS, Askov, Minnesota.

I am a member of \_\_\_\_\_ the congregation at \_\_\_\_\_ June 20, 1955

Name \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_

New Address \_\_\_\_\_

JENSEN, JENS M.  
TYLER, MINN.

RTE. 2,  
6-3