

Lutheran Tidings

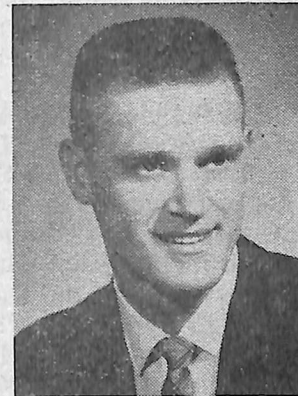
PUBLISHED BY THE AMERICAN EVANGELICAL LUTHERAN CHURCH



Folmer Farstrup



Donald Holm



Lavern Larkowski

Ordination Services

PICTURED ABOVE are the synod's newest ministers, three Grand View graduates who were ordained in inspiring services on May 25 in Luther Memorial Church, Des Moines. Due to the illness of the Synod Ordainer, the Synod President, Dr. Alfred Jensen, was ordainer. Liturgist was Synod Vice President, A. E. Farstrup, of Solvang, California, the brother of one of the candidates. Assisting pastors were Synod Secretary Willard Garred, and Pastors Holger Strandkov, C. A. Stub, Charles Terrell, and Harold Olsen, with Pastor Olsen giving the Intimation. Ladies of Luther Church served luncheon after the ceremony.

Pastor Farstrup has begun work in Cordova, Nebraska; Pastor Larkowski has moved to Hay Springs, Nebraska; and Pastor Holm is in Manistee, Michigan. Each man's Vita is printed inside. Also printed inside is a biographical sketch of Ronald Hansen, a fourth man who was to have shared in this ordination service, but whom God called in death a month ago.

Ronald Lund Hansen

1934 - 1958

Some might say that a life of twenty-four years is tragically short — and surely not much can be known or accomplished in so short a span. The life of Ronald L. Hansen which was just that short was nevertheless full. His and our expectations were not to be realized and those years which would normally be considered only as years of preparation were instead the full compass of his life. It was a life rich in both experience and service. Ronald died on the ninth of May.

Ronald was born in Bellerose, New York, on March 25, 1934, to Jens and Agnes (nee Lund) Hansen. He was baptized by Rev. Dorf in Our Savior's Church in Brooklyn and was confirmed in Holy Trinity Church of the ULCA. He came to Des Moines in 1950 and took his last year of high school here. Thereafter he attended Grand View College and Drake University receiving his B. A. degree in 1955. That fall he entered Grand View Seminary from which he would have graduated this spring.

In the meantime, Ronnie tried his hand at many occupations. A newsboy for six years, he spent a summer on a farm in Minnesota, dug ditches another summer, and for still another was an ice cream vendor. He sailed the seas with the Military Sea Transport of the U. S. Navy for two summers, worked as a janitor, and had the experience of directing several choirs. Ronald served the church in the Vacation School at Kimballton and in our mission program at North Cedar, Iowa. During his second year in the seminary he served a small mission church of the Augustana synod here in Des Moines. From June, 1957, until his illness, student pastor Ronald Hansen, served our congregations at Oak Hill and Exira. He thus knew a pastoral service to at least four congregations although he was not yet ordained. He had accepted a call from our congregation at Hartford, Connecticut, a service which he anticipated enthusiastically but which was not to be fulfilled.

Ronald's home was as filled with life and joy as the last years of his life were with service. In June of 1954 he married Ethel Kjaer, daughter of Rev. and Mrs. Svend Kjaer. Two daughters, Alice and Susan, were born to Ronald and Ethel in 1955 and 1956. It was a home of happy devotion and one that centered about our Lord's service. Their loss of Ronald as husband and father defies any attempt of reason to cope with his death.

Many years ago when the church was very young there was another youth from whom Christian friends expected great things. He was on the threshold of his ministry and his word of witness was fearless in a fearful age. But that young man was cut down by the stones of those who scoffed, and no purpose of God could seemingly be served by his tragic death. But Saul of Tarsus who stood in that hour was deeply

moved by the death of Stephen. As St. Paul, he became one of the greatest of the preachers, missionaries, authors, and architects of the Church. Let no man dictate the limits of the power of God. In faith, all things even Ronnie's death, may work to the glory of God. Also in this event of death, there is the witness of a life which may call young men to the service of our Lord and His people. More specifically, there is a heavy testing of us all, wherein through God's grace we may grow and glorify His name.

A. C. K.

BE NOT OFFENDED

Everything that a man doeth, good or evil, he doeth it unto himself; therefore, be not offended with him that doeth thee an injury, for rather oughtest thou to have humble patience with him, and only grieve within thee for his sin, take compassion on him and praying God earnestly for him.

The stronger a man is to endure and suffer patiently injuries and tribulations, for love of God, the greater is he in the sight of God, and no more; and the weaker a man is to endure pain and adversity, for love of God, the less is he in the sight of God.

If any man praise thee, speak well of thee, render thou that praise to God alone; and if any man speak evil of thee, or revile thee, aid thou him, speaking evil of thyself, and worse.

If thou wilt make good thine own cause, strive ever to make it appear ill, and uphold thy fellow's case, ever imputing guilt to thyself, and ever praising and truly excusing thy neighbour.

—Francis of Assisi.

A PRAYER FOR GUIDANCE

O Thou Who art the Way, the Truth and the Life, make Thy way plain before our face. Suffer us not to stray from Thee Who art the Way, nor to distrust Thee Who art the Truth, nor to rest in any other than Thee Who art the Life. Teach us what we should think, what we should do, and wherein to take our rest, that in Thy light we may see light, and in Thy straight path may not stumble. Through Jesus Christ our Lord. Amen.

(Erasmus 1466-1536)

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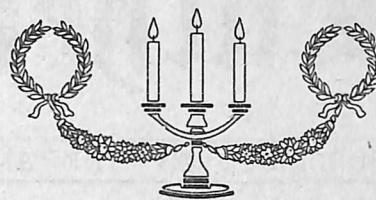
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The Pattern

Dr. N. L. Norquist

Text: Romans 8:15-39

Sometimes our feelings run so deep we cannot put them into words. When grief is on us, our bodies do not function as they should. We try to draw a deep breath and cannot. Then from out of the deep places comes a groan, not in words but a part of our very selves let loose upon the air. But although we cannot express ourselves in sighs, we know that what we feel is understood by God. He who searches the hearts of men understands our need. Even before we can say what we feel, He is already on His way to comfort us.

We feel a great loss today because of the passing of our brother, Ronny. We shall miss him: the broad boyish grin, the sight of the strong, muscular body, the plodding stride. We shall miss his politeness, his gentleness, his love for his family. There was a great seriousness about Ronny which was yet suffused with a sense of humor that often saw the grotesque and comical in situations. We shall miss his great ambition — he was always so busy — his determined faith. He was only a boy, but there was a man-sized mystery locked inside him. Often as you talked with him you had the feeling that he held within things too precious, too sacred, to be expressed. All of this forms part of a dear picture which we will treasure. Our loss is great.

Our grief is intensified by the knowledge of his chosen work. He belongs to the church as well as to his family. Within a few weeks he was to have taken up his duties as a minister in the church. And how desperately he was needed! Ronny, along with each of his classmates, had several calls to choose from. The church needed him.

As far as man can tell he would have made a first-rate contribution. He was an attractive preacher, a hard worker; he was persistent and fearless. Today as we gather to review our memories of him, we are also tempted to look ahead to what might have been. How many baptisms might have been recorded by him. How many boys and girls confirmed. How many old folks visited and cheered. How many ringing sermons might have come forth from him.

But none of this is to be, and that is the reason a great sigh goes up from us. God alone knows how deep is our feeling of loss.

In our groaning there is another element, and that is a question. Why should this have happened? Our minds will not rest until we can make some sense of it. Is there not an answer to this grievous event? Is it only senseless waste? Is it only another illustration of the futility and meaninglessness of life? Or is there a pattern?

Our answer is Yes. "We know that in everything God works for good with those who love him, who are called according to his purpose" (Ro. 8:28). The answer of our faith is that God is in control, and that even suffering and death can glorify Him. "He who did not spare his own Son but gave him up for us all,

will he not also give us all things with him?" (Ro. 8:32).

To be sure the answer cannot be given in detail. We cannot penetrate behind the mystery of God's personality and guess what He will do. Perhaps in the days to come some hints as to what He is doing may be seen by us. It may be that already some young boy or girl has been influenced by Ronny's ministry, someone who will shine forth like the heroes of the faith. Perhaps Ronny has completed his ministry, and the rest would have been anti-climax.

Or perhaps others will step up to take Ronny's place. Certainly, at the very least, his death should cause all of us to review our lives and ask ourselves why we are living.

Perhaps these things will be, and perhaps not. The full answer will be plain only in eternity. Now we see darkly as in a mirror. We cannot anticipate what God will do. His ways are not our ways.

But one thing we know: He is doing something. He is not just letting things happen as they may. The reins are tightly held in His hands, and nothing can wrest them from Him. When Paul wrote to the Romans, he told them he planned to visit them before he went on to evangelize Spain. I do not plan to stay with you, he told them, but I have determined that I must go to Spain. We see that Paul too had his plans. But even though Paul was a giant in faith, not even he could foresee that he would never go to Spain. God would carry out His purpose, and the West would be evangelized. But not through Paul. "We have this treasure (the Gospel) in earthen vessels," he said to the Corinthians, "to show that the transcendent power belongs to God and not to us." Human plans are important, but God's purpose will be accomplished even when man's plans are thwarted.

We think of how many plans were made by Ronny, his family, and the church. There was the question of moving to Hartford. There were plans made about the furniture, the new place to live. There were plans to work in the church in a new location.

Yes, we make plans, and we must. But this comes, and we see how little and weak we are. We see how tentative are all our plans. Yet we believe that God will fit in this event too in a way that glorifies Him. Let us never doubt that through it all one steadfast purpose moves. In all that happens God works for good with those who love him.

One final thing we must remember. God's great purpose includes personal concern for each of us. Nothing can separate us from the love of Christ; nothing can break the bonds of love that have been formed between Christ and all who love Christ. This great passage in Romans, chapter 8, keeps trying to tell us that even suffering and death can be fitted into God's plan.

Many people have suffered these last weeks, the family, the friends; even Ronny himself belongs to that fellowship of suffering. Not only did his illness cause suffering but he had submitted himself to years of study and a student's poverty. But the greatest

(Continued on Page 15)

Dr. Norquist, of the Grand View Seminary faculty, preached this message at the funeral of student Ronald Hansen.

VITA

I, Folmer Harry Farstrup, was born on a farm near Exira, Iowa, on May 1, 1917, the son of Hans Farstrup and Matilde Farstrup (nee Tendrup). I am the sixth of the eight children born to this union. My mother died in April of 1955. My father resides in his home on the family farm near Exira.

I was baptized in St. John's Lutheran Church west of Exira in June of 1917 by the late Pastor H. C. Strandskov. I attended Sunday School, summer school, and was confirmed in the same church by the late Pastor Henrik Plambeck in October of 1931.

During my childhood years, I was fortunate in that my parents endeavored to teach their children, by word and deed, to have the same Christian outlook on life which they held — as did an uncle, Peter Farstrup, who lived with us during this time. This attitude made the church a natural center of our lives. My life at home during these formative years was also highlighted by many evenings of fellowship singing which stressed the fact that Christianity is a way of life and not just a part of it.

My elementary schooling was received in the country school near my home; I attended high school in Exira and was graduated in May of 1935. I attended Grand View College during 1936-37 and 1939-40, and was graduated from junior college. I have also studied at Omaha University and Drake University.

I was married on November 30, 1941, to Bernice Grobeck of Omaha, Nebraska. She has been a constant source of inspiration in my life due in part to the fact that our religious and family backgrounds are almost identical. We are the parents of three children: Gregory, age 15; Linde, age 14; and Jean, age 10.

During the war years, 1941-45, I was employed by Bell Aircraft Co. of Buffalo, N. Y. Upon our return to Omaha, I was employed by the Grobeck Dairy where I worked until I entered Grand View Seminary. These years were notable in that I came in contact with a cross section of American life and religious views.

I found that, regardless of their station in life or their religious affiliation, most people are concerned with the issues which make life meaningful.

During the ten years our family lived in Omaha we maintained membership in Central Lutheran Church which is a member congregation of the AELC. We are at present members of Luther Memorial Church.

In the last years before entering the seminary, there was a growing awareness in my mind and heart of the pertinence of the Christian gospel. Finally, in the fall of 1955, I decided to enroll in Grand View Seminary — a decision in which I was encouraged by my wife and family, as well as many friends. Study at the seminary has only deepened my previous convictions. My professors at the seminary, by example and through their teaching, have contributed immeasurably to my understanding of the Christian faith.

I have received and accepted a call to serve the

St. John's Evangelical Lutheran Church of Cordova, Nebraska — a congregation it was my privilege to serve during my internship last summer. May God bless the work he has called me to do in their midst.

With this in mind, I hereby apply for ordination into the ministry of the American Evangelical Lutheran Church.

VITA

I, Donald Anton Holm, was born in Omaha, Nebraska, on August 9, 1933. My father, Anton K. Holm, and my mother, Margaret Juul Holm, were born in Denmark, though they met and were married in this country. During the fall and winter after I was born my parents took me along on a trip to Denmark, and it was during our stay there that I was baptized.

When I was about five years old, I began attending Sunday School at what was then Our Saviour's Danish Evangelical Lutheran Church in Omaha.

I began my training toward confirmation during the first year that Rev. Peter Thomsen served the Omaha congregation, and I was confirmed on March 30, 1947. It was during this period of study that I first began to consider the Christian ministry as a profession. Rev. Thomsen, though he never spoke about the possibility until I mentioned it, did more to influence my decision than any other person.

During the first three months of 1950, there was a great deal of serious illness in our family. In these very difficult months, I discovered just how much my Christian faith meant to me, and it was at this time that I finally made up my mind to enter into the full time service of the Church.

In 1951 I was graduated from high school, and the following September I entered Grand View College. When I had completed my two years there, I attended the University of Omaha from which I received my B. A. in English Literature in 1955.

During the summer months in my college years I worked as a carpenter's apprentice which gave me an opportunity to become acquainted with the attitudes of the working man. While school was in session I worked as an orderly in a hospital and learned to know the needs of sick people.

I entered Grand View Seminary in 1955. While I was there, and especially during the last two years, I had the opportunity of serving many churches in our own synod and in others. In the summer of 1957 I served Our Saviour's Lutheran Church in Manistee, Michigan, as Student Pastor. Here I learned a great deal about congregational life.

On June 8, 1957, I was married to Ann Louise Eno. Before our marriage my wife was a member of the Methodist Church, but she became a member of our church just before our marriage. She has just completed her work toward a B. S. in Education. It is our prayer that she will be an asset in my ministry.

I am very thankful to all who have helped me in my preparation for the ministry; to my father and

mother from whom I first learned the meaning of the Christian life, to the ministers who have guided and taught me during my youth, and to the professors in the seminary who have taught me by word and example what the Christian ministry should be. It is through these devoted friends and their help that I have completed my training.

I am grateful that I have the privilege of bearing witness to the Word of God and it is my prayer that, through the grace and guidance of God, I may be able to fulfill the trust placed in me.

I have accepted a call to serve as pastor of Our Saviour's Lutheran Church in Manistee, Michigan. I hereby apply to the American Evangelical Lutheran Church for ordination, and pray for the blessing of our Lord and Saviour in my calling.

VITA

I, Lavern Lee Larkowski, son of Steve F. Larkowski and wife, Bessie Jacobsen Larkowski, was born August 14, 1933, on a farm near Nysted, Nebraska.

I lived in the Nysted community with my parents, five brothers and five sisters, all of my life until I finished high school. During my early boyhood, activity was resumed at St. Peder's Evangelical Lutheran Church in Nysted after several years of inactivity. My family joined this congregation and soon after, I was baptized at our home into the Nysted congregation with my brothers and sisters. I became active in the Sunday School and was confirmed in May of 1947. I became a member of the youth organization of our church and taught Sunday School there for two years. It was during this time that I became increasingly interested in the work and the affairs of the Church. My pastor, Rev. Howard Christensen, was a great influence in these formative years as he guided and taught me. While at home, I taught summer Bible School for two summers under Rev. Howard Christensen's direction and found myself even more interested in the work of the Church after these experiences.

After graduating from high school in 1951, I enrolled at Grand View College with the intention of preparing for the field of teaching. After my first year there, I decided to prepare for the Christian ministry.

My decision to take up the Christian ministry was a gradual one, with a number of things influencing this decision. Through my affiliation with my home congregation and its pastor, I discovered a certain amount of joy and satisfaction in working and living within the Church. Through district and local functions of the Church's youth organization, I learned more about being with people, understanding them, and working with them. I soon discovered a need for Christian ministers as this type of work became more important to me.

While at Grand View College, I taught Bible School for a month at Kimballton, Iowa, in 1952, where I had my first chance to use some of my college training.

In 1953, I graduated from Grand View College and enrolled at Drake University the next fall. While attending Drake University, I served as Youth Director at Union Park Methodist Church for two years. This opportunity, as well as the others, has given me practical experience as well as a deeper understanding of the Christian ministry. In the fall of 1955, I entered Grand View Theological Seminary. I received a Bachelor of Arts degree, with a major in Sociology, from Drake University, in January of 1958. In the summer of 1957, I served St. Peter's Evangelical Lutheran Community Church, at Hay Springs, Nebraska, as student-pastor. The value of this experience is immeasurable and for it, I am eternally grateful.

In February of this year, I became engaged to be married to Miss Marilyn Nissen. She is a member of St. John's Evangelical Lutheran Church at Kronborg, Nebraska, and is a senior at the University of Nebraska. We will be married on July 26, 1958.

I am grateful to God for the opportunity that I have had in preparing for the Christian ministry. Through a close association with the faculty and students of the Seminary for the past three years, I feel that my knowledge of the work has been broadened, my aims strengthened, and my anticipation for the work ahead intensified. During the last two years in the Seminary, I have had the opportunity of holding services in many of our congregations in the Mid-west. I am indeed thankful for this, not only because of the experience it has given me, but for the strengthening of fellowship which we feel so keenly within our synod. As I enter the services of our Lord and Master, I pray that by His grace, I may serve as He would have me serve within His Church that it may be to the glory and honor of His Name.

I have received and accepted a call from the congregation at St. Peter's Evangelical Lutheran Community Church, Hay Springs, Nebraska. I hereby apply to the American Evangelical Lutheran Church for ordination.

Simon The Cyrenian Speaks

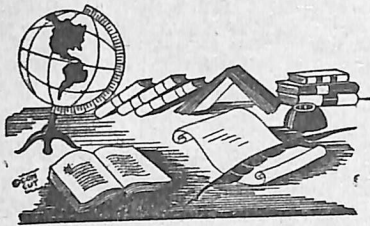
He never spoke a word to me,
And yet He called my name;
He never gave a sign to me,
And yet I knew and came.

At first I said, "I will not bear
His cross upon my back;
He only seeks to place it there
Because my skin is black."

But He was dying for a dream,
And He was very meek,
And in His eyes there shone a gleam
Men journey far to seek.

It was Himself my pity bought;
I did for Christ alone
What all of Rome could not have wrought
With bruise of lash or stone.

Countee Cullen.
(in Lutheran Herald)



OPINION AND COMMENT

IT IS THE humble belief of Protestantism that there is no distinction between clergy and laity. This "universal priesthood of believers" is no doubt an **ideal**, and also in many ways a practical **reality**. One or two recent developments in church life bring the idea into the spotlight of discussion at this time. The current issues themselves are perhaps not too important, but they do lead into some related considerations. An influential religious journal, the *Christian Century*, recently provoked some rebuttal to its strongly stated position that seminary students perhaps ought not to be married. It seems to us a valid point that if this freedom from domesticity is good for seminary students it is no less good for other graduate students. We would tend to protest against the distinction. Another recent development is the decision by our merger commissions that new ministers not be allowed membership in such organizations as the Masons. The action may be sound, but we tend to protest against the distinction made between laymen and clergy.

Frankly, our introductory paragraph has been merely groundwork for the main point of this editorial, which is that ministers in our day (and in our synod) think of their service in terms of **career**. Professionalism in the ministry is as abhorrent to this department as it is to anyone. There is, as there should be, an atmosphere of self-sacrifice and idealism and renunciation involved in any decision to become a pastor. No one feels this to be more necessary than we do, and any young man entering his life's work who does not have this willingness as one of his attributes will soon find it forced upon him. Nevertheless, we must recognize that potential seminary students and actual seminary students cannot help but think of their life's work, at least in part, in terms of **career**. And if we are sincere in our belief that there should be no distinction between clergy and laity, then we must be prepared to be understanding about this.

The question that is then raised — once we have forgiven our young friend for this one lapse into self-consideration — is this: What does our synod offer a young man in **terms of Career**?

If so bold a statement of a question we tend to shy off from shocks anyone, he will perhaps be tempted to lay his paper down and not read further. But it may be that he is then blinding himself to one of the reasons why our synod so badly needs ministers.

There seems to be some evidence for saying this. More and more, our seminary students and potential seminary students think of their education in terms of degrees to be earned. A number of them quite frankly have gone to other seminaries where for the same number of years' work they can earn a recognized B. D. degree. What purpose can a degree have

for a minister in our synod? It does not make him a better pastor. It is useful only in terms of comparison with others and in terms of career. (There may possibly be some ego satisfaction involved as well, which can have psychological validity and importance.)

When one looks over the opportunities of service in our synod, thinking in crass terms of career, the possibilities are surely limited. A man usually knows whether he wants rural work or suburban work or urban work, and whether he can do his best work in special fields such as those. And if he limits his choices to those definite areas, then he does not have very many choices to make.

We can hear the protests coming. What about our concept of the "call"? Have we no faith in the Holy Spirit? Of course we do. But calls do not come, except very rarely, to our men from outside our synod, (and even then are usually sought after.) A man who thinks in practical terms of what he can accomplish, of what he can do with his gifts — whatever they may be — and of how wide a sphere of influence he might possibly have, and of what provision he can make for his family and his children's education, does not simply sit and wait. He looks over our synod very carefully, and tries to see where he might fit in. And some of our young men have done this very thing, and have said to themselves, "No, my work must be in another synod, where I can give the Holy Spirit more opportunity to use me." Whether we like it or not, this is one reason we have not enough ministers.

It used to be that our college and our seminary called ministers away from their churches into teaching positions. The Board of Education has avoided this necessity in recent times. It may be some of our younger ministers do have hopes of being called into teaching work. This could account for the effort to earn degrees. But here, too, opportunities are very limited.

Thinking again in terms of career, our potential seminary students face still another prospect. Since we are so few pastors in our synod, congregations are limited in their choice of whom to call. Sometimes they look outside our synod and call men from other churches, thus limiting the opportunities for our own men still further. We are happy for such congregations, for the good work these men do, and we hope such congregations make the reasonable request that these ministers join our synod. We certainly need them. But a word must be said in defense of our own men who are disturbed by congregations which do not exhaust all the possibilities among our own men before seeking elsewhere. If this should happen very often, then it will be still another discouraging factor, hindering our young men from deciding to serve in our synod.

Service can not be measured in terms of numbers of people reached. But at least it is true to say that a man in a large congregation is never bothered by the question of whether he might not have too few people to work among. Many of our congregations are rural, and with the nationwide declining

population of purely rural areas, the possibilities of growth in such parishes are not encouraging.

Some of our younger ministers have been offered positions outside our church, and we must thank them and thank God that they have not left us. But who could raise a single word of censure if they should?

We would not minimize for a moment the importance of the spiritual relationship within a congregation which can never be measured in numbers. Nevertheless, our young men — who, as we noted in the first paragraph, are not different from other people — do think of their life's work in terms of career.

In our synod, it has been a refreshing and redeeming feature that our small size has made it possible for many of our men to be given intersynodical committee and board work which they would never have had in other synods. They have been given the opportunity to attend great convocations of international significance, etc. They become district presidents, a rather high percentage of them, etc. This has been a redeeming feature of work in our synod.

But what happens, now, when the merger comes? Suddenly even these opportunities will disappear. And we must be prepared for the fact that after the merger, some of our best men will very likely be called to more opportunity-filled congregations which now belong to other synods. It is willful blindness not to recognize this as a fact, lamentable though it is to those of us who greatly love our synod and its churches.

We have no suggestions to offer and no solutions to propose here at this time. We simply wish to use this page to call into attention some sobering facts, and to plead for understanding and perhaps even forgiveness for those of our young men approaching their prime who may not be entirely content with their career prospects in our synod.

IN PREVIOUS YEARS this department has urged the support of our Seminary and has urged the synod to maintain it in Des Moines as the left auricle of our synodical heart. But coronary surgery will no doubt be coming. It now seems inevitable that the Board of Education will one day soon be proposing that the Seminary be merged and moved elsewhere. We fought this proposal in other times, and we still dislike the thought. But the decision, it appears, is being made for us by the students themselves who choose to go elsewhere. The lure of the academic degree is unanswerable, and it may be best to give in to the young men on this point. In fact, there seems to be no choice.

IN A WEEK or so the Report to the 81st Annual Convention will be distributed. Congregations are urged to get a large supply and to have them widely read. It would be well if the Report, like LUTHERAN TIDINGS, went into every synod home. If we could be sure that our people would read them it would be a worthwhile expense. But it should be undertaken locally, if at all, and should be accompanied by a real campaign to have the Report studied. We never know in advance what the President's Report will contain, but we do know it will be vital.

The Mountain Revisited

"You Must Be Perfect"

(Sermon on the Mount as Translated in RSV)

XVI

Give people anywhere a chance to ask questions about religion, and someone is bound to inquire, "What does Jesus mean when He says: 'You, therefore, must be perfect, as your heavenly Father is perfect?'" (Matthew 5:48, RSV). The answer is sure to precipitate a theological debate. Pelagius held that the saying implied that perfection must be possible to any individual who wholly desires it, but the church at large has stuck with Augustine, whose view of human nature hardly included this rosy possibility.

On the basis of such interpretations of this passage as I John 3:9, Wesley required of his preachers at ordination a statement of their intention to "go on to perfection," but it is not certain whether he ever believed anyone had reached that state. When a rare individual in our society claims to have attained it, we find that his neighbors do not usually share the opinion.

Perhaps the clue is Wesley's "go on to perfection." Sir Joshua Reynolds tells us concerning the artist's ideal: "The sight never beheld it, nor has the hand expressed it. It is an ideal residing in the breast of the artist, which he is always laboring to impart, and which he does, at last without imparting." So it may be that perfect goodness, though not attainable in this life, is the goal of all our striving.

Consider, however, what the dictionary has to say about the English word "perfect." Its primary meaning is not flawlessness but rather "Having all the properties or qualities belonging to its natural, completely developed, or whole state." This, too, is the meaning of the Greek word. What Jesus is saying is that we are to reach our full development, become mature, adult, complete. Used of animals, the word means full-grown; of arguments, fully constituted, valid; of persons, accomplished.

Paul's interpretation of this is Ephesians 4:13f: "Until we attain to . . . mature manhood, to the measure of the stature of the fullness of Christ; so that we may no longer be children, tossed to and fro and carried about with every wind of doctrine, by the cunning of men, by their craftiness in deceitful wiles." It is the teaching of the pastoral epistles that this is the very purpose for which the Bible was given: "that the man of God may be complete, equipped for every good work" (II Timothy 3:17).

J. Carter Swaim.

It is not what men eat but what they digest that makes them strong; not what we gain, but what we save that makes us rich; not what we read, but what we remember that makes us learn; and not what we preach, but what we practice that makes us Christians.

— Bacon.



Paging Youth

American Evangelical Luth.
Youth Fellowship

EDITOR: EVERETT NIELSEN

St. Peter's Church
Dannebrog, Nebraska

Past and Present . . . How Similar !

The following is taken from an article printed in LUTHERAN TIDINGS exactly 22 years ago. It was written by H. O. Nielsen in reply to the need for recognition of the needs of DAYPS (now AELYF) by the National Convention. It has not lost its relevance! Read it and see for yourselves!

"There is a problem that many of us are face to face with in DSU (now LYF). Many of our meetings are but social gatherings. Our church has sanctioned games, folk dances, dances and what not. We have tried to say with the old priest, 'We want our young folks to have a good time, but we also want them to be decent about it.'

"At times we have found ourselves stressing and encouraging sociability in our organization. This attitude might be necessary in a pietistic age, when men believed that they were hallowed by restraint. But modern youth is not overburdened by restraint — rather the opposite. Some years ago I stopped over at a tourist camp in Wyoming. (The store there was run by a poor old lady, supporting two daughters and her ill husband.) It was a Saturday evening and their two daughters stripped the cash register of its contents. The mother sighed and said, 'The children must have their good time.' The point I wish to make is this, 'the good time' can be bought too dearly. If your YP society has nothing to offer but good time or your members are interested in nothing else, then your group is failing.

"Another difficulty that DSU has been laboring under is the perplexing problem of getting our youth rooted. The future of our youth depends upon whether or not they will fasten their life-roots in our own American soil. Until they do so, it is futile to expect that they shall have a heartfelt longing for the Danish heritage. It is purely romantic to think that our youth will . . . be carried off by contacting the Danish if they go no deeper or farther than the brazen and the external side of America.

"...the DSU of yesterday was held together by the language and cultural ties of Denmark . . . These cultural ties of today are not strong enough to keep us together. Something must take their place, something strong enough to hold us united. And what is that? **Our Christian heritage.**

"...I...realize it will be no easy task. Not because our youth are so different from the youth of a generation ago, but the world we live in is. It has been rightly said, 'There has never been an age in which it is more difficult to live inwardly. The outer world has

never been more fascinating.' (Doesn't this sound very much like today?) . . . In spite of difficulties, the Christian life and spirit must gather us into a fellowship.

"What might the Christian emphasis in DSU imply? Might I mention that it would mean a more living contact with our Christian heritage. It would mean that our youth be not strangers to our hymns. Young people, reared only in the latest song-hits, are cheated out of a really fine thing in life. (You see, they had a 'Presley' and an 'Everly Brothers' back then, too.) What spiritual strength and beauty . . . there (is) in 'A Mighty Fortress Is Our God' and 'Lead Kindly Light' and 'Abide With Me', etc.

"One wonders if Protestantism can maintain itself without the love and knowledge of the Bible that the protestant fathers fostered. We have in our time heard a great deal about the 'forgotten man.' What about a line about the forgotten book? There are days, and not so long ago, that many members in the congregations knew their Bible. Today we hear constantly, 'We can't understand it.' That can hardly be true, because the folks of yesterday did understand. But it requires effort and time. The man who keeps in a constant touch with the Old Book is in good company

"Another of our Christian heritages is that of assembling in worship. It would be hard to conceive of Christianity without a congregation . . . (But) there are some ministers who feel as if their constituents consider church-going as one of the ten plagues to be endured—sometimes. It calls to my mind a story of a boy who was brought to Sunday School by his father. The boy did not want to go that particular morning. The father admonished him and said, 'Son, you got to go, religion is important. You got to have it.' The boy looked at his father and said, 'Dad, if it is so important, why don't you stay for church?' I should like to make clear that if there is to be a religious emphasis in our young people's work, the old folks must come along, too. This may dampen the ardor of some people. It nevertheless is true. We need a re-awakening along the whole line."

Over the Typewriter

I hope some of you "younger" young people can get something out of this article, too. I know that the older ones will recognize many of the problems of 1936 as being even greater problems of 1958. I feel that the answers given are good. They need to be fulfilled today, too. We need self-examination. But it must come on the part of old and young alike. There is no halfway or distant ground. We are bound together in a common fellowship with God. If the young are to realize this fellowship in its greatness, they must be helped by the old!

In our age of love for money, convertibles, fast living, rock and roll, "socializing," and the like, remember that as young people, we are to mold ourselves. That mold can only be solid and good if the Potter, Christ, is our helper. Seek to understand the Bible and worship. We can use it!

A happy family is but an earlier heaven.

Sir John Rowing.

Our Women's Work

MRS. AAGE PAULSEN, EDITOR

Beaver Crossing, Nebraska



WMS National Convention

SEATTLE, WASHINGTON, AUGUST 14-15, 1958

The Women's Mission Society of AELC will meet in National Convention at St. John's Lutheran Church, Seattle, Washington. Our meetings will be held Thursday and Friday evenings from 6:30 to 7:45.

Don't forget that according to our newly adopted constitutional by-laws, Article I, Sec. 4, the following members will have voting rights:

1. Elected delegates in the ratio of one delegate for each 25 members or fraction thereof.
2. Executive board.
3. Editor of the "Women's Page."
4. District officers.
5. Key Women.

May I remind you to send me the names of your delegates.

This is the first time we are having a WMS convention with elected delegates. We sincerely hope that all our women attending the AELC National Convention will attend our meetings. Please, share with us your ideas, bring with you some good creative thought, some sound, practical advice and certainly your constructive criticism. Think in terms of next year's projects. What would you suggest? Please help by taking an active part in all discussions even though you will be unable to vote.

This is our Golden Jubilee Year. As we remember, with gratitude, the workers of the past, let us meet prayerfully with a will and determination to carry out the task of tomorrow.

Thyra R. Nussle, Secretary.

Workshop on Group Development for Leaders of Leaders

Schwenksville, Pa., May 4-9, 1958

I was at the Schwenksville workshop. Schwenksville is a small town in Pennsylvania Dutch country, snuggled up against Spring Mountain. The mountain, however, is not much more than a hill to those who know the Rockies of the West. Half way up the hill is a summer resort which caters to families and is open from Easter until the snow flies. In the early part of the season a number of conferences and retreats are held at Spring Mountain House. I attended such a conference the first week in May. It was sponsored by United Church Women for the development of leaders. Most of the women in attendance were UCW delegates from various sections of the country. There were representatives from California, Texas, Georgia and Florida, as well as the Middle West, and a number of us who were classified as "denominational representatives."

The program at the conference was designed to develop "leaders of leaders." It must be acknowledged that most of the women in attendance were recognized leaders in either UCW or on a denominational level in the fields of leadership education or as state officers, and the purpose of the workshop was to help them and us to do a better job.

In the station wagon which transported the group from North Philadelphia station to Spring Mountain House, there was a good deal of conversation about what we might expect. One occupant of the car, in speaking of Dr. Floy Hyde, who was leading the workshop, said: "You'll never have worked

so hard." In looking back, I must admit it has been a long time since I've worked as hard as I did at Schwenksville.

The method used at this particular workshop was to present to the group three suggested programs which United Church Women uses in its institutes and seminars for training of leadership in the field. Each person was assigned a portion of one of the programs well in advance of the conference.

I was on a panel which presented "Public Relations" and how to work in them. My assignment was that of an expert in Visual Aids. What did I know about visual aids to qualify me as an expert? Not a thing! But, believe me, I made it my business to find out as much as I could about visual aids, and that began the training session for me before I ever left home. We had sessions on what we wanted to say and what was the best way in which to say it. We worked many hours on format and how best to get the information across to the people in attendance. We had to bear in mind constantly two points:

- 1) This program was being presented before a group which knew from experience the things we were telling.
- 2) They were to receive from us what we thought was the most effective way to present the information, either in a leadership training course or in our own denominations.

Following the presentation of each of the three programs, there was opportunity for criticism and evaluation of what had been done. Had it been effective? Could it have been done differently and accomplished as much? It proved to all of us that something on this order, presented according to pattern with the use of group techniques, could be of benefit to all who work in a leadership capacity on the local level.

The stimulation received through contact with others was tremendous. Through the clever use of techniques, everyone was on a working "first name" by the end of Sunday evening. There was an air of complete informality and receptivity in the entire group. When we got to the development of the new program on "How to Work with Groups," which will be printed and distributed by UCW, we were well aware of each other and the variance in personalities in the groups. This awareness, it seems to me, is necessary but neglected in many of our relationships with each other. We were eager to begin the development of the new program.

This time, instead of being assigned a section in which to work, we choose the section we preferred. I chose the section on "personal needs." We discussed at length what it is the individual needs most in group relationships and how to meet those needs. We did not attempt to set ourselves up as amateur psychoanalysts, but only to remind ourselves that personal needs motivate participation in group activity. Our response to group activity is determined largely by our emotional makeup. We need to understand people and accept them for what they are and can be, rather than to sit back in judgment. By trying to understand, we will have come a long way in meeting the basic need for security in group relationships. The needs listed by the group were:

- 1) Security — to belong and be accepted.
- 2) To serve — to be useful and recognized; to be appreciated; to give self-expression through creativity.

We agreed that buzz session and role-playing would be most effective in presenting this portion of the institute. Other sections developed were: "How we learn" — and in connection with that we had an illustrative filmstrip, "Mem-

(Continued on Page 13)

Women's Retreat for District VIII

"Bright is the summer day,
"Gayly we hike away,
"Out to the woods and the meadows..."

Pardon us if we momentarily lapse into song at the thought of another of those wonderful Women's Retreats at Mt. Cross, thirty miles north of Watsonville, Calif., and as delightful a spot as you can find anywhere in the beautiful Santa Cruz mountains. This year the Retreat will again be the first week of August, from the fourth to the eighth. A most cordial invitation is sent out to all women of Districts VIII and IX, as well as any of those from other districts who are coming west to attend the convention at Seattle and are able to arrive a week early. We can promise you a most delightful experience.

The speakers who will provide inspiration and information during the week are Pastor Einar Farstrup of Solvang, Pastor Paul Nussle of Salinas, and Miss Emilie Stockholm of Chicago, President of the Women's Mission Society. Talks will also be given by the Rev. Dean Collins, of the American Bible Society, and the Rev. LeRoy Futscher, Chaplain in the Lutheran Welfare Service at Berkeley. Added to this will be singing and entertainment of various kinds provided by the participants themselves.

For recreation there is the camp swimming pool, ping pong and other games, crafts, hiking along lovely mountain trails, chatting, or just sitting in the sun relaxing. There will be women from our own churches in this district, as well as from other Lutheran churches in the area, with opportunities to make new friends and re-establish old acquaintanceships. Those who have attended former Retreats have found that these friendships are one of the most rewarding features.

We wish to emphasize the fact that, although Mt. Cross seems very far removed from civilization and our humdrum (or hectic) daily existence, it still retains all the comforts of home that we really need. There are beds with mattresses, showers with hot and cold water, meals that are miraculously ready when someone (probably a wood nymph!) sounds the dinner gong. There are no dishes to wash either. (We suspect that the elves take care of that.) Even the timid souls who are adverse to "roughing it" and "camping out" need feel no reluctance in coming.

You will need a sleeping bag. (Don't be alarmed! It goes on top of the mattress, not on assorted rocks outside.) or bedding, comfortable clothes and shoes, coats or sweaters for the cool evenings and mornings, toilet articles, a Bible, and "World of Song." Send your registration to Mrs. Dagmar Rasmussen, Box 35, Freedom, Calif. Fee for the week is \$18.50, plus craft materials.

We hope you'll all start now to tuck away spare coins in the old sugar bowl to pay expenses, and to make plans for having your husbands and children taken care of while you attend the Retreat. We guarantee that you will never regret it, that you'll come home better wives and mothers, and that you'll look

back to it as one of the really pleasant and worthwhile experiences of your life.

—Elsie Hougesen.

PROGRAM

Monday, August 4

4:00- 5:00—Registration and getting settled.
5:30—Dinner.
7:30—Evening Fellowship.
9:30—Evening coffee and devotions.

Tuesday, Wednesday and Thursday

8:00—Breakfast.
9:00-10:00—Bible Study.
10:15-11:15—Lecture.
11:15-12:30—Recreation (Swimming, hiking, etc.)
12:30—Lunch.
2:00—Crafts.
4:00—Lecture or discussion.
5:30—Dinner.
7:30—Evening Fellowship.
9:30—Evening coffee and devotions.

Friday

8:00—Breakfast.
9:30—Friendship Circle. Departure.

Coming Elections

The 1957 synod convention passed a resolution that the Synod Secretary publish in LUTHERAN TIDINGS six weeks prior to the next convention a list of offices to be filled by election at the next convention.

They are:

Synod Secretary and 1 Synod Board Trustee
GVC and GVS Board: 1 member
Ordination Board: 1 lay member
Pension Fund Board: 1 member
Board of Parish Education: 2 lay members (one unexpired term)
Liturgy Committee: All five members
Board of Welfare: Member representing synod at large
Synod Santal Committee: 1 member
American Santal Board: 1 member
Church Relations Committee: 1 pastor, 2 laymen
Publications Committee: 1 pastor, 1 layman
Tyler Old People's Home: 1 member
Des Moines Old People's Home: 2 members

Note: Officers and members of Boards are allowed to resign right up to convention time, which could bring some changes in this list.

Most people have some sort of religion; at least they know what church they are staying away from.

Selected.

The Church's Stake in the Latest Hybrid

E. W. MUELLER

The third of three articles centering attention on rural church duties and problems by the Secretary of the Rural Church Program of the National Lutheran Council.

THE MID-CENTURY PERIOD of rural America can be characterized as the era of hybrids. We have had hybrid corn, hybrid wheat, and hybrid chickens for some time. The newest and most significant hybrid is the new rural society. It is being introduced very rapidly, both by country and by city people. It is doing away with the sharp cleavage that for so long existed between city and town, between village and country. It is putting into focus the inter-relatedness of rural and urban. The American farmer is as much at home in a gray flannel suit as he is in blue jeans. He wears both with equal ease in the proper setting.

Decline and Growth

Changes in methods of farming have set into motion two very significant population movements. The one is the rapid decline of the farm population. The other is the very rapid growth of the rural non-farm population.

People are living in the country community but they are dependent upon other economic opportunities along with agriculture. In some cases industry has moved into their community. In other cases improved methods of transportation have made urban employment accessible to them. In still other cases urbanites have become weary of congested living and have seen the improved transportation as an opportunity to do their living in a country setting.

In the new rural community we have commercial farmers, part-time farmers, former farmers who now labor entirely in the city, and urbanites who have changed their place of shelter but not their place of employment. In this new community people, who often have nothing in common except geographical space, meet at the PTA or the village hall to seek a solution to their social problems. Yet, this new rural hybrid society can be as productive for good in the area of living as the hybrid grains have been productive in the farmer's field.

Life in Flux

As a result of tremendous changes, rural America is in extraordinary flux. A new rural society is emerging. This will happen with or without the concern of the church. However, a responsible church will not be content to be a silent observer of the agricultural revolution which is already in an advanced stage. It is concerned as to the quality of this new society.

People in Control

Christian people ought never to be victims of change. They must be the masters of change. If this is to be the case, then changes must not overtake people like an unexpected storm in the night; but they

must anticipate the changes that economic and social forces set into motion. The new communities must integrate the changes in such a way that in the new society the Biblical concepts of man, family, work and community can find their fulfillment more completely than in the old society. If this new hybrid society is to be productive for goods, it needs the intelligent concern and the direction of churchmen who have the capacity to work humbly side by side with the economists and the sociologists.

About fifty years ago basic concepts were spelled out and creative minds understood their significance and gave wings to them by weaving these concepts into programs to which rural people could relate their lives and their work, such as Extension Service, 4-H Clubs, Future Farmers of America, and the like.

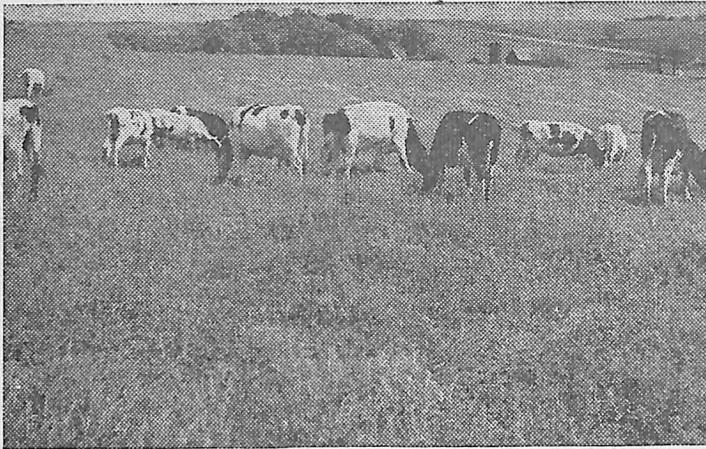
More Than Bread

However, this happened in a period of history when shelter was uppermost in the minds of people. The concern to supply the needs of food, fiber, and patterns of society were shaped in the interest of a more efficient production of material goods. The human personality and the welfare of people were often yielded voluntarily or sacrificed in the interest of producing things and acquiring economic values. The non-economic values came in for little consideration. Nor were the God-fearing people the champions of the non-economic values. They found contentment in hard work, thrift, and in the promise that eternal life is a gift from God.

In a day when the necessities of life were comparatively difficult to provide and the churches were primarily concerned to establish themselves in new geographical frontiers, it is understandable that the economic values were permitted to play a more prominent role than the non-economic values.

But in a day when the overproduction of things is a major problem, in a day when the Christian Church boasts of its efficiently administered organization, in a day when the sons and daughters of churches in rural areas swell the rank of church and state related colleges, in a day when the church membership stands the highest in the nation's history, the





Farming has become big business. This changes the pattern of the church's opportunities. "The newest and most significant hybrid is the new rural society."

non-economic values ought no longer play second fiddle in the shaping of the country community.

The Church—Spectator or Participant

In 1908 when our nation established a significant benchmark by the appointment of the first presidential commission on country life most of the Lutheran Church bodies were hardly spectators. Today the story is quite different. Many of their leading pastors are creatively contributing to developing the nation's interest in the appointment of a second commission on country life.

However, even more important than this is the fact that the Lutheran Church, together with other Christian groups, is in a position to play a leading role in the stewardship of the countryside. It can easily forfeit this position by being content to be a mere spectator of the agricultural revolution that is in full swing. On the other hand, it can become actively involved and play a significant role in the building of tomorrow's country community.

The God, Status Quo

It will mean that Christian churches will need to lead a crusade to tear down the altars of two false gods — the god, status quo, and the god, trend. They who worship at this shrine of the god, status quo, thwart adjustments which are inevitable in a dynamic and growing society. They impede progress and make the adjustment more painful when it becomes inevitable.

This calls for a real awareness of the basic issue. The issue has its roots in two aspects of our culture; namely, the technological aspect of our culture, and the institutional aspect of our culture. By technology we mean the use of tools and machines. By institutions we mean schools, government, church, etc.

Human behavior is such that it quickly accepts new tools and immediately seeks new ways to use these tools. Human behavior, on the other hand, is reluctant to accept new ideas and approaches which will involve alterations in the institutional life of a community. This is particularly true when attitudes and emotions are involved. Nowhere is this as true as in case of churches in rural areas.

Thus, the issue is that technological developments

outdistance the institutional developments in the same community. Technology tends to accelerate changes and is forward looking. It tends to create conflict which results in developing new ways which initiate progress. Institutions, on the other hand, resist change and tend to be backward looking. This also results in conflict which often leads to decline and frustrations.

It is the price of new tractors and not the love of the old which holds the farmer back on his purchase of a new one. But in the area of the church, it is often the love of the old building rather than the cost of a new building which causes folk to delay action.

As a leading rural sociologist said, "Country people would rather see their church close than merge."

Creative Thinking

This leaves us with institutional tools or patterns that were designed to serve a community which no longer exists because of the change that technology has wrought. In other words, the issue is how do we overcome institutional lag in reference to the church.

The answer is not found in more administrative machinery which will beget new programs for rural people. We need to stimulate creative thinking on the part of rural people so they themselves will resolve the issue of institutional lag in their community. The church needs to involve more rural people in small discussion groups so they can express themselves with greater ease. Research is needed to put into focus unmet needs and supply people with information concerning the basic values essential to constructive community living.

In a rural state the research staff which concerns itself with the human community is usually much smaller than the research staff which works in the area of the bovine community. Consequently, we know more about the ingredients which make for contented cows than we do about the social ingredients which make for contented people.

The job of research which needs to be done is beyond the resources of church groups. Furthermore, it would not be efficient for each church group to uncover the same facts. Nor is this necessarily the responsibility of the church groups. It is for them to study the implications of the facts made known by state and private research agencies and then intelligently to plan and to program the use of their own resources that the new rural society will be wholesome and Christian in character.

This does not gainsay the fact that the church must do research in its own field. Research as to the effectiveness of its outreach to the community is essential. The farmer no longer farms by ear. He is guided by scientific research. The church cannot be content to rely on hunches. It must advance according to facts and scientifically established insights.

The Great God, Trend

The church must also destroy the temple built to the great god, trend. He numbers among his followers those who want change for the sake of change. They don't know where they are going and care less

as long as change introduces them constantly to something new. They operate with limited vision, blindly accept anything that life throws at them, and find satisfaction in belonging to the cult of adjustment.

Through discussion under good leadership people need to learn to distinguish between patterns of living and the content of living. The basic concept of life, such as values, integrity, security, participation, need for growth and development, remain the same. But we must find new patterns to transmit more effectively basic values. If we delay too long in this, people in their impatience will blindly follow the great god, trend, and discard basic values with the outmoded patterns.

The Word and the Sacraments do not change, but we must ever find new methods to communicate more effectively the Gospel message to people.

Laymen Need Help

The church must help its laymen to become churchmen who have a grasp of the tremendous changes which are taking place. It must develop people who want to act as responsible churchmen, who have clarity of vision, and who exercise creative imagination. It must encourage its members to understand and to have an appreciation for the economic laws and the social forces. It must insist that above everything else its pastors and laymen be guided by such Biblical concepts as man, family, work and community.

Biblical Concepts as Guideposts

There is nothing sacred about the family farm as an economic operation, but there is something sacred about the family. The family farm has the potential of being a most excellent habitat for families involved in the business of farming. Family farms therefore, merit our concern.

There is nothing sacred about a pattern of smallness nor is there anything sacred about a pattern of bigness. But there is something sacred about the human personality, and we must have a concern that the social pattern in which people must live and move will be conducive to the development of people.

The Christian concept of work demands that man find significant meaning and satisfaction in the labor of his hands and his mind. For the village blacksmith work had real satisfaction as he hammered out the plow share while the farmer eagerly waited to return to the field and turn the sod. The meaning of work which gave significance to the blacksmith's life has been pretty much obscured for many people by the intricate web of the assembly line and the work pattern of piece work.

The concepts of the Triune God, man, family, community, work, among others, must be clearly spelled out to laymen so that they can handle them with ease and effectiveness — that they can handle them as effectively as the mechanic uses his screwdriver.

Armed with these Biblical concepts, they must be encouraged and supported to bear witness in policy-making groups — groups whose decisions will determine the character of the new rural society which is a hybrid of country and city.

The Hard Life of Ng Fa — Hong Kong Story

Life has never been easy for Ng Fa. In her younger days she had to work hard to keep from starving.

Now she is old and feeble — too old and feeble even to make her way from her hut in the Chai Wan district to the city to beg. Her struggle for survival seems a losing one.

As a young wife living on a farm in Wa Chow, east of the Kwangtung Province, she and her husband had made enough to feed themselves. But 22 years ago, when she was 42 years old, her husband died, leaving her with a 12-year old son.

She toiled in the fields and raised her son until he was old enough to take part of the load from her shoulders.

But times were difficult in the country. Her crops were ruined by floods and she was unable to pay the high rents. Eventually the land was taken away from her.

Lured by the hope of a better life in the city, Ng Fa and her son made their way to Hong Kong but the wealth of the city was only a dream for them and they found it "just as bad as in the country."

Her son Wong was married now and had a job as a day laborer. When there was work he could earn HK\$3.50 a day (about 60c U. S.)

But misfortune plagued their footsteps. Last March Wong fell ten feet from the small path leading to their hut perched on the hillside to the street below.

He was laid-up for three months and when he recovered could not work at hard labor again.

He turned to making paper bags and for a short time earned a little money but it was not enough and their small savings were soon exhausted. Now the family — Ng Fa, Wong, his wife and their five children — are almost wholly dependent upon charity for their daily bread.

Every day Wong's wife goes into the city to beg enough money to keep the family together. Most of their food and clothing are given them by the Lutheran World Service which distributes food every month to 70,000 Hong Kong refugees. You help support this program through Lutheran World Action. Give and give generously this year.

Workshop on Group Development for Leaders of Leaders

(Continued from Page 9)

bership Responsibility" and "The Changing Patterns in Leadership." The new program was, of course, preceded by a period of worship and concluded with devotions.

I feel strongly that it might be well for us in WMS to do some training in the leadership field. That we have a lot of latent talent among our women has been evidenced by what has come from the Jubilee Committee in the form of pageants and program material, as well as programs that are being developed for the Jubilee observance locally.

We could benefit much by a new approach to our work, a shot in the arm regarding membership responsibility, and an attempt to keep in step with others in the field of Women's Work in the Church.

Ela K. Nielsen.

Lutheran News from Around the World

LWR SETS MONTHLY RECORD, SHIPMENTS TOP \$4 MILLION

New York—(NLC)—Lutheran World Relief has set an all-time record in the volume and value of its shipments overseas in any single month since the material aid agency was organized more than 12 years ago.

During May, LWR shipped 39,839,268 pounds of supplies valued at an estimated \$4,008,551 for distribution in nine countries of Europe, the Middle East and Far East, it was announced here by the **Rev. Ove R. Nielsen**, assistant executive secretary of the agency.

"Through Lutheran World Relief," he commented, "God is using Lutherans of America mightily and blessedly to accomplish some of His works of mercy on the very frontiers of Christian love."

The previous high in the volume of shipments sent abroad was recorded for October of 1957 with 23,308,652 pounds, he said, while the previous high in value was set for May of 1957 with a mark of \$2,914,896.

Of the total shipped in May of this year, 39,318,009 pounds consisted of U. S. Government-donated surplus commodities valued at \$3,504,913, with 513,778 pounds of clothing valued at \$489,074, and 7,481 pounds of medical and other supplies valued at \$14,564.

A major share of the month's shipments, amounting to 31,001,351 pounds valued at \$2,837,672, went to Yugoslavia.

In addition, Germany received 1,543,682 pounds valued at \$299,639; Korea, 2,742,493 pounds at \$207,283; Austria, 548,522 pounds at \$193,486; Hong Kong, 2,464,272 pounds at \$187,389; India, 946,108 pounds at \$110,985; Jordan, 85,775 pounds at \$81,290; Syria, 68,422 pounds at \$64,749; and Taiwan (Formosa), 438,643 pounds at \$26,058.

Since its beginning, LWR has shipped 421,258,571 pounds of new and used clothing and bedding, new and used shoes, food, medicines, and miscellaneous supplies to 29 countries and areas throughout the world.

Lutheran World Relief was organized in February of 1946 by the eight church bodies participating in the National Lutheran Council. In recent year it has also served the Board of World Relief of the Lutheran Church—Missouri Synod.

NEW LUTHERAN CHURCH IN MEXICO CONSECRATED

Mexico City—(NLC)—A house of worship and a parish center for the German Evangelical congregation here were consecrated at Pentecost and named the Lutheran Church of the Holy Ghost.

The modified Spanish style building of brick and plaster was erected at a cost of \$75,000, one-third of which was advanced by the Committee on Latin

America of the Lutheran World Federation.

Present at the ceremonies was Dr. Frederick Huebner of Hannover, Germany, an official of the United Lutheran Church in Germany, who represented the Evangelical Lutheran Church of Hamburg, the districts of the Evangelical Lutheran Church of Schleswig-Holstein situated in the Hamburg area, and the Evangelical Lutheran Church of Hannover.

NEXT LWF ASSEMBLY MAY BE POSTPONED TO 1963

Geneva — (NLC) — The Fourth Assembly of the Lutheran World Federation may be postponed a year until 1963, officials of the international church organization said at its headquarters here.

The question will be decided when the LWF's executive committee holds its annual meeting at Strasbourg, France, October 27-31, at which time it is also expected that the committee will accept an invitation to hold the Assembly in Helsinki, Finland.

Reason for the possible postponement of the LWF's Assembly is the likelihood that the Third Assembly of the World Council of Churches will be held a year later than originally planned.

The Central Committee of the World Council, meeting at Nyborg Strand, Denmark, August 21-29, will consider a recommendation that its Assembly in Ceylon be postponed until the Christmas and New Year's holidays of 1961-62.

As the LWF is now scheduled to meet in August of 1962, this would make it necessary for church leaders throughout the world to attend two major international conferences in less than a year unless the Federation also decides on a year's postponement. It would also make it difficult to prepare adequately for the LWF's meeting.

Assemblies of the LWF usually take place every five years. Its first session, when the old Lutheran World Convention was reorganized, was held in Lund, Sweden in 1947, the second at Hannover, Germany, in 1952, and the third in Minneapolis, Minn., in 1957.

NLC'S HEIGES ACCEPTS POST AS CHICAGO SEMINARY DEAN

Chicago—(NLC)—The Rev. Dr. Donald R. Heiges has been elected Dean of Chicago Lutheran Theological Seminary at Maywood, Ill. For the past eight years he has served as executive director of the Division of College and University Work of the National Lutheran Council, with headquarters here.

Dr. Heiges announced his acceptance of the post to the Illinois Synod of the United Lutheran Church in America at its annual meeting in Chicago, May 19-22. Assuming his new duties on

Sept. 1, he will be responsible for administering the academic affairs of the institution.

Founded in 1891, Chicago Lutheran is supported by the Illinois, Wartburg, Indiana, Pittsburgh and Michigan Synods of the ULCA. The seminary's enrollment during the 1957-1958 school year consisted of 85 regular students and 165 in all.

Born in Biglerville, Pa., in 1910, Dr. Heiges received his A. B. degree from Gettysburg, (Pa.) College in 1931, his B. D. from Lutheran Theological Seminary at Gettysburg in 1934 and his M. A. from Columbia University in New York in 1941. Both Gettysburg College and Concordia College at Moorhead, Minn., have conferred upon him the honorary doctorate of divinity.

OUR CHURCH

Cedar Falls, Iowa. Pastor H. O. Nielsen has been named by the General Administration of the NCCCUSA to be a member of the Assembly of the Division of Home Missions, meeting in Atlantic City in December. Pastor V. Hansen of Los Angeles has been named to the committee on Family Life . . . A new Lutheran Home for the Aged was dedicated here June 1.

Brooklyn, New York. Pastor Norman Bakken has accepted a call to the Philadelphia Lutheran Seminary to teach in the Biblical field, beginning with the fall term. He has served our now merged congregation for almost four years.

Denmark. Word has come of the death of Pastor Evald Kristensen, who died at his home at Taars, Jylland. He is former pastor of our Viborg congregation, and during the 20's he served the Solvang, California, community. He returned to Denmark in 1931, where he served several terms in the Danish Parliament and retired in 1954. Two daughters live in Solvang. Pastor Kristensen was known as lecturer in a number of our congregations and as a writer for several books including one on Kristian Østergaard and one called "The United States."

St. Stephen's, Chicago. The congregation here recently celebrated a "Confirmand Reunion." Invitations had been sent to all those confirmed in the church whose location could be learned, and several hundred people were present for the celebration, with between 60 and 70 actual confirmands present, and letters received from several dozens of others.

Des Moines, Iowa. Guests occupied the pulpit here on June 15 and June 22. One was the Reverend John Porter, Episcopal chaplain at Michigan State University. The other was Dr. Herb Wolf. Both men were taking

part in the United Student Christian Council meeting held at Grand View College June 14-22.

Germania, Mich. Pastor and Mrs. James Lund were honored June 1 on their 40th wedding anniversary. This is also the 40th year of Christian service for the couple.

Nebraska. District President Thorvald Hansen visited Cordova on June 8 to install the new pastor there, Folmer Farstrup. On June 15, he travelled westward to Hay Springs to install Lavern Larkowski. Pastor Jens Holst conducted services here June 15, and Dr. Alfred Jensen was scheduled to preach here June 22.

Tyler, Minn. Extensive changes are being made in the church building here, including: New flooring and ceiling in the dining room. The large cistern under the enclosed porch has been made into a storage room, and new light fixtures and wiring are installed. The stairway walls and foyer are wainscoted and the floor is in-laid linoleum. The walls separating the two small class rooms from the lecture hall will be torn down and accordion doors installed. Decorations will include new painting everywhere. On the second floor of Danebod, the rooms are to be repaired and painted. New blackboards, bulletin boards, new chairs and desks are planned. Windows are to have self-storing window frames, and outside bricks are to be painted.

Ludington, Mich. Young people here have also been busy, painting the basement and floors. A large number of the children from the Chicago Children's Home will be spending the summer with various members of the congregation in this beautiful summer resort area.

Ringsted, Iowa. Pastor Carlo Petersen is spending half of the summer in Denmark, where his address is Mr. J. M. Lillelund, Strandbygade 43 III, Esbjerg. He will return in the latter part of July. His pulpit is being served by half a dozen different pastors, including several of our men from Des Moines.

Fredsville, Iowa. From the church bulletin: "At the April quarterly meeting of the congregation it was decided that the church council should proceed with making plans for the building of a new church at Fredsville."

Wayne, Alberta, Canada. Guests attending the Seattle convention are invited to consider driving west through Canada and visiting our congregation here. The annual mid-summer festival will be held Sunday and Monday, July 27 and 28. Invited speaker is Pastor Verner Hansen of Los Angeles.

The Pattern

(Continued from Page 3)

sufferer of all is Christ Jesus himself. Insofar as we suffer, we are sharing it with him. Do you know the most precious verse in the Bible? It is found in the story of Lazarus' death in the 11th chapter of John and is

only two words long: "Jesus wept." Those two words say everything. Even Christ himself was subject to our kind of life, to hunger, to misery, to tears. Even he suffers. Therefore there is a divine meaning in suffering.

We who grieve here today have joined a great fellowship of suffering. At the head of that fellowship is Christ himself. We have not really lost our friend. We have lost his bodily presence, and that is no little thing. But we have not really lost him. Actually we have been united with him. Having shared together with him and with our Lord in suffering, we can never be separated from him. "He who did not spare his own Son but gave him up for us all, will he not also give us all things with him?" Those words apply to Ronny, too. Whatever we have gained by knowing Ronny will not be lost. We shall reappear with him, all of us, and as that maker of books, Benjamin Franklin, used to say, in a new edition, revised, and corrected by the Author. Though our grief here is intense, it is but for a moment. In that day our joy will be complete.

Acknowledgment of Receipts by the Synod Treasurer

For the Month of May, 1958

Unassigned Receipts

Withee, Wis.	\$100.00
Askov, Minn.	101.18
Rev. Erik Moller	30.00
Wilbur, Wash.	10.00
Grayling, Mich.	100.00
Racine, Wis.	282.40
Menominee, Mich.	51.25
Newark, N. J.	60.00
Viborg, S. D.	315.00
Badger, S. D.	281.25
Bridgeport, Conn.	100.00
Perth Amboy, N. J.	500.00
Withee, Wis.	100.00
Hartford, Conn.	300.00
Bridgeport, Conn.	100.00

Children's Home:

Racine, Wis.	15.00
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Santal Mission:

Ladies' Aid, Hampton, Iowa ..	10.55
Victory Trin., Ludington, Mich.	12.48
West Denmark Ladies' Aid,	
Luck, Wis.	6.00
Bethany, Ludington, Mich.	53.85
Luck, Wis., West Denmark Ladies' Aid, in memory of Mr. Anton Laursen	3.00
Mrs. Paul Jensen, Enumclaw, Wash.	10.00
Tyler, Minn., in memory of Melvin Christensen from friends	2.00
Mr. and Mrs. Peter Jorgensen, Des Moines, in memory of Ronald Hansen	5.00
Tyler, Minn., (by Mrs. Helga Buhl) in memory of Anton Buhl from Tyler friends	25.00
Hampton, Iowa, (by Mrs. Andrew Jorgensen) in memory of Miss Emma Christensen, Coulter, Iowa, from Hampton friends	8.00

In memory of Mrs. Fred Miller, Withee, Wis., from Hampton friends	50
Mr. and Mrs. Thomas Thygesen, Junction City, Ore., in memory of Anton Buhl	5.00
Clinton, Iowa, Ladies' Aid	42.35
Dwight, Ill.	50.96
Luck, Wis.	31.80

May Receipts from congregations	\$ 2,712.57
Previously acknowledged	23,071.29

Total to date\$25,783.86

Other Budget Receipts:

Pastors' Pension Contributions:

1958—2% Withholding

Congregations:

Byram, Conn.	\$ 12.00
Grand View College: A Kildegaard	21.00
E. Nielsen	30.00
Alden, Minn.	18.00
Rev. Ove Nielsen	96.00
Gayville, S. D.	15.00
Danevang, Texas	1.17
1957 Base:	
Rev. John Christensen	44.00
Rev. Harold Olsen	10.00
Rev. Ove Nielsen	84.00
Rev. Gudmund Petersen	59.53

	\$ 390.70
Previously acknowledged ..	1,368.42
Total Pastors' Contributions to date	1,759.12

Total budget receipts to date \$27,542.98

Received for Items Outside of the Budget:

Lutheran World Action:

Withee, Wis.	\$235.99
Wilbur, Wash.	10.00
Troy, N. Y., Ladies' Aid (for L. W. Relief)	50.00
Annex Club, Seattle, Wash.	15.00
Racine, Wis.	324.80
Menominee, Mich.	12.80
Muskegon, Mich.	450.00
Badger, S. D.	48.00
Withee, Wis.	5.99
Mrs. Minnie Rasmussen, Nysted	5.00
Hartford, Conn.	77.25
Junction City, Ore.	48.95
Ringsted, Iowa	91.80

	\$ 1,375.58
Previously acknowledged ..	2,704.10

Total to date 4,079.68

For Eben-Ezer Mercy Institute:

Bethany, Ludington, Mich.	\$104.59
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For Santal Mission:

Mrs. Allen Johnson, Newell, Ia.	5.00
Racine, Wis. (Pastor Heide) ..	5.00
(Sunday School)	25.00
Victory Trinity, Ludington, Mich.	37.52
Bethany, Ludington, Mich.	50.74
Mr. and Mrs. Aage Knudsen, Norwalk, Calif., in memory of Mrs. Niels Hansen, Cedar Falls, and Mrs. Esther Andersen, Los Angeles	5.00
In memory of Mrs. Fred Miller,	

Withee, from relatives in Hampton, Iowa -----	2.50
In memory of Ronald Hansen, Mrs. Jens Sinding, Tyler, Mrs. Fred Miller, Withee, from Mrs. P. L. Lund and Miss Dagmar Miller -----	6.00
Ringsted, Iowa -----	32.00
In memory of Anton Buhl from Rasmus Jensen, Lake City, S. D. -----	5.00
Dr. and Mrs. E. Ostergaard, Evansville, Minn. -----	5.00
Mr. and Mrs. Sigurd Jensen, St. Edward, Neb., Mr. and Mrs. Carl Buhl, Lindsay, Neb., Mr. and Mrs. Arne Buhl, Lindsay, Neb., Mr. and Mrs. Uffe Buhl, Lindsay, Neb., Mrs. Ruth Buhl, Newman Grove, Neb., Mr. and Mrs. Francis Lloyd, Lindsay, Neb., Mrs. Alta S. Stone, Lindsay, Neb. -----	16.00
In memory of Ronald Hansen, from the Student Ass'n of Iowa Lutheran Hospital, Des Moines, Iowa -----	10.00
Special Pentecost offering from Dwight, Ill., congregation --	52.54
Gardner Ladies' Aid -----	16.04
Dwight Danish Ladies' Aid --	16.04
Willing Workers -----	16.04
Luck, Wis. -----	32.50
Luck, West Denmark Sunday School (for a child in school) -----	25.00
Total -----	\$362.92
Women's Mission Society:	
Clinton, Iowa, Ladies' Aid ----	50.00
From Racine, Wis.	
Faith and Life Advance -----	78.85
Lutheran Welfare of Wis. (from Sunday School) -----	25.00
Sunday School by Mail, ULC (from Sunday School) -----	20.00
For the Church Extension Fund:	
Proceeds from the sale of the	

Luther Memorial Church Building, Des Moines, Iowa	\$25,800.00
From Faith and Life Advance	1,800.00
In memory of John Knudsen, by First Lutheran Church, Alden, Minn. -----	5.00
Total -----	\$27,605.00

Respectfully submitted,
American Evangelical
Lutheran Church
M. C. Miller, Treasurer.
P. O. Box 177,
Circle Pines, Minn.

81st Annual Convention American Evangelical Lutheran Church

Seattle, Washington

August 12-17, 1958

The 81st annual convention of the American Evangelical Lutheran Church will be held in St. John's Lutheran Church, 5515 Phinney Avenue, Seattle 3, Washington, August 12-17, upon invitation of St. John's Lutheran Church, Seattle, Wash. The business sessions, worship services and all meetings of committees and groups will take place in St. John's church, its auditorium, and other facilities.

The opening service will take place at 8 p. m., Tuesday, August 12. The business sessions of the convention will begin Wednesday, August 13, at 9 a. m. Sunday worship services will be held at St. John's church at 9 a. m. and 11 a. m. The convention closing meeting will be at 7:30 p. m. Sunday, August 17.

All congregations of the synod are urged to send delegates to the convention and all pastors are expected to attend. Registration should be in the hands of the credentials committee of the convention not later than July 15. All delegates must be certified by the secretaries of their respective congregations. (Name and address of the chairman of the registration and credentials committee appear in the invitation from St. John's Lutheran Church printed below.)

The convention will deal with all the business submitted to it for action according to the rules governing the convention and found in the synod by-laws as well as those governing the institutions, missions, councils and committees of the synod.

All reports to be presented to the convention must be in the hands of the president of the synod by May 20 in order that they may be printed in the Annual Report and distributed to the congregations and ministers for their study and consideration in due time before the convention.

Special attention is called to Article VIII, par. 5 in the constitution according to which any member or congregation of the synod may submit topics for discussion at the convention by sending any such to the synod president for publication at least six weeks prior to the convention. July 1st is

the deadline for publication in the July 5th issue of LUTHERAN TIDINGS.

The meetings and services of the convention are open to all friends and members of the synod. The host congregation will make announcement with respect to lodging and meals.

The convention is always of great significance to the life and work of the synod. May all delegates and ministers prepare themselves diligently by studying the content of the Annual Report to be published this summer. And may God's blessing rest upon all who in any way accept responsibility for the work of God's kingdom in and through our synod. May the Holy Spirit give us the vision and courage to serve God faithfully and sincerely wherever we live. His will be done.

Alfred Jensen.

April 24, 1958
1232 Pennsylvania Avenue,
Des Moines 16, Iowa.

CONVENTION INVITATION

St. John's Evangelical Lutheran Congregation of Seattle, Washington, takes pleasure in inviting the pastors and delegates of our synod to the 81st Annual Convention of the American Evangelical Lutheran Church to be held August 12-17, 1958, in St. John's Lutheran Church, 5515 Phinney Ave., Seattle, Washington.

Registration cards, maps of Seattle, and information of interest to all who plan to participate in the Convention have been mailed to the pastors and congregations of the American Evangelical Lutheran Church. Colorful brochures on the Puget Sound Country will be mailed free of charge to all members of our synod who request them.

The signed registration cards should be in the hands of the Registration and Credentials Committee not later than July 15. Those who desire special services and accommodations, such as daily care for young children, motels, or hotels, are urged to state their requests in letters accompanying their completed registration cards and mail them to:

Mr. Earl Steberl, Chairman
Registration and Credentials Com.
St. John's Lutheran Church
5515 Phinney Ave., Seattle 3, Wash.

The Congregation will do its best to provide adequate housing for all pastors, delegates, and staff members who register before July 15. We expect to house the larger number of our guests in private homes and some in the new Lutheran Bible Institute dormitory not far from St. John's Church.

The Seattle Congregation is looking forward with great expectations to this Convention, to fellowship with old and new friends, and to the spiritual riches and inspiration that this event will offer.

May the Living Lord of the Church continue to abide among us.

Kristen Jorgensen, President.
Jens C. Kjaer, Pastor.

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, 1958

Name _____

New Address _____

City _____ State _____

JENSEN, JENS M.
TYLER, MINN.
RTE. 2,
6-3