

# Lutheran Tidings

PUBLISHED BY THE AMERICAN EVANGELICAL LUTHERAN CHURCH

## Growing Unity of Christian Worship

by

Robert W. Spike



WANT TO BEGIN with a corny joke. I first heard it in a homiletics class in seminary, and it is the only thing I remember from that experience. It seems a distinguished European Christian leader was being taken on a tour of a new million dollar church building by the minister of the church. For some reason they began the tour in the beautifully appointed new lounge. After all the subdued lighting had been demonstrated, and the thickness of the carpet noted, the guest said, "Very interesting, but var do you warshop?"

Ignoring the question, the minister continued the tour. After the gleaming white kitchen had been displayed, and the delight of the women's society pointed out, the visitor again asked, "Very nice indeed, but var do you warshop?"

Again the question was passed by, and the tour proceeded with growing enthusiasm. Finally the very acme of the pastor's joy was reached — a beautifully appointed study with air conditioning and row on row of magnificent books set in an atmosphere of panelled wood and quiet repose. Again the proud boast, and again the polite response but insistent question, "But var do you warshop?" With some annoyance, the preacher replied, "I was coming to that. We have an excellently appointed men's room right down the hall, and you can wash up in there."

Such an obtuse regard for the central purpose of any church building is much less true now than it was in the dim era when I was in seminary. Nevertheless there is still much taking for granted that the worship of God in a Protestant church is so familiar and obvious a procedure that little needs to be said about it. Those who are professional religionist are often aware that changes in emphasis and procedure occur from time to time, and there is often impatience with what seem to be liturgical fads.

Two facts impress me, however, as I associate the life of worship in the Christian community in 1959, and the tremendous renaissance of church building in this country. The first is that the past decade has seen the beginning development of liturgical consensus in Christendom, not possible since the 16th century; and the second fact is that American

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## Growing Unity of Christian Worship

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church buildings are infinitely more meaningful architecturally in their exteriors than in their interior meeting rooms for worship.

To a certain extent these two factors are contradictory, but let me fill in a little of the history of Protestant liturgical practice and the reasons will become more apparent. Two influences have dominated Protestant worship and to a certain extent Roman worship as well for the past century. To the extent that these forces have been primary they have distorted the power and glory of corporate worship.

The first of these is the preoccupation of the last century with religious feeling. This had many manifestations. Many of them, at first thought, do not seem too closely related. The most obvious was the whole revivalist movement. The great stress on spontaneous Christian experience forced people to equate all form and order as being somehow a hindrance to true religion. Even the most liturgical of Protestant groups took great pains to be as low as possible. When you look at the Episcopal churches built in the first part of the last century, you find that they do not seem very different from other churches, even to central pulpits. The minister and musicians, choral or otherwise, were thought to have just one purpose — to inspire and stimulate individual emotions of need and repentance, of piety and commitment. In the free churches of the Reformed order all semblance of traditional form was thought to be expendable, and an unstructured, extemporaneous mood was substituted as the only appropriate setting for the operation of the Holy Spirit.

A part of the same mood, although not generally consciously related by the Church, was the theological preoccupation with feeling and motivation, out of which action was to emerge. Schliermacher, Ritschl and their theological descendants were the main people here.

Strangely enough, the liberal reaction against fundamentalism in the churches did not change this strong current in worship very substantially. While there was reaction against preaching and music that seemed to play on the individual worshipper's sense of sin, there was no rejection of the idea that worship was substantially intended to "move" people, to motivate them toward some sort of action. Only the kind of action that was proposed was changed, and in many liberal churches the mood changed more toward the presentation of correct ideas. Even the hymns were dry cleaned, lest any archaic phrases about sin, the devil and death might interfere with proper focus on the need to build God's kingdom here on earth. The hymns of the last century, however, which were born of revivals and centered subjectively on "my feelings" and "my reaction" significantly remained. They were adaptable to social action emphasis on exhorting people to right action. Worship was seen as a kind of preparation for life, and almost apologized for as being unnecessary, if people really were living right. "I hate, I despise your feasts" was almost the byline of the heyday of this emphasis.

The second factor of this period was an attempt

to deal with the emptiness of overly rationalized programs of worship, and the obvious deadness of that act which is the most prominent act of the Church, corporate worship. This is what might be called, very unkindly, but very accurately, the phony liturgical revival. Sensing the emptiness of worship that was all too dominated by the preacher's ingenuity or lack of it, there was a wistful glance turned toward the mood of the catholic traditions of Christendom. Churchmen rightly deduced that in the century before the last, and especially in the Middle Ages, there was a life of worship rich and fulfilling. The deduction that this was due in great part to the psychological and aesthetic values inherent in a rich liturgy, in altar and chancel, in Latin responses and vested choir, was too frequently made. In the Episcopal wing of Protestantism the high church emphasis was more consistently sustained within a total theological perspective. But in the free churches and the Presbyterian churches of the Reformed Order, the chancelitis disease often became ludicrous. Not that there is anything wrong with the divided chancel per se, but to rearrange the furniture in the front of the church for aesthetic reasons, without any supporting or indeed motivating theology is both dishonest and destructive to worship.

Ralph Adams Cram started not only by a predisposition toward the Gothic as the most Christian form of church building, but in many ways is the indirect progenitor of all that stands for the pretty and the sentimental in contemporary worship. No doubt there was something wrong with the old Akron building with all seats arrayed so they could focus on the orator preacher. But I am even more dismayed when that same Akron housed congregation is now blessed with a center of worship composed of a crowded communion table laden with enough brassware to sink a ship pushed up against a blue velvet drape. Slightly off center is the heavy old pulpit, which is even more the center of attention due to pink gelatin light treatment at prayer and preaching time.

Now to get back to the claim of growing liturgical consensus of which I spoke with so much positiveness. How has this come about? The largest single factor has been, I am sure, the revival of Reformation theology in the past twenty-five years. As the classical doctrines of God's sovereignty and grace, man's justification by faith and finally, the communion of the saints, have come into exciting new interpretation, the worship life of the Church is seen in a new, or perhaps restored perspective. Two overwhelming implications arise from the study of the Reformation faith for worship. One is the fact that Christian

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# *With Mind and Heart, Listen!*

Pastor Peter Thomsen

Sexagesima Sunday

Luke 8:4-15

**I** WANT TO SPEAK TO YOU this morning about faith; so I begin with the question: what is faith? There are many ideas about it, many definitions. Most of them are common and oversimplified.

Sometimes we think of faith as belief, and by that we mean: the acceptance by our minds of an idea, or the agreement of our minds with another person's teaching or opinion. Thus, to illustrate, it is very possible to say: "I'm not much of an analyst when it comes to world affairs, but I have faith in Mr. Dulles because his ideas make sense to me. I believe in them." Or, one might say if he thinks of faith primarily as belief: "I'm not a Christian Scientist, but certain Christian Science teachings appeal to me, and I believe in these."

There are other ways too in which we think of faith. For example — "in 1492 Columbus sailed the ocean blue" — on a hunch! He had faith that the world was round; so he sailed for the East by going out toward the West. That's faith.

Here's another illustration. Two people get married for better or worse, not knowing which there will be more of, and we call this faith—which is what it is, of course. Or the bakery man delivers bread to my door, and without asking — What's in this bread? Who handled it last? Is it pure? — I eat it. And this too is faith; because it means I trust the bakery from which it came.

It's only when we speak of faith in its CHRISTIAN sense that we find its other and deeper meaning. Christian faith is of a distinctive kind. It has its origin in God, and as **reply** is our response to God's action — yes, to what God has done for us. That is what Jesus indirectly points to in the Parable of the Sower, which is our Gospel; and that is what St. Paul in his letter to the Romans is talking about when he defines faith. Listen:

"Faith comes from what is heard, and what is heard comes by the preaching of Christ."  
(Romans 10:17)

Here we see that faith comes from within a man, but only because through the preaching of Christ there is given to him a WORD that is living and active, a WORD that is personal, a WORD that communicates to him the Will and Grace of God.

For our purpose here, then, the question we must ask ourselves is: how well do we hear God's Word? With what care do we give the attention of our ears to the WORD that is preached?

Jesus would have us understand that unless we listen we can't bear God's fruit of faith, kindness, truthfulness, and love. When we go to church, therefore, if it is truly the WORD that is being preached, we must listen attentively, and not just be there as people who have come to be entertained, or who like to hear only cozy pleasantries, or pious platitudes.

We must ask ourselves, each one of us individually—what IS God, in the Word that is being proclaimed, saying to me? Is it true? What difference does it make if it is true? And what will the consequences be in my own life, and in the life of my church, if I take God AT His Word? But is that what church people are asking today?

I don't want to be unfair or accusing of people who go to church, and I am aware that cynicism might well be the explanation of a preacher's asking — why do people listen at all to what is preached? They hear so little. But I am reminded of Isaiah's question: "Lord, who has believed what he has heard from us?" If preaching goes in one ear and out the other does it do any good?

Somehow I can't avoid feeling that too many people expect too little from a sermon today. They seem to want something pleasant, something soft and pastel-like, something that will provide them with an hour's entertainment, or an hour's escape from the realities of life. What chance would John the Baptist, or Paul, or even Jesus Himself have in the pulpits of our present day churches? There's a question worth pondering.

I'm not saying that people who come to church have no right to expect comfort from the sermons they hear. Of course they have. But there is a vast difference between comfort and escape. Comfort fortifies a person with peace — God's Peace — the deep abysmal Peace of Jesus. But escape, forgetting one's troubles and the hard tasks of Christian living, THIS one has no right to expect. Escape in this sense is sin.

The danger of escape is that it leads to weakness, and that is not what Jesus wants. He wants us to have a strong faith, a faith..... "that will not shrink, tho' pressed by many a foe; that will not tremble on the brink of any earthly woe."

"That will not murmur nor complain  
Beneath the chast'ning rod,  
But in the hour of grief or pain,  
Will lean upon its God;

A faith that shines more bright and clear  
When tempests rage without;  
That when in danger knows no fear,  
In darkness feels no doubt;

That bears unmov'd the world's dread frown,  
Nor heeds its scornful smile;  
That seas of trouble cannot drown,  
Nor Satan's arts beguile;

A faith that keeps the narrow way  
Till life's last hour is fled,  
And with a pure and heavenly ray  
Lights up a dying bed.

Yes, that is the kind of faith that Jesus wants — not the lukewarm faith of escapism. Escapism brings

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*Study Meetings in  
Home Missions Provide:*

# Rocket Boost for Lutheran Expansion

By Dr. William H. Hillmer

The long-range Lutheran commitment to plant a church in every U. S. community of sorts got a rocket boost from a recent series of meetings between regional mission leaders of the National Lutheran Council and of The Lutheran Church - Missouri Synod. The meetings, thirteen in number and labeled "Home Mission Study Conference," began last September and extended into the New Year.

Purpose of the meetings was to encourage a consultative relationship between the Regional Committees of the NLC and the District Mission Boards of the Missouri Synod in the interest of Lutheran expansion without wasteful duplication.

Consultations had been going on in certain areas for some time, but they depended entirely on the good will of the individuals who were involved. Now consultation has been elevated to the status of a policy that has been put to its first official test.

Several years ago, the Division of American Missions of the National Lutheran Council informed the Home Mission Department of the Missouri Synod that some of its District Mission Boards were conferring informally, some more formally, with the Regional Committees of the National Lutheran Council, and the Division desired to know whether this had the approval of The Lutheran Church - Missouri Synod.

The matter was referred to the General Home Mission Conference of the Missouri Synod in early 1957 which was attended by representatives of all the synodical Districts. To this conference a policy statement was submitted which had been prepared by the Home Mission Board in consultation with the President of Synod.

The statement asserted the propriety of conferring with other churches in the placement of new Lutheran churches because the number and type of churches in a given area have a direct bearing on the growth of the proposed mission. Such conferring takes place with sister churches, with Protestant churches, and especially with the other Lutheran bodies for the purpose of ascertaining whether a given locality really needs a Lutheran church. New churches should be planted where they are demonstrably needed. The need cannot be determined except in consultation with the churches that are already at work there.

The expected population rise in the next 25 years will tax the capacity of the Missouri Synod to maintain a growth corresponding to that of the population, to say nothing about an aggressive missionary outreach which the times demand. Hence manpower and money should be conserved. It is not good stewardship to plant two Lutheran churches where only one is needed and to deprive other areas that may stand in greater need of churches. Competitive overlapping is bad public relations in and outside of the church.

So far the document. The General Home Mission

Conference resolved to recommend that District Home Mission Boards confer with the Regional Committees of the NLC in the planning of new churches "so that our church plants may be placed as strategically as possible for present and future expansion of the work."

The resolution went to the synodical President for a determination of "the steps that are necessary in order to make the resolution the official policy of Synod."

The resolution became the official policy of the Missouri Synod in May, 1957. A postscript, however, was added by the President of Synod which reads: "Since The Lutheran Church - Missouri Synod is not in church fellowship with the churches of the National Lutheran Council, Synod's District Mission Boards still have the responsibility of serving our own people (and this may mean starting new places) where there is a concentration of such people and, therefore, the final determination for the opening of new places rests with Synod's District Mission Boards."

The District Mission Boards as well as the Division of American Missions of the NLC received copies of the statement, whereupon the latter initiated its arrangements for the Study Conferences.

The program of the conferences followed a pattern. Statements were read by representatives of the Division of American Missions and of the Missouri Synod Board of Home Missions in clarification of the purposes of the meeting. Then followed a county-by-county analysis of the religious character of the state in which the Study Conference took place. Other studies pertaining to the area were presented when they were available. The mission programs of the National Lutheran Council and of the Missouri Synod were reviewed, followed by a projection of future plans. Areas for further discussion were explored.

Meetings were held in the sequence here given at Buffalo; Detroit; Fargo, N. D.; Minneapolis; Fresno, Calif.; Des Moines; Kennewick, Wash.; Ohio; Florida; Washington, D. C.; Philadelphia; New York; New Jersey.

The reaction of Missouri Synod participants was positive and any negative reaction smacked of eagerness to get down to cases, especially in areas where such consultation had been going on.

The laudatory reaction of Missouri Synod participants found expression in the general terms of "interesting," "worthwhile," "valuable." They were pleased with the new communication lines:

"Just to have had the meeting was good."

"Helped to understand and respect each other's efforts."

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Dr. Hillmer is Executive Secretary of the Board for Missions, Missouri Synod.



# Angels Unawares

H. M. Andersen

## Part II

Keeping in mind what we have previously said, that the stranger in our society is, by definition, to be viewed with suspicion and is to be avoided, we can't help making the observation that there is more than one kind of stranger. Or to put it a little more precisely, if a stranger is a person who does not share in the sentiments, associations and experience of the community, then we must realize that in our world strangers have become so commonplace that we no longer pay them a great deal of attention unless they approach us or are seen skulking around in a sinister manner. Indeed, in modern urban society, **the unique** experience has become a matter of **seeing someone we know** in the crowds of strangers with whom we are surrounded each day. These we have come to accept in an impersonal way as a part of the environment. We have learned that most of these impersonal creatures can be, if not trusted, at least depended on to a great extent to fulfill their duties and to mind their own business.

Obviously, increased congestion of people, as well as increased mobility is responsible in part for this state of affairs. Industrialization further compounds the heterogeneity by producing specialization in the occupational structure and individuation of interest and recreative functions. In general the result of those processes which will destroy the community as hitherto conceived — or the emergence of a new kind of community — or, perhaps, both.

While these dramatic changes have been in process for a long time, and have frequently been called to our attention we have not yet fully realized the significance and implications they will have in terms of the existing institutional patterns. In the first place, the process is a lot further advanced than we care to admit. It is not merely the trend toward the city, it is the diffusion of an urban way of life into all segments of our society; the city has come to the country, as a way of life. The population is no longer coerced along community lines to share a common life, but seeks rather to establish contacts over greater distances, with specialized interest groups; groups with whom they do not share in any broad sense, the emergent properties of community life. They belong instead to professional groups, to service clubs, to educational groups, churches and recreational groups — in which only segments of their personalities are involved for but brief interludes.

While we may see that there is still some communality involved in these relations, and experience them ourselves in the groups to which we belong, the change is still so drastic that we cannot assess its present or even its probable effects. It is still a society of strangers, for whom detachment is a matter of degree; a degree which seems to be on the increase. As we look at the faces in the crowd, it is fairly safe to assume that most of them have some associations somewhere which give meaning and provide satis-

faction in life; that beneath the seeming heterogeneity there is an underlying network of intercommunication and interdependence which, while it does not follow the traditional patterns, does in fact exist.

Even though this may be the case, we must not forget that there are also, in a society of high mobility, an increasing number of persons and families who have little or no contacts with others. Formerly, in a more traditionally stable community we knew the stranger and, in time, could include him in the community. But a stranger among strangers is not so readily identified and is frequently left to his own devices.

It never ceases to amaze me, for example, how many persons there are in our community who have never been approached concerning their status as members or non-members of church groups. One thing is clear, that these strangers, if they do not seek actively to attach themselves to the community, are left alone — not because they are not wanted, but because no one really knows the stranger from the strangers.

The implications of this and related thoughts, is that the churches are sadly in need of overhauling the institutional mechanisms so they can minister more effectively to the increasing sense of detachment experienced by men, which makes us strangers unawares. For while the physical world, relatively, is shrinking each day, men at the same time extend their experience of it farther and farther. The result is a shift in the significance of the external world as something to which we respond — to the increasing importance of the inner world. The assumption we glibly make, of course, is that "out there" there is an ordered reality, which has meaning, logic and purpose — but is unknown. How, if it is not knowable, can men digest, order and integrate this vast and (to him) confused experience? The inner world is the world which, for us, must be ordered. It is within myself that the totality of experience must be given meaning — or I shall be a total stranger, not only to my fellowmen and to the physical universe — but to myself.

Indeed, the world is peopled with a growing population of strangers unawares — and it becomes, whether we will or not, the great challenge of the church in our time — a challenge which we must meet theologically in the revision of our concepts of man, and not least of all, in the inner structure of the church at its point of contact with the stranger — to be actively inclusive and extensive. Our own position, as well as that of others, seems to be pitifully lacking in meeting this challenge.

Statistics on church membership increases do not convince us that at last something is being done. It is one thing to be extensive, and another to be inclusive. The inclusive character of the challenge is the real crux. The extension of religion, technically, may be nothing more than a surface phenomenon in which there is no penetration — and may be as much a symptom of the compartmentalization of life and the resulting detachment, as is specialization in the production of aircraft and rocket missiles.

The role of faith has always been, at least hypo-

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## Half Million Served by Lutheran Welfare

Milwaukee — (NLC) — More than \$86 million were spent last year by Lutheran health and welfare agencies in America to serve some 475,000 people in need.

Dr. Henry J. Whiting, executive secretary of the Division of Welfare of the National Lutheran Council, reported the figures to the cooperative agency's 41st annual meeting here.

Total expenditures amounted to \$86,127,373, of which \$11,502,937 was received as subsidy from church bodies, contributions from congregations, and other sources, while \$74,624,436 represented earned income.

The services, given by more than 17,000 full-time employees, were directed to children, families, the aged, and immigrants. Also included in the figures were general health programs and chaplaincy activities.

There are 464 Lutheran health and welfare agencies in the United States, of which 401 are supported by churches of the NLC. The remaining 63 are related to the Lutheran Church-Missouri Synod.

Statistics for the report were based on a questionnaire directed to the NLC-related agencies, 332 of which responded.

In speaking of the critical staff shortage among Lutheran agencies, Dr. Whiting declared that "urgently needed health and welfare services are either being curtailed or, worse, not even available."

A major contributing factor in the shortage, he said, is the "sheer force of population increase," which means that "we simply have more people in need." Other causes, he added, are the expansion of social welfare services into suburban and rural areas, and the development of new services to meet emerging needs.

He estimated that there are at least 250 known openings in Lutheran welfare institutions at the present time. Personnel needed include nurses, social workers, physicians, house parents, cooks and administrators.

Reports received from 76 of the Lutheran agencies showed that more than 10,000 children were assisted through placement in temporary foster homes, adoptive homes, institutions, summer camps, and nursery schools, or through services rendered within their own family.

The figure includes others helped by institutions for physically handicapped, mentally retarded, and disturbed children, as well as a number of normal, dependent youngsters. Expenditures for services to children totaled nearly \$4 million.

Pointing out that only three-tenths of one per cent of all children in America today are full orphans, Dr. Whiting said there is no longer a need for what were called "orphan asylums."

On the other hand, he added, "there has been a sharp increase in family tensions and alcoholism often resulting in homes broken by desertion and divorce. Such situations unhappily inflict their wounds and scars on the lives of children."

In programs to the aged, 15,652 people were served by 186 agencies who reported a total cost of more than \$6,300,000. In stressing the importance of this work, Dr. Whiting said: "Although people are living longer, it is pertinent for the church to ask, 'Are they living

longer with that serenity, happiness and peace which the gospel can produce'?"

Naming the broad elements of the church's program to older adults, he spoke of the role of the congregation to assist its older members, and of the necessity for institutions of the aged to adjust for a broader service to those who are unable to remain within the community. He also mentioned the need to develop programs to serve old people in their own home and community.

Ninety-one Lutheran hospitals reported services to more than 375,000 patients at a cost of nearly \$42 million. Although predominantly in the general medical field, some of these hospitals have special facilities for tubercular patients and those in need of rehabilitation programs.

Of the 175 Veterans Administration hospitals in the country, 167 are served by a Lutheran pastor, including 29 full-time chaplains, 31 part-time chaplains, and 111 contact pastors. Of the total, 138 are affiliated with NLC churches, while 64 are Missouri Synod pastors.

"In recent years we note a very real, increased activity on the part of the state institutions which recognize the significant role a pastor may play in serving residents," Dr. Whiting said. He pointed out that the Division of Welfare has helped local agencies to set up clinical training programs for pastors interested in serving as chaplains.

A service to immigrants was launched by the Division in 1958 with the appointment of Vernon Bergstrom as secretary. Mr. Bergstrom is also the director of Lutheran Refugee Service, a joint agency of the NLC and the Lutheran Church-Missouri Synod.

In a recent trip to Europe plans for the development of an international immigrant referral system were completed by Mr. Bergstrom and leaders of Lutheran World Federation churches abroad. The system will supply names of Lutherans migrating from one country to another. Local pastors will then be notified when immigrants move into their communities.

Another new phase of the welfare program during 1958 was the formation of a standing committee on Service to Seamen. Its purpose will be to study the needs of seamen and opportunities of serving them. The committee will work closely with existing seamen's programs of LWF churches.

According to Dr. Whiting, relations between churches and welfare agencies have grown closer. "In recent years," his report said, "there is a real movement of the church and social welfare agencies toward one another, recognizing their inter-relatedness in the total Christian witness. Moreover, there is evident a deep desire on the part of many that these social welfare programs be as broadly inclusive of Lutheran participation as possible."

The year 1959 will mark the 20th anniversary of the founding of the Division of Welfare by the National Lutheran Council. The occasion will be celebrated by a special dinner at the time of the Division's yearly spring meeting in Minneapolis, March 11-12.



## Protestant Expert Views Trends in American Life

Milwaukee — (NLC) — The rising influence of the Roman Catholic Church is one of three major trends in American life that will play a large part in the events of 1959, in the opinion of a Protestant expert on national affairs.

The others, according to Dr. Robert E. Van Deusen of Washington, D. C., are the growing power of the Democratic party and the struggle between federal and state authority over racial segregation in the schools.

These three trends and their relationship to each other were discussed by Dr. Van Deusen at the 41st annual meeting here of the National Lutheran Council.

He has been secretary of the Washington office of the NLC's Division of Public Relations for ten years, is a columnist for the church press, and also a radio commentator in the nation's capital.

Dr. Van Deusen told the Lutheran leaders that it would be wrong to begrudge the Catholic Church the increasing significance of its role in society. Instead, he urged, it would be better to study the reasons for the trend, and to appraise the Protestant approach to social and political problems.

"In areas such as effective public relations, encouragement of able men and women to enter public life, and creative approach to social issues, wholesome growth should not be envied but emulated," he commented.

While it is "necessary at times," he said, to oppose "the tendency of the Roman Catholic Church to use social, economic, and even political pressure to force its own standards of moral judgment on all of society," Dr. Van Deusen emphasized this plea:

"But when we differ, we should do so as friends and fellow-Christians, expressing our convictions honestly and openly. We must remember that Protestants and Roman Catholics are common contenders against the secularism of our times, and that at the deepest level, we are Christian brothers."

One of the ways in which the growth in influence of the Catholic Church was revealed in 1958, according to the speaker, was the generous coverage given by press, radio and television to the death of Pope Pius XII, and all the events surrounding the election and coronation of Pope John XXIII, and the enlargement of the College of Cardinals.

In contrast to this, he said, was the refusal of WTOP-TV, the largest station in Washington, to show the historical film "Martin Luther" because it was "too controversial." The film was shown by another station, WMAL-TV, in connection with a united Protestant "Week of Witnessing" in the nation's capital.

Two of the most populous states, Pennsylvania and California, elected Catholic governors for the first time. Also, four new Catholic Senators were chosen, two of them from Maine and Minnesota, states that had not previously elected Senators of that faith.

"This means that the day is rapidly passing when it is a political liability to be a Roman Catholic," he observed.

Dr. Van Deusen noted that the new Catholic gover-

noirs and the new Catholic Senators are all Democrats. This may be partly due to the fact that both the Roman Catholic Church and Democratic party have their greatest strength in the large cities, he said, and may also reflect a certain identification of both groups with the interests of the working man.

Also, he suggested, "it may mean that the Roman Catholic Church, by its forthright position on race relations and its voluntary integration of parochial schools, has captured the loyalty of a substantial segment of the Negro population, which has remained traditionally Democratic in spite of the situation in the South."

Discussing the growing power of the Democratic party, as demonstrated by its decisive victory at the polls last fall, Dr. Van Deusen said the results bear a number of implications for the present session of Congress.

The Democrats face the responsibility of making a good legislative record, he said, and the fact that many of the new members of Congress belong to the liberal wing of the party "should strengthen the possibility of enacting legislation on such matters as civil rights, federal aid to education, housing, and foreign aid."

He stressed, however, that this is "far from certain" because of the deep split within the Democratic party. Southern Senators and Congressmen hold most of the powerful committee chairmanships, he pointed out, and while the liberal viewpoint will be well represented, it may not be strong enough to overcome a coalition of conservatives in both parties. Much depends, he said, on the direction taken by Democratic leaders Lyndon Johnson and Sam Rayburn.

In reference to the struggle between federal and state authority in the school integration controversy, Dr. Van Deusen reviewed developments since the Supreme Court's decision on the issue in 1954.

When massive resistance in Virginia and Arkansas led to the closing of schools in several cities, some hastily organized classes were held in Protestant church buildings, "to the regret," he said, "of national Protestant leaders and many church members both in the North and in the South."

He predicted that judicial rulings outlawing the massive resistance laws will force the states to accept some degree of school integration. The first such rulings came in Virginia, from both federal and state courts, late in January.

Dr. Van Deusen also called attention to the "rumblings of discontent and complaint" against the Supreme Court, which, he said, "were broader than the question of integration."

Several bills to limit the jurisdiction of the Court were defeated "by a hair's breadth" in Congress last year, he recalled, and similar measures have been introduced in the 86th Congress.

"The revolt against the Court's authority is a determined one, and has far-reaching implications for the division of power among the three branches of government," he said. "The outcome will be a significant indication as to which wing of the Democratic party is really in control."





## Paging Youth

American Evangelical Luth.  
Youth Fellowship

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Des Moines 16, Iowa

### Chicago Hosts Camp

Snow or No; You Gotta Go was the theme of the Lake Michigan District AELYF Camp-Winter Retreat. Eighty young people plus a few patient ministers well represented the Michigan, Wisconsin and Illinois area. The group met at a "Y" Camp in Palos Park, about twenty miles southwest of Chicago.

The carloads began arriving Friday night, February 6th, and by noon on Saturday, everyone had arrived. The program consisted of Bible hours and discussions, singing (the new WORLD OF SONG was used with great enthusiasm), and some dancing. Highlighting the week end was a talk and discussion period by our new National AELYF president, Dick Jessen. He explained the purpose of the national board and answered our questions. We were also honored with the presence of our district president, Mark Nussle, who led us in some folk dances.

Heading the recreation list were the toboggan chutes at Palos Park. Although we came back soaked and mud-splattered, we all enjoyed the thrill. Skating was also available. Of course, there was snow, snow, and more snow, so a snow ball fight naturally ensued.

All this activity made for hungry campers. Two wonderful cooks, Mrs. Mortensen and Mrs. Wennergren, provided more than enough food to satisfy the hunger pangs.

Rev. Beryl Knudsen and Rev. Howard Christensen guided us throughout the week end. Without their help, the camp would not have been the great success it was. Bidding tearful good-byes with promises to attend summer camp in June, everyone returned home with many happy memories of a wonderful time.

### Over the Typewriter

Have you sent in your application for the Lutheran Youth Leadership Award? It could mean a valuable scholarship of \$150 to a Lutheran college for you. It will only take a minute of your time to drop a line to Richard Jessen, 1547 Ashland Ave., St. Paul, Minnesota. He will send you the necessary forms to fill out. Hurry, because the deadline is April 1.

I would like to emphasize the article on Operations India. You have been so good to support it in the past, and renewed support is needed if we are to meet our goal. Remember, the best way to aid the project is to dig down in your own pocket. By so doing, it is YOU who is helping a young person have the advantage of an American year of education. Do your part today!

Keep the reports coming in. I was very happy to hear that some of you are reading this column. This is your page...support it.

### Operations India

The Operations India program is again in operation. Word has been received that it will be possible to bring a young lady from India to study at Grand View College next fall. In order to meet the expenses of this venture, the committee again needs the support of all the Fellowships in the synod.

In the past, this money has been used to bring two young men, Anil Jha and Gora Tudu to this country from India. The support of each Fellowship was encouraging and very helpful. Contributions have been somewhat slack for the past year. Now that there is a definite goal in view again, please renew your spirit of giving.

There are many ways to aid this project. In the past, many of you have had special programs or dinners, car washes, or best of all, each member has brought a contribution from his own pocket to aid in the work. This can be your way to help those who are in need.

Reverend Harold Riber, our missionary to India, is working very hard on our project in India. We can help him by sending our contributions to:

Operations India, c/o Rigmor Nussle  
1333 E. 89th Street  
Chicago 19, Illinois

Watch this page for further information.

### AELYF Doin's

St. Stephen's, Chicago: We began our pre-youth week activities with the annual Fastelavns party. Of course, the traditional cat barrel was banged around until the boards broke under the pressure of the clubs.

On Sunday, February 1st, we had our Youth Sunday Service. Dan Martensen, a former Grand View Student now a student at Maywood Seminary in Chicago, delivered the sermon.

The following week end, February 6-8, we were hosts to the Lake Michigan District Winter Retreat.

Askov, Minnesota: We had our annual Youth Service on Sunday evening, February 15, with the young people in charge of the whole service. Two of our group gave short messages. After the service, we met in the church basement for refreshments and folk dancing.

We meet the third Sunday evening of each month. Every other month, the meetings are held in the homes of the members. The remainder of the meetings are held in the church basement where we folk dance after the meetings. For our program the past few months, we have been reading and discussing the articles on the Ten Commandments in THE LUTHERAN.

Hartford, Connecticut: We are making preparations for an Easter Dawn Breakfast which will be held on March 29 before the regular church service. Preceding the breakfast will be the Easter Dawn Service at 5 a. m. in Goodwin Park.

On the first Sunday of every month, we have a discussion concerning religion. Two people prepare it and ask questions about their topic. Last month the topic was "What does Luther League mean to you?"

We have completed one table for the Sunday School room. We are still working on others, as well as on the Hi Fi set.



# Our Women's Work

MRS. AAGE PAULSEN, EDITOR

Beaver Crossing, Nebraska



## Locked Door

The Church had for several years believed in the "open door" policy. Day and night around the clock, week in and week out, the door to its sanctuary had never been locked. It had remained open in invitation to members and passers-by to enter for a moment or an hour of prayer.

Many persons had entered this open door, and there, in the quiet before the altar, had found the Lord.

But now, a day in advance, the ladies were preparing for their annual bazaar. Silver stars and colored streamers hung from the ceiling of the Sunday school rooms. Long tables were set up in readiness for the inevitable sauerkraut supper. Booths, erected all around the walls, were filled with cakes and candy, with toys and dolls, with all kinds of white elephants.

AS THE LADIES LEFT for a night's rest before the busy activities of the following day, they locked the never-locked door of the building to protect the merchandise on display from possible intruders.

This was symbolic of the evils of commercialism in the church. By one means or another, it places obstacles in the path of would-be worshippers who come to the Lord's house to seek that which they might rightly expect to find there — the Lord.

**Ralph W. Bagger,**  
(from *The Lutheran*)

Those tender years of childhood time.  
A tiny hand is clasped in mine  
Small feet that patter by outside,  
Are we aware our call in time?

A little child whose sturdy growth  
Toward sun and star light reaches forth,  
An eager mind so quick to learn  
And ever spiritual treasures earn.

There is a world so rich, so warm,  
There is a world so full of scorn,  
Each little child, life's morn so sweet  
Must forward go and both worlds meet.

A little child by play grows fast,  
A baby hand grows strong at last.  
Hark Hope of earth trips by sublime  
Are we aware our call in time?

(Translated from the Danish, by **Agnes Nelson**)

He is well along the road to perfect manhood who does not allow the thousand little worries of life to embitter his temper, nor disturb his equanimity.

(Selected.)

## Love is an Important Factor

In training your children, love is a very important factor. The Word of God does not only give the most logical instruction in child training but it is the infallible GUIDE BOOK on this subject. Paul says in Eph. 6:4, "Ye fathers provoke not your children to wrath."

Besides the weakness and gentleness of the mother, God has wisely planned to have the father come in with his strength and firmness. The divine blessing of child training can only rest on the united efforts of the father and the mother.

Just as parents walk unitedly in love will they portray the standards they set for their children. CHILDREN ARE THE GREATEST IMITATORS. Nothing is as harmful as division among the parents.

Children sometimes, though they mean well, yet because of thoughtlessness, carelessness or ignorance will cause annoyance. This all has to be taken in account when training a child, and consequently the admonishment "provoke not your children."

Some parents are easily provoked to wrath. Whenever we as parents lose our temper, it certainly counts against us. Many children are ruined because parents lose their temper. Without self-control it is impossible to educate a child. Our entire life needs to be one of watchfulness, under the guidance of the Holy Spirit. The child will imitate and follow our footsteps.

The training of a child is a holy work and needs self-training. If this is the case then your child will be the means of bringing you closer to Christ. Be sure that every reproof and punishment is so marked by love that the child through it may be encouraged to be good.

Prevention is always better than cure. By our own gentleness and kindness we promote the same feelings in the child.

Taken from "Grace Children's Home Messenger"

## Safe Conformity?

Only lately have we begun to emerge from the reign of terror against freedom and intellectual non-conformity . . . Perhaps the most damaging effect of these forces and factors has been upon the youth of our country. A climate has been created in which the young have tended to grow into group-thinkers and crowd-followers. They have learned that it is safer to conform than to be different; they seem to believe that it is wiser to be safe than to be right.

**Herbert H. Lehman.**



## Appointments to Regional Home Mission Committees

The following appointments were recently announced by the Rev. Willard Garred, Secretary of the American Evangelical Lutheran Church:

Region	Name	Term Expires Dec. 31
<b>Denver (Colorado, New Mexico and Wyoming)</b>		
	Rev. Thorvald Hansen, Rt. 1, Cozad, Nebr. ....	1959
	Rev. Marius Krog, 810 North Carson Street, Brush, Colorado .....	1960
<b>Illinois (including Eastern Missouri)</b>		
	Dr. Johannes Knudsen, 1033 South 10th Avenue, Maywood, Illinois .....	1959
	Rev. Paul Wikman, 8500 Maryland Avenue, Chicago 19, Illinois .....	1960
<b>Iowa</b>		
	Rev. Richard H. Sorensen, 1456 Hawthorne Avenue, Waterloo, Iowa .....	1959
	Rev. Holger P. Jorgensen, 1003 Grand View Avenue, Des Moines 16, Iowa .....	1960
<b>Lower Michigan</b>		
	Rev. Beryl M. Knudsen, Rt. 1, Sidney, Mich... ..	1959
	Rev. Edwin E. Hansen, 25 Merrill Avenue, Muskegon, Michigan .....	1960
<b>Madison (Wisconsin and Upper Michigan Peninsula)</b>		
	Rev. Harald A. Petersen, Rt. 3, Luck, Wisconsin. ..	1959
	Rev. Paul Wikman, 8500 Maryland Avenue, Chicago 19, Illinois .....	1960
<b>Minnesota</b>		
	Rev. Harald A. Petersen, Rt. 3, Luck, Wisconsin. ..	1959
	Rev. Ottar S. Jorgensen, 4434-41st Avenue South, Minneapolis 6, Minnesota. ....	1960
<b>Nebraska</b>		
	Rev. Thorvald Hansen, Route 1, Cozad, Nebr... ..	1959
	Rev. F. H. Farstrup, Cordova, Nebraska .....	1960
<b>New England</b>		
	Rev. Viggo M. Hansen, 512 East Washington Avenue, Bridgeport 8, Connecticut .....	1959
	Rev. H. O. Nielsen, 42 West Hartford Road, Newington 11, Connecticut .....	1960
<b>New Jersey</b>		
	Rev. Theodore J. Thuesen, 55 Roseville Avenue, Newark 7, New Jersey .....	1959
	Rev. H. O. Nielsen, 42 West Hartford Road, Newington 11, Connecticut .....	1960

### Pastors' Institute April 7, 8 and 9

#### SPEAKERS:

- Dr. Theo. Tappert**, Prof. of History at Philadelphia Lutheran Seminary.  
**Rev. Bernard Hillila**, Ph. D., Vice-President of Suomi (Finnish) Synod.  
**Dr. Wilhelm Linss**, Prof. of N. T., at Central Lutheran Theological Seminary, Fremont, Nebraska.

### Northern California

- Rev. Verner H. Hansen, 4254 Third Avenue, Los Angeles 8, California ..... 1959  
 Rev. Owen K. Gramps, 130 West 5th Street, Watsonville, California ..... 1960

### Pacific Northwest (Washington, Oregon, Idaho, Utah)

- Rev. Arnold D. Knudsen, 926 West 6th Avenue, Junction City, Oregon ..... 1959  
 Dr. J. C. Kjaer, 5800 Greenwood Avenue, Seattle 3, Washington ..... 1960

### Sioux Falls (State of South Dakota)

- Rev. Harold Ibsen, Viborg, South Dakota .... 1960  
 Rev. Calvin Rossman, Ruthton, Minnesota .... 1959

### Southern California

- Rev. A. E. Farstrup, Box 936, Solvang, Calif.... 1959  
 Rev. Verner H. Hansen, 4254 Third Avenue, Los Angeles 8, California ..... 1960

### Topeka (Arkansas, Kansas, Oklahoma, West. Missouri)

- Rev. Thorvald Hansen, Rt. 1, Cozad, Nebraska.. 1959  
 Rev. F. H. Farstrup, Cordova, Nebraska ..... 1960

### DISTRICT IX WOMEN'S RETREAT

The District IX officers and program-education committee of WMS have planned a Women's Retreat to be held at Pilgrim Firs Christian Conference Grounds south of Port Orchard, Washington, for April 1-3. Women of the "merger" churches will be invited to participate.

"IT SAYS . . . YOU LIKE PEOPLE AND HAVE A HOST OF FRIENDS."



Courtesy Publishers Syndicate, Chicago



# *Jerusalem Hospital's Fate Depends on UN Plans*

## **Lutheran World Federation**

The fate of the Lutherans' famed Augusta Victoria Hospital on the Mount of Olives in Jerusalem is hanging in the balance.

Its future as the largest medical center in western Asia depends on what the United Nations decides to do for Arab refugees in the Middle East after June of 1960.

The Lutheran World Federation, which currently operates the institution with a UN subsidy, disclosed here that it is making no plans for the hospital until decisions are taken about United Nations relief activity in Palestine beyond the middle of next year.

The mandate of the UN Relief and Works Agency, which provides a \$250,000 annual subsidy for Augusta Victoria, expires July 1, 1960. Whether or not UNRWA is continued beyond that date in its present form, the LWF's Commission on World Service is hopeful that UN support for the hospital will not be lost.

Readiness was expressed by the commission to keep up its large-scale medical program in Jordan for Arab refugees so long as the necessary funds came from UNRWA or some other agency. Lutheran Churches, through the LWF are currently giving about \$29,000 a year toward the hospital's operation, as part of their \$193,000 Middle East refugee service program.

Stressing that LWF plans for Augusta Victoria must be geared to future UN work among Palestinian refugees, the commission said it would not take action respecting the further use of the hospital property until the inter-governmental agency decides what it will do.

Lutheran groups, particularly in Germany, have urged continued use of the property for Christian service to the local population. However, none of them is financially prepared to take over full support of the present large program, which involves giving free medical care to 11,000 refugees a year and operation of a nurses' training school.

Originally a German Protestant institution, the 350-bed hospital has been operated since 1950 by the LWF with UNRWA backing. The federation has been acting as trustee for the owner, the Mount of Olives Foundation of Kaiserswerth, Germany.

The hospital is the largest of a complex of Lutheran institutions spread over a tract of land on the Mount of Olives. They include a group of vocational

schools and a home for the blind with a school and workshop — all currently operated by LWF/WS.

On the other hand, the federation's medical program in the area includes the operation of not only Augusta Victoria but also seven outlying polyclinics and a mobile clinic. This program is meeting a critical need along Jordan's western border, especially in serving about 100,000 Arab refugees annually, according to world service officials.

Before World War II, the Augusta Victoria building had not been used as a hospital. When Kaiser Wilhelm II erected it in 1910 in honor of the Empress, it was intended as a hospice, mainly for deaconesses and other missionaries. Except for war-time interruptions, Kaiserswerth deaconesses have been at work in the Middle East since 1851.

When World War I began, the edifice became a Turkish army headquarters. After the British captured Jerusalem in 1917, it housed the Occupied Enemy Territory Administration. From 1920 to 1927 it was the High Commissioner's government house and general secretariate. After that, it lay idle for more than a decade.

Just before World War II, plans were afoot to establish a Kaiserswerth deaconess hospital in the building, but the outbreak of hostilities thwarted these plans. The whole compound was converted into a British military hospital during the war. When it ended, the property was turned over to the LWF through its Holy Land representative Dr. Edwin Moll, to be held in trust for the German owner.

When the Palestine conflict broke out in May 1948, the building was given its present role as a hospital for Arab refugees, administered first by the International Red Cross, then by the federation on behalf of UNRWA.

The institution flies the UN flag, since the shoulder of the Mount of Olives on which its grounds are located is part of the Mount Scopus demilitarized zone. This zone, a small island in the Arab sector of Jerusalem, is under the jurisdiction of the Mixed Armistice Commission. Augusta Victoria flies also the LWF flag — a banner showing Luther's coat of arms on a blue field edged with gold. The federation flag was designed and adopted in 1950 in response to an UN suggestion that such an ensign be flown from the hospital tower, along with that of the United Nations.

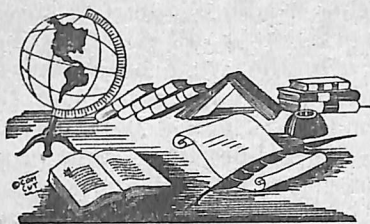
Observers who have inspected the hospital and watched its 260 staff members at work have expressed admiration at its high standards of medical service. Most recent group to pay such tribute was a team of medical and surgical specialists from Johns Hopkins University in the United States, which spent five weeks there in November and December.

The American doctors praised the "skill and resourcefulness" of their Jordanian colleagues, of whom 11 constitute Augusta Victoria's medical staff. They said the doctors were so correctly diagnosing and effectively treating the ailments of patients, and that their standards of surgery were equivalent to those in the United States.

They voiced appreciation also for cleanliness and tidiness maintained by the 30 staff nurses and 70 practical and aid nurses.



# OPINION AND COMMENT



AS THIS IS BEING PRINTED, the Joint Commission On Lutheran Unity will once more be in session in Chicago. Major hurdles seem to have been cleared by this time. In general, the agreements far outweigh the disagreements. The thrilling unity which has been achieved in major doctrinal matters portends the final success of the great four-church effort. Now the ponderous details remain. They are enormous in toto, but when each is approached separately by an appropriate committee, little by little the enormity lessens. Work is going on right now on the Constitution of the new church. Work is going on considering the institutions of the various churches. Work is going on considering the publication of the new church, the home mission program, the foreign missions, the financial arrangements, property settlements, etc. Step by step the progress of these investigations is checked by periodic JCLU meetings, and the March 4-6 meeting is such a progress check. The great adventure of Lutheran unity has a lasting exuberance about it that will outlive the drudgery of details. And each church as it approaches these meeting tables looks to see what it can bring with it. The meetings at their best are not opportunities for jealously guarding ourselves — they are opportunities for zealously offering ourselves. Offering ourselves, that is, to the new church which shall better glorify God and the work of His Spirit among men. This meeting will follow closely upon a two-day session of the Sub-committee on Church Papers, which the editor, health permitting, expects to attend. So he will stay over for the JCLU conference, and will be able to give a first-hand report in the coming issues of LUTHERAN TIDINGS.

LAST WEEK, we attended with great interest, in a downtown Los Angeles hotel, the Annual Church Architectural Conference. Our cover article in this issue was an address given at the conference, and seemed to us unusually good. It will interest building committees and all visionary, hopeful enthusiasts for expansion in many of our churches. But beyond that, the article seems to us to offer some good insights even to church people who have no intention or need for rebuilding or "adding on.".....The conference took up the main portion of the second floor of the Statler, and was replete with extraordinary exhibits of new churches of all kinds. It is remarkable how church architecture has changed in the last decade or so. There were a few colonial styles still exhibited, but almost no Gothic effects were in evidence anywhere, even in windows. A similar conference 15 years ago would have showed a preponderance of traditional designs, with only one or two or three shockingly modern winners. What was ultra-modern then is commonplace now. Gothic construction is expensive, and with building costs already very high, it is no wonder that building committees have asked for some-

thing different. Architects, of course, are always willing to oblige..... The conference was jointly sponsored by the National Council of Churches (Department of Church Building) and the Church Architectural Guild of America. We expect to print at least one more address from this exciting, interesting meeting.

CARL, OUR CUSTODIAN, stopped in the office this Sunday after services, before locking things up, with the appreciative remark, "Well, that was a mighty fine service today, pastor."

Startled, we replied, "Yes, that is a wonderful text — a wonderful text."

"Well, to tell the truth, pastor, I don't rightly remember the text....."

"You don't? Then, as far as I am concerned, the sermon was a failure. I missed the boat somewhere."

"Now, pastor, I don't know as how I agree with you. Seems to me the text is just a starting off place — it don't necessarily have to be a round trip."

"I can't agree with you, Carl. Most ministers wouldn't. The text is the sermon and unless the sermon firmly fixes the message of the text, the preaching may very well be wasted."

"Pastor, lots of times I remember a good illustration long after I've forgotten what it is supposed to illustrate."

"That's just the point, Carl. That kind of illustration is futile, isn't it? It may be striking, or catchy, or beautiful or moving — but if it doesn't carry forward the message of the text and the sermon, it had better be left out."

"Maybe you're right. Still, I remember and I guess I'll always remember your point about the man who said he wasn't greedy, all he wanted was all the land that joined his own."

"That's not so bad a point to remember, — but it ought to lead you to remember the rest of the sermon and the text about the man whose barns overflowed until he had to build bigger ones — with never a thought for enlarging his soul instead."

"Okay, pastor, I'll remember it."

"Why don't you drop in for coffee this afternoon. My wife has been baking some of her fastelavn's boller with the custard fillings."

"Sounds mighty good. What's the calorie count?"

"You counting calories, Carl? I have, I admit, been noticing your expanding girth this past year."

"Well, pastor, the doctor told me I ought to watch my stomach — and so I thought I'd get it out here where I could."

## Prayer

Lord, make me an instrument of thy peace;  
Where hate rules, let me bring love,  
Where malice, forgiveness,  
Where disputes, reconciliation,  
Where error, truth,  
Where doubt, belief,  
Where despair, hope,  
Where darkness, thy light,  
Where sorrow, joy!

Francis of Assisi.



# Lutheran News from Around the World

## ENGLISH PRIMATE HITS ORDINATION OF WOMEN

London — (NLC) — A "personal and private" letter from the Archbishop of Canterbury to the "appropriate authority" in the Church of Sweden regarding that Church's recent decision to admit women to the priesthood, was reported to the January session of the Canterbury Convocation of the Church of England.

The Archbishop, Dr. Geoffrey Fisher, said that it had been clear that the action taken last autumn by the Church of Sweden might cause some embarrassment to the Church of England and that any public reference to it in England might cause embarrassment in Sweden.

"It seemed to me then, and it seems to me still," the Archbishop told the convocation, "that in a matter touching to some degree the diplomatic relations between our two churches, between which there has been a long-standing and close friendship, and calling, therefore, for wise and friendly handling, the step which I took of a personal letter, approved by my advisers, was the right one."

Dr. Fisher said that the personal letter "prepared the way best for subsequent discussion among ourselves and other churches of the Anglican communion in particular. Such discussion seemed to be a necessary precursor of any discussion, formal or informal, with the authorities of the Swedish Church direct."

The letter, he said, referred to the fact that the subject of the ordination of women is under frequent discussion in the World Council of Churches and pointed out that the Free Churches in England have stated their views and policies.

## DR. HONG GOES ABROAD FOR KIERKEGAARD RESEARCH

Northfield, Minn. — (NLC) — Dr. Howard Hong left here early in February for Denmark to start what could develop into an 18-month research program overseas.

Dr. Hong, professor of philosophy at St. Olaf College, was awarded a \$4,650 grant from the Rockefeller Foundation last April to help subsidize research on the social-political thought of 19th century Danish philosopher, Kierkegaard.

He has been granted a leave of absence from St. Olaf with further financial aid and will probably return to the college in the fall of 1960.

Dr. Hong served two years, 1947-49, as director of the Lutheran World Federation's spiritual ministry to displaced persons in Germany. He is a member of the Department of World Service committee in the National Lutheran Council's Division of LWF Affairs.

In that capacity he attended a conference on the LWF's church workers' exchange program at Geneva, Switzerland, February 10-11. Also present was Dr. Ruth Wick, who is in charge of the program in the United States.

Dr. Hong completed much of the groundwork for his research on Kierkegaard in Northfield during recent months while he maintained a lighter classroom load at St. Olaf. The Denmark trip will enable him to explore original writings and confer with some of the country's leading philosophers.

"This philosopher Kierkegaard," he explained, "is one of the most misunderstood of 19th century thinkers. Yet he is one of the most influential in contemporary thought."

"Today," he added, "some men hold up Kierkegaard as one of the most important for social-political philosophy. Some others judge that his thought is quite irrelevant in this area."

Dr. Hong said he was also interested in examining Kierkegaard's views on the nature of man. This, he explained, would involve comparative relationships with the thought of two other 19th century Danish thinkers, Georg Brandes and N. F. S. Grundtvig.

Mrs. Hong is remaining in Northfield with the family but may join her husband in Denmark sometime during the summer.

## LWR THANKSGIVING APPEAL PROVES A HUGE SUCCESS

New York — (NLC) — Lutherans in America donated more than two and a half million pounds of used clothing during Lutheran World Relief's Thanksgiving Clothing Appeal in 1958.

Results of the appeal, which was conducted simultaneously by the church bodies of the National Lutheran Council and by the Board of World Relief of the Lutheran Church - Missouri Synod, were announced here by Mr. Bernard A. Confer, executive secretary of the material aid agency.

Of the 2,799,804 pounds collected, 1,989,577 pounds of clothing came through 58 major synodical cooperative efforts. In addition, the state of Wisconsin contributed 432,180 pounds.

Led by Dr. Charles A. Puls, pastor of Luther Memorial Church in Madison, the state was divided with area chairmen into thirteen different regions. Oshkosh alone shipped 61,240 pounds with the Rev. Paul W. Leuders serving as chairman of the region.

Largest amount gathered in any one locality was the 149,333 pounds which came from the Greater Chicago area. Mr. Clifford E. Dahlin, executive director of the Lutheran Council of Greater Chicago, spearheaded the drive there.

Mr. Confer noted that the Thanks-

giving Clothing Appeal in 1958 resulted in about 13.6 per cent more than the 1957 Appeal's total of 2,463,189 pounds.

Acknowledging the large receipts, the Rev. Ove Nielsen, assistant executive secretary of LWR, said: "Lutherans of America opened their hands wide to their brothers, to the needy, to the poor. Through their generous response, comfort will be brought to refugees and other needy who grope in the darkness of painful poverty in Asia, Europe, and Latin America."

The Rev. Werner H. Kuntz, executive director of the Board of World Relief of the Lutheran Church - Missouri Synod, commenting on the results, said: "Our people shared their blessings. They demonstrated their concern for the welfare of their fellow men."

## CHURCH PLAYS PROVOKE CONTROVERSY IN NORWAY

Oslo, Norway — (NLC) — Formation of a church dramatic group here has given rise to a controversy on the justification of the church play.

Writing in the Christian daily newspaper of Oslo, "Vart Land," the Rev. Carl F. Wisløff, rector of the Free Theological Faculty, warns against such dramatic productions which he believes have a weakening and superficial influence on spiritual life.

His article concludes: "In the church the word of God is to be preached, not acted. Do not turn the altar into a stage and our Christian young people into actors."

In reply to this attack, Mr. Finn Jor, director of the newly formed group, drew attention to the fact that church play groups were aware of the problems connected with this type of work.

"It should not be taken to mean that the theatre is to enter the church," he wrote. "Should this happen, we shall immediately cease our activities and admit that we are wrong. The church play must be a part of the service of preaching. The moment it does not live up to this requirement it has become a failure."

The weekly "Var Kirke" further defended the use of religious drama in a lead article which pointed out the widespread use of dramatics in churches of other countries.

"Through word and action of the participants," the paper stressed, "the church play should give a living, plastic expression of the Christian message. It means the employment of the language of signs as distinct from the spoken word alone."

The periodical acknowledged that there is a risk in the use of drama which demands "a critical attitude toward both subject material and effects," but added that "there is no form for Christian work without any risk."



## OUR CHURCH

**Kimballton, Iowa.** Pastor Holger Strandskov has resigned from his work as pastor in Kimballton and plans to retire in April. Meanwhile he has been conducting, in addition to his own work, a confirmation class in the Oak Hill area, where confirmation will be held March 15. The Strandskovs are tentatively planning a trip to Denmark.

**Tacoma, Washington.** A new sign has been installed over the entrance to our church here. It was hand-carved from a piece of redwood, stained brown, with the raised letters painted white. It was made by Marius Larsen, of Solvang, California, who celebrated his 81st birthday last month. The sign was a memorial gift to St. Paul's church in memory of Pastor L. C. Bundgaard, and donated by the Fred Madsens.

## Growing Unity of Christian Worship

(Continued from Page 2)

worship is first and foremost a corporate act. It is not a preparation for life. It is a unique experience. It is a doing, a symbolic, deeply mystic reality in which God is chief doer and all people who share in it are doers too. The minister and the people, each have specific and non-transferable functions. Worship is not seen primarily as subjective or mood inducing, but a participation, a deed, objective and whole. Here is a center where God really gives this Word, and men truly receive it and appreciate it. And liturgical rethinking also has undeniable implications for theological formulation in reverse. As the late Dr. van der Leeuw of Holland once said, "it is impossible to take the little finger off liturgy without grasping the whole fist of theology."<sup>1</sup>

The second implication is related to it, and it is the recognition that Christian worship is undeniably historic. That does not mean that it is an artifact, but rather that its contemporaneous power is closely related to the continuity of the worshipping community of Christians through the ages. More careful research has been done in the history of Christian worship in the past fifteen years than in centuries preceding. The most monumental of these is Dom Dix's *THE SHAPE OF THE LITURGY*. Every communion of Christendom is in debt to this Anglican for his work. The very title is suggestive of what is dawning as the truth in many quarters — namely, that there was in the primitive Church, the apostolic Church, if you will, a simple order of sacred deed, that forms a kind of irreducible minimum of the acts that Christians must do when they come together to worship God in Jesus Christ.

In the Reformed tradition the works

of W. H. Maxwell, Horton Davies, and just last year the *PRINCIPLES OF CHRISTIAN WORSHIP*, by Raymond Abba, have provided us with a whole new understanding of what the Reformation fathers were trying to do in their purification of liturgy. It becomes even clearer that they were not trying to abolish the historic form of Christian worship, but indeed to restore it to the vigor and directness of the primitive church. The twofold roots of Christian worship were revived. That is, the service of the word in which the reading of the Scriptures and sermon were focal as derived from the synagogue service and the service of the Lord's Supper were seen as unitary and closely related to the Christian life and its theology.

In contemporary Roman Catholicism there are signs of liturgical reconsideration, more so in Europe than in this country, as is true of Protestantism. As Protestantism has moved toward a rediscovery of the more Catholic elements of the heritage, Rome, in the person of some of its more careful students and advance evangelists, has moved toward a rediscovery of the full orb service, which the Roman Mass so badly desiccates.

In Europe, as a matter of fact, there is much conversation and exposure to one another's life and practice between experimental Protestant and Roman Catholic groups. The Protestant monastic community experiment at Thaise, in France, has frequent conversation with Roman freres of the persuasion of the worker priest mind. In fact, this is one of the most important observations that can be made. Liturgical revival which has its roots in the theological renewal I have been describing is not coming from esoteric dilettantes in such subjects, but rather from the most front guard and radical exponents of the Church's mission in the modern world. This is true in Europe. This is Thaise, to which I have already referred — a monumental attempt to create a dedicated Christian community of complete life indicated in the Protestant tradition — men under cenobitic rule but immersing themselves in the rough and tumble of the world, rather than hiding from it. There is, of course, the Iona Community, in Scotland, and Canon Southcott's house churches in Leeds, and countless others, where vital liturgical revival has come to become to be the inevitable accompaniment of drastic new ministries to the urban technological age in which we live. This is true in this country as well. In Inner City Parishes, beginning in East Harlem, the Urban Priest Movement within the Episcopal church, the Judson Memorial Church, all have strong liturgical renewal as a part of their discipline.

We like to think of ourselves in this country as being the vanguard of cooperative, ecumenical Protestantism, and yet the most productive attempts at truly ecumenical liturgical renewal

are happening elsewhere. The liturgy of the Church of South India (the union church made up of Episcopal, Methodist, Presbyterian and Congregational Churches) is the soundest and most beautiful result of reconstruction of the essential elements of historic Christian worship. Other new liturgical formulations have been made by the Reformed churches in the Netherlands, France and the canton of Berne in Switzerland, and reflect the liturgical consensus. In the Dutch *DIENET-BOEK* there are even prayers and adaptations from the Eastern Orthodox tradition.

Let me describe some of the main features of this developing consensus. The first I have already alluded to — and that is the twofold nature of every full Christian service of worship — the declaration of the Word through scripture and sermon, and the breaking of the Word in the act of the Lord's Supper. Both are necessary, were true of the Apostolic Church and were part of the intention of the Reformation movement, both in Lutheranism and Calvinism.

These are the ways that God's action is declared and offered to the people, and they must be done faithfully to what is known of the Word in the Bible and in the ancient services of Christendom. This rediscovery means that the catholic communions are beginning to see the necessity of preaching Biblical preaching as not just an extra preliminary but a key part of the service. Free and Reformed churches are beginning to understand one of the essential parts of their own heritage, for in many quarters the preaching ministry had degenerated into an educational talk. Thus the pulpit once again takes on new importance. It is in no wise to be thought of as a slightly enlarged lectern, but as the "Throne of God" as the old Reformed language has it, the solemn enclosure where the minister goes not to entertain the religious audience, but to break open the Word of God.

Last year I preached in Kawaiahao Church in Honolulu, the Westminster Abbey of Hawaii. There in that monument to the Congregational Calvinist faith of 150 years ago, there is retained something of the appropriate sense of the sacramental nature of preaching. As we started down the long aisle preceded by the Bible and the deacons, the minister slipped out of his shoes and indicated that I was to do the same. "From the beginning," he said, "only the ordained go into the pulpit, and with their shoes off to remind them that they stand on holy ground."

If the meaning of the pulpit has undergone restatement, the altar table has also. Consider the number of new Roman churches which have been built with the altar in the very center of the congregation; or the fact that for the past three years at the Christmas Eve Service televised from the Washington Cathedral, Dean Sayre has cele-

<sup>1</sup> as quoted in "Three Reformed Liturgies" by Howard G. Hageman, in *THEOLOGY TODAY*, January 1959, page 507.



brated the Eucharist from behind the altar table facing the congregation.

These are just evidences of the renewed emphasis upon the Lord's Supper as the central, unifying experience of Christian life and worship. The table of the Lord is not primarily a sacrificial altar but the banquet table of the Kingdom of Heaven, where Christ is the Host. There is a profound theological difference between the sacrificial, oblation centered altar which Thomistic thought made central in the Roman system, and the altar table around which the people of God gather. The Real Presence of Christ in such a view is not mysteriously in the elements, but in the midst of the whole communion of saints attendant upon this table of remembrance and passion. Various strains of Catholic Christianity are discovering this, and in many quarters Protestant Christendom is reawakened to what they have gradually been allowing to slip from them. There is nothing more ridiculous than an altar pushed against the wall in a Congregational, Presbyterian or Baptist church. It is an outright denial of what the congregation believes. More than that, it is a travesty committed against those traditions that historically espouse a theology of the corporeal Real Presence. In such a setting the altar had a functional purpose. Stripped of such meaning, it becomes a worship center. And these two words are a dead giveaway to the emptiness of real worship. They imply that the real worship of God is fragmented and subjective — that something has to be created to stimulate that mood in the eye of the beholder. The gathering around the table where the manual acts of broken bread and potred wine is the real center of reunion of Christendom.

The third most obvious characteristic of liturgical consensus I have also alluded to is passion. It is the recognition of the necessity of participation and response by all the people present. In far too many Protestant churches, the worship service consisted of a contest between the minister and the people. The minister performed, and the people sat stony-faced daring him to do something to move them. True corporate worship is impossible without the full participation of the laity. The gathering around the table requires a physical movement that betokens response. The renewed attention to hymnody in those liturgical parts of Christendom is evidence of the importance of the response. For that is what the hymn is. As Evelyn Underhill has written about Lutheran worship,

"The essence of the Lutheran service, where its real spirit survives, is God's merciful word come to men in sermon and sacrament, and man's grateful response in praise and prayer. . . . The congregational response is made chiefly through the singing of the hymns, which

play an essential part in evangelical worship."<sup>2</sup>

Here too is one of the important ways that the work life and the worship life of people are united. The prayers of confession and intercession are not just formal reiterations of classic phrases. Here is the place for the most contemporary, the most particular of mention.

In the new French Reformed liturgy there are forms for the Confession of Sin. Listen to the translation of one of them:

"O Lord, Holy and righteous God, I acknowledge before thee that I do not fear thee and that I do not love thee above all things. I do not come to take delight in prayer nor do I continue in thy Word. I lack joy in thy service. I do not have the freedom of thy children. By my distractions I waste the time which thou doest give me. "I do not really love my neighbor; I am too much interested in myself. I am not always in a good mood; I am vain and susceptible. I lack the conscience that should accompany my Christian profession and the spirit of solidarity. I abuse the suffering of others; I am not free so far as money is concerned. My heart is divided, crossed by doubts and guilty desires. "I accuse myself before thee, O my God, of this mediocrity. Forgive me and fill me with the love of Jesus so that in my life something will finally be changed. Amen. (No. 9, pp. 22-23)<sup>3</sup>

Here is the note of the reality of human participation.

(To be continued)

2 page 279, *WORSHIP* by Evelyn Underhill. Harper & Bros., 1937.

3 As quoted in *Three Reformed Liturgies*, ibid., page 512.

## Rocket Boost for Lutheran Expansion

(Continued from Page 4)

"Now we know whom to consult."  
"We learned from each other."  
"Stimulated frank discussion."  
"Removed suspicion."

"Good to see what Lutherans have done, what they are doing, and what they plan to do."

"It was a privilege to get acquainted."

Missouri Synod participants emphasized a better recognition on their part of the need for consultation in order to eliminate wasteful duplication, especially in areas where Lutheranism is strong and the danger of "oversaturation" is real.

Missouri Synod participants are looking forward to the next meeting in order to come to grips with problems incidental to local arrangements.

"We stopped where we should have started," was one comment.

"No follow-through."

"Future left to individual initiative."

"Let's go farther the next time."

"We were ready for the next step."

What is "the next step?" Is it the wish to arrive at agreements at the local level? And will the agreements be honored by the Regional Committees and the District Mission Boards that have jurisdiction over the local scene?

The need that seemed to be most keenly felt by a number of Missouri Synod participants is to make consultation and agreement work at the grass roots.

## With Mind and Heart, Listen !

(Continued from Page 3)

on human weakness, lukewarm faith, the cry for help only when there is a desperate need; the cry of a frightened man, a miserable wretch. It is also the mark of a church under judgment.

If you don't think so mark well these words:

"I know your works; you are neither cold nor hot. Would that you were cold or hot! So, because you are lukewarm, and neither cold nor hot, I will spew you out of my mouth." (Rev. 3:15-16)

"He who has an ear, let him hear what the Spirit says to the churches." (Rev. 3:22)

What Jesus pleads for, you see, is attention. "Take heed **what** ye hear," He says (Mark 4:24). "Take heed **how** ye hear." (Luke 5:18) What chance does God's Word have against the hardened subsoil of our minds and hearts, the weeds and thistles of selfish living, or even the devil himself, unless we listen? It is by listening; it is by "receiving the word with all readiness of mind" (Acts 17:11) that God brings forth in us a faith that is strong, a love that is genuine, and truth beyond question. How well do YOU listen?

May I say this to you? If things don't go well for us in this church; if our venture in this work together gets lukewarm, weakens, or fails altogether, it could end up being my fault; because the WORD, like seed, must be sown carefully. If I as sower preach another word than the one which is Christ I will have failed you. And God will be my judge.

On the other hand, if things don't go well for us, and our venture together gets lukewarm, weakens or fails, it could end up being your fault. For it is just as possible to have poor soil as it is to have a poor sower, or to use wrong seed.

"He who has ears to hear let him hear!"

You can make more friends in two months by becoming interested in other people than you can in two years by trying to get other people interested in you.

Dale Carnegie.



## Acknowledgment of Receipts by the Synod Treasurer

For the Month of January 1959

### For the Synod Budget:

#### Unassigned Receipts:

(by congregation)	
Fredsville, Iowa	\$ 25.00
Withee, Wis.	200.00
Ringsted, Iowa	423.80
Los Angeles, Calif.	125.00
Menominee, Mich.	65.18
Ruthton, Minn.	2.01
Chicago, Ill., St. Stephen's	500.00
Minneapolis, Minn.	201.00
Hartford, Conn.	150.00

#### Pastors' Pension Fund:

Chicago, Ill., St. Stephen's	23.00
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#### Children's Home:

In memory of Mrs. Chris J. Nelsen, Ringsted, Iowa, from St. John's Memorial Fund	34.00
Bethany Luth. Sunday school, Ludington, Mich. (Christmas Sunday School Program offering)	60.00

In memory of Mrs. Marie Thygesen, Dwight, Ill., by Mr. and Mrs. S. Dixen Sorensen	2.00
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#### Seamen's Mission:

Bethany Lutheran Ladies' Aid, Ludington, Mich.	5.00
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#### Home Mission:

In memory of Ellsworth Lauritzen, Centerville, S. D., by Mr. and Mrs. S. Dixen Sorensen, Dwight, Ill.	3.00
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#### Santal Mission:

St. Mark Ev. Lutheran Sunday School, Circle Pines, Minn.	27.95
In memory of Mrs. Chris J. Nelsen, Ringsted, Iowa, from St. John's Memorial Fund	50.00
Rosenborg L. A., Lindsay, Nebr., "To send a child to school"	20.29

A Friend of Hope Lutheran Church, Ruthton, Minn.	18.00
Sunday School, Hay Springs, Nebr.	15.04
Congregation, Wilbur, Wash.	25.00
Bethany Luth. Sunday School, Badger, S. D.	26.17
Trinity Lutheran Sunday School, Chicago, Ill.	77.06

Total budget receipts from congregations \$2,078.50

#### Other Budget Receipts:

##### Pastors' Pension Contributions:

Rev. Gordon Miller	\$ 44.00
Hartford, Conn.	33.31
Manistee, Mich.	42.00
	\$ 119.31

#### Annual Reports:

Brown City, Mich.	\$ 5.00
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Total budget receipts in January \$2,202.81

#### Received for items outside of the budget:

##### For Lutheran World Action:

(by congregation)	
Ringsted, Iowa	\$ 77.40
Menominee, Mich.	13.34
Minneapolis, Minn.	39.30
Total	\$ 130.04

##### For Santal Mission:

St. Mark Ev. Lutheran Sunday School, Circle Pines, Minn.	21.37
Sina Petersen, Owen, Wis., in memory of departed Loved Ones	10.00
Rosenborg L. A., Lindsay, Nebr., "To send a child to school"	4.71
From Rosenborg and Bethany Sunday Schools, Lindsay, Neb., for Education of a child for work among Lepers	25.00 29.66
In memory of Mrs. Nikoline Hansen, Withee, Wis., from Emilie Lerager, Harold, Alma and Edna	3.00
Rev. J. C. Aaberg	1.00
Rev. K. Knudsen	1.00
Mrs. Else Petersen	.50
Mrs. Knud Hansen	5.00
Mrs. Lincoln	5.00
Carl Nielsen	1.00
Pastor Alfred Sorensen	2.00
In memory of Niels Holm, Withee, Wis., Walter Holmgaard, Thornton, and Miss Anna Rasmussen, Des Moines, from Dagmar Miller	5.00
From Sunday School, Hay Springs, Nebr.	46.66
In memory of Ronald Hansen, by Mrs. Hansen (WMS Ordination Gift)	50.00
Bethany Luth. Sunday School, Badger, S. D.	12.77
For Mohulpahara Christian Hospital, from Mrs. Minnie Mathisen, 1101 Grand View Ave., Des Moines, Iowa	10.00
In memory of Niels Holm, by friends and relatives in Hampton, Iowa	4.50

Trinity Sunday School, Chicago, Ill.	22.94
Total	\$ 261.11

#### For Eben-Ezer Mercy Institute:

In memory of Martin Paulsen, Dwight, Ill., by Mr. and Mrs. Charles Lauritzen	2.00
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#### Other Items:

For Brown City, Mich. Home Mission, from District II, WMS	34.30
For District IV Home Mission, (received from district treasurer) North Cedar Lutheran Mission	100.00
St. Paul Ev. Luth. church	350.00

Respectfully submitted,

American Evangelical  
Lutheran Church

M. C. Miller, Treasurer  
P. O. Box 55,  
Circle Pines, Minnesota

## Angels Unawares

(Continued from Page 5)

thetically, the primary concern of the church — yet its emphasis in the past has aptly been paraphrased in the words of an elderly lady whom I called upon in her last hours, "Du skal bare tro—ikke spørge!"\* Maybe this was a sufficient answer when ministers did the thinking and members sat back and suffered the imposition of arbitrary doctrines as the means of salvation; where the form of faith became all important, and its content insignificant.

Each year, when I take down the time-honored catechism and its equally venerated explanation — I cringe within myself as I seek to give any meaningful content to today's youth. Not because I can't accept it — but because it is designed for teaching youth in a day when youth was illiterate — it is designed to impose pat answers on a generation that is capable of independent thought and — I believe — a generation which is capable of dynamic faith which can not be contained within this primitive effort at giving faith a form. I haven't yet seen a Sunday school text book, in 15 years of the parish ministry — that speaks to the youth of today in terms they can understand — and by means of which they may gain insights into **their world** and their own part in it.

Neither youth nor men are unwilling to follow—I know of no one who is not anxious about the world of tomorrow — yet we are strangers to each other and to life — we speak a language which is unintelligible — we speak in tongues that are incomprehensible. Men need faith. Life as we experience it must be ordered and integrated before it can have the emergent properties; the aroma and flavor that tells us we belong and that mankind has a future in this world and a destiny beyond it.

\* "You must only believe, do not inquire!"

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.

March 5, 1959

I am a member of the congregation at \_\_\_\_\_

Name \_\_\_\_\_

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

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

PETERSEN, ANDREW K. 6-4  
TYLER, MINN.