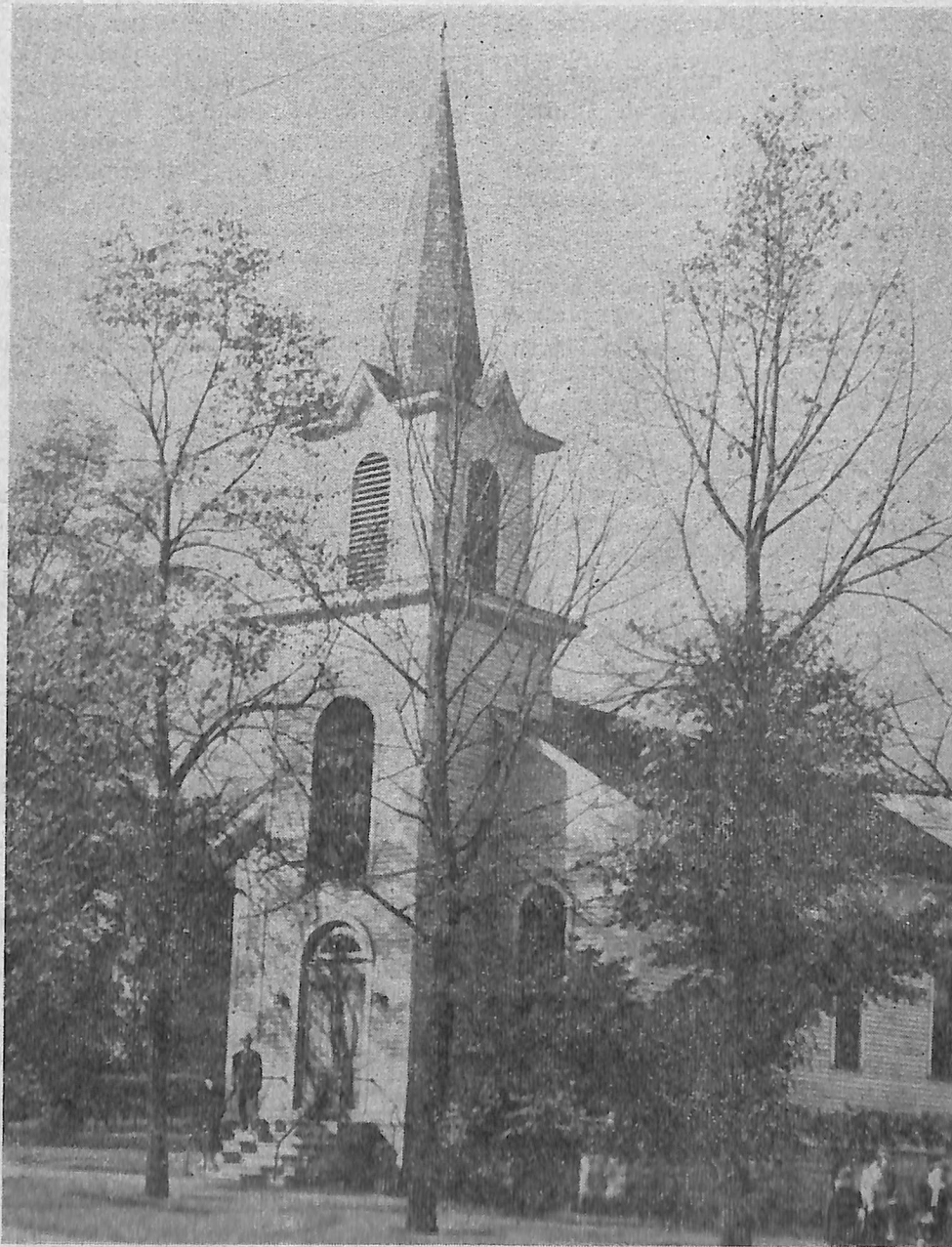


Lutheran Tidings

PUBLISHED BY THE AMERICAN EVANGELICAL LUTHERAN CHURCH



Pictured above is the church of the oldest congregation in our Synod. This year this Manistee, Michigan, church is 91 years old. Standing on the lower step is Mrs. Mary Seeley Knudstrup, well-known worker in our Synod, who in April will also be 91.

Important Lutheran Dates in 1959

NLC CHURCH CONVENTIONS

June 10-14 at Minot, N. D. — 63rd annual conference of Lutheran Free Church (77,000 members).

June 15-21 at Hartford, Conn. — 100th annual synod of the Augustana Lutheran Church (576,000 members).

June 18-23 at Billings, Mont. — 63rd annual convention of United Evangelical Lutheran Church (65,000 members).

June 27-July 1 at Berkeley, Calif. — 70th annual convention of Finnish Evangelical Lutheran Church or Suomi Synod (38,000 members).

August 11-16 at Detroit, Mich. — 82nd annual convention of American Evangelical Lutheran Church (23,000 members).

June 17-27 at San Francisco, Calif. — 44th general convention (triennial) of Lutheran Church-Missouri Synod (2,228,000 members).

The Augustana Lutheran Church will elect a new president this year as Dr. Oscar A. Benson, completing his second four-year term, will not be eligible for reelection. Under the constitution of the Church, no pastor who has attained the age of 67 is eligible for office. Dr. Benson will be 68.

Dr. William Larsen's first three-year term as president of the UELC will expire this year, as will Dr. John W. Behnken's eighth three-year term as president of the Lutheran Church-Missouri Synod.

Three of the church bodies affiliated with the NLC hold biennial conventions and are scheduled to meet next year.

The Evangelical Lutheran Church and the American Lutheran Church will hold their final conventions as separate bodies in April of 1960 at Minneapolis, at which time and place the UELC will also hold its last annual convention. The three uniting Churches will then meet April 22-24 in the constituting convention of The American Lutheran Church, which will begin to function the following January 1.

The United Lutheran Church in America will hold its 22nd biennial convention in Atlantic City, N. J., October 13-20, 1960.

INTERNATIONAL MEETINGS

April 6-11 at Hamburg, Germany — European Stewardship Conference under auspices of Lutheran World Federation.

April 13-20 at Buenos Aires, Argentina — LWF's Committee on Latin America. American members are Dr. Melvin A. Hammarberg of Minneapolis, Minn., executive director of the Board of World Missions of the Augustana Lutheran Church, and Dr. Earl T. Treusch of Winnipeg, Manitoba, executive director of the Canadian Lutheran Council. Executive secretary of the committee is Dr. Stewart W. Herman of New York.

April 14-17 at Buenos Aires, Argentina — Third Latin American Lutheran Conference. Speakers will include Dr. Franklin Clark Fry, president of the United Lutheran Church in America, head of the LWF.

May 19-21 at Tokyo, Japan — Lutheran Chaplains Convocation, with Dr. G. Everett Arden, professor of church history and liturgies at Augustana Theological

Seminary, Rock Island, Ill., as lecturer, accompanied by the Rev. Kenneth L. Ahl, executive secretary of the Armed Services Commission of the Lutheran Church-Missouri Synod.

June 25-27 at Strasbourg, France — Administrative Committee, LWF Commission on Stewardship and Congregational Life. Dr. Raymond M. Olson of Minneapolis, stewardship secretary of the Evangelical Lutheran Church, is chairman of the committee.

July 27-28 at Copenhagen, Denmark — Meeting of managers of Lutheran Publishing Houses in the United States, Germany and Scandinavia.

July 29-August 6 at Nyborg, Denmark — LWF Commission on World Mission. American member is Dr. Fredrik A. Schioltz of Minneapolis, president of the Evangelical Lutheran Church, who is vice chairman of the commission.

August 7-9 at Oxford, England — LWF Theological Conference for pastors in Great Britain.

August 10-13 at Kaiserslautern, Germany — Lutheran Chaplain Convocation with Dr. Martin Scharlemann, dean of the graduate school at Concordia Seminary, St. Louis, Mo., as lecturer, accompanied by the Rev. H. Edgar Knies, assistant executive secretary of the NLC's Bureau of Service to Military Personnel.

August 10-15 at Amsterdam, Holland — LWF Commission on Theology. American members are Dr. Taito Kantonen, professor at Hamma Divinity School in Springfield, Ohio, and Dr. Warren A. Kuanbeck, professor at Luther Theological Seminary in St. Paul, Minnesota.

August 31-September 4 at Paris, France — LWF Commission on World Service. American members are Dr. Paul C. Empie, executive director of the National Lutheran Council, who is chairman of the commission, and Dr. Henry F. Schuh of Columbus, Ohio, president of the American Lutheran Church.

INTERNATIONAL DATES IN 1960

January 12-14 at Berlin, Germany — LWF Stewardship and Congregational Life Conference.

January 14-16 at Berlin, Germany — LWF Commission on stewardship and Congregational Life. American members are Dr. Raymond M. Olson of Minneapolis, stewardship secretary of the Evangelical Lutheran Church, who is chairman of the commission; Miss Dorothy Haas of Columbus, Ohio, national president of the Women's Missionary Federation of the American Lutheran Church; Dr. Robert W. Stackel, pastor of Holy Trinity Lutheran church in Akron, Ohio.

March 20-25 at Porto Alegre, Brazil — LWF Execu-

(Continued on Page 5)

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*Keynote Address at the L. A.
Church Architects' Conference*

Building for an Integrated Church

Dr. Ganse Little



KNOW NEXT TO NOTHING about architecture — including church architecture; I know personally very few architects (although I value the friendship of one in my own congregation who is one of the most successful church architects in the business). I know something about churches and church programs, and I know a great many ministers. What I know about churches and what I know about the ministers I know leads me to believe that it may be humanly impossible to get any perfect measure of agreement among ministers as to what churches are for, and therefore what kind of program we build churches to house. Even if such agreements were possible, there would still be building committees to deal with, composed — and rightly so — of Christian laymen with minds (if not knowledge) of their own. And then there would still be the architects, who, while not all Presbyterians by any means, all seem to subscribe to the Presbyterian doctrine: God alone is Lord of the conscience — judging by the end results!

Since I cannot profess to bring to this august body anything like definite opinions and convictions about church architecture, and since I know the wide divergence of opinion and conviction among my ministerial brethren about church programing, my acceptance of the present assignment can be explained by my only qualification for the job: temerity. I should like to temper temerity somewhat however by seeking to establish two "first principles" which if accepted will still leave enough areas of sharp disagreement so that everybody can go home happy — happy in some agreement, particularly happy in continuing disagreement. Both experiences are essential to the happiness of sinful men!

First off, we may agree that churches are not built to give house room to God. We remind ourselves that the answer to Solomon's question (rhetorical) upon the occasion of the dedication of the temple he built, "But will God indeed dwell on the earth?" was "No." Solomon went on to answer his own question, "Behold, heaven and the highest heaven cannot contain thee; how much less this house which I have built!" Isaiah echoes the same fundamental truth when he quotes God as reminding man, "Heaven is my throne and the earth is my footstool; what is the house which you would build for me, and what is the place of my rest?" More important, is the fact that it was this quotation from Isaiah which Stephen employed in the peroration of his impassioned defense of the thesis that is the Holy Spirit of God dwells in men and not in "temples" (that is the meaning of The Incarnation) and which led to his martyrdom. There are implications here to be developed a little later. Let us agree for the moment that "churches" are built "of the people, by the people, and for the people" of God's indwelling. (This doesn't make them any bet-

ter people, incidentally, than anybody else, although there is always hope for the end result!)

Church buildings are therefore functional in character. That is to say, they should enable people to seek God's indwelling, to experience God's indwelling, to share God's indwelling, to communicate God's indwelling, to demonstrate God's indwelling in their lives together. This last word is most important: "Together." It embodies principle number two! It refers not only to the so-called "fellowship" of the church as crossing individual and group barriers created by age, sex, color of skin, nationality, et cetera, but it refers to the necessity of relating to the total church life and experience the too frequent atomization of the church's program into "worship, fellowship, service, education, et cetera." People are not "saved" by one, after which they "join" — one by one — a church. People are "saved," — they find security in God's love and in their love for one another in an integrated relationship with God and with one another — i. e. they become members of the church. "Joining a church" and "becoming members of the church" are poles apart. **The Church** is essential to "salvation" because it provides the opportunity for people to grow in grace and in the knowledge of their Lord and the Savior Jesus Christ (the supreme demonstration of God's availability to sinful men) in the only way in which people ever grow in any respect — "Together."

At this point I should like to comment to you all a little manual entitled, "Together We Grow." It is written by Herman J. Sweet and Dorothy Arnim of the Field Staff of the Board of Christian Education of the United Presbyterian Church of the U. S. A. Actually the authors live and labor right here in Los Angeles. In spite of its Presbyterian and Southern California origins it is without bias denominationally or geographically! It does state in readable, understandable language the paramount truth under discussion among us here and now: the church building must be functionally expressive of the genius of the church, people grow in their relationships to one another and to God only as they do it together. May I set before you a statement or two from the opening paragraphs of the third chapter entitled, "Persons grow in the Church":

"It is the main purpose of the church to be the relationship through which persons may experience the love of God and discover his will for their lives. In the church, Christian people should be able to experience relationship at its best, the kind of relationship that reconciles them to God and to each other . . . Christian nurture is the Christian community

Dr. Little is President of the Board of Christian Education, United Presbyterian Church, and a Pasadena, California, pastor.

passing on its faith by its life. There is a content to our Christian faith which must be taught. But since it has to do ultimately and primarily with relationship to God and to each other, it must be taught in relationship to practice and experience . . . it is the total church that teaches."

This means that while the church must necessarily (such is our human finite nature) compartmentalized to the degree required in providing worship, fellowship, service and education, the church teaches true worship by worshipping together (across age and sex and racial lines); teaches true fellowship in like manner, true service is rendered as young and old learn to serve each other and together. Conversely the church's program of "education" as such must include not only "content" but the opportunity for worship, fellowship and service together (young and old, male and female!) in facilities requisite for the total goal in view — together we grow.

I could sit down here with a clear conscience because I sincerely believe we have reminded ourselves of two essential first principles which — once borne clearly in mind — carry implications for the planning of program and facilities to house and implement the same which are within the competence of this professional group to think through and put into concrete building plans. I would like to sit down at this point, because — as previously stated — I am not competent nor clear as to the specifics involved. I shall, however, indulge in some further particularization of an admittedly random and incoherent kind simply to share questions in my own mind and stimuli for the answers in your much better informed and experienced judgment.

It is admitted that the church must both worship and teach. It must teach "how to worship" and it teaches as it worships. There must be facilities for children and young people in what we call the "Christian Education Building." Those facilities must include areas and fixtures designed to facilitate worship and how to worship effectively. But must there be "rooms" in which worship alone takes place for children and youth, or through the employment of portable worship centers, removable appurtenances for worship, multiple use is provided, not just for the sake of saving space — and money, but to convey the principle that there is not a "place" where God is and another place where He is not? If we are educating for the Christian faith in the indwelling of the spirit of God in people who come together in fruitful, reconciling relationships what does this say to the construction of worship facilities for the educational program of the church?

On the other hand, and still considering implications for "worship," does the church believe and really strive to teach that genuine worship cuts across age barriers? That families ought to worship together in "church" upon regular occasions? There is as much atomization of the family in "church" as in any other area of our modern experience. Do we ever give evidence that we want or expect children and young people to worship with adults in a "church worship service?" What about pews? No church pew I know anything about was ever designed for anybody who

wasn't big enough and with long enough legs to reach the ground while sitting on the standard height-from-the-floor bench! (I don't know the answer to this one; but we do equip and designate pews for the hard-of-hearing, for instance. Could there be a section — or should there be — for youngsters?) When stained glass windows are designed and installed should consideration be given to the teaching function of the symbolism employed — not only for adults but for children and young people? When choir lofts or stalls in chancel type churches are built should it be remembered that the regular use of children and youth choirs in worship services in which adults also participate could be a means of grace to all concerned?

"Fellowship" is an important aspect of all church experience and life. Admittedly, we need areas and facilities designed for an adult kind of fellowship group and for an all "Primary" or "Junior" or "Junior High" or "Senior High" or "College" age group. But how do we center and build our so-called Christian Education facilities so that these age groups, particularly Junior High and above, get a feeling for "the church" as a whole? For many children and young people, their own "departments" constitute **the church**. When we are building from scratch, so to speak, could we not (or should we?) center the Christian Education facilities for the older age groups adjacent to, or functionally related to the so-called "adult areas" both for worship and for fellowship of the church? As an analogy, may I point out that we are beginning to realize in our summer conference programs for young people that in addition to the still needed and somewhat stereotyped "youth conferences," there is a real place for the "family camp" situation and experience. How can we build this concept and principle into our year-round church facilities?

I am concerned, for example, in our own Pasadena church that our "Kirk House" — our educational building which has served a most useful purpose for more than a quarter of a century, is so far removed from the main body of the church sanctuary and fellowship hall, lounge areas, et cetera, that a "feeling" for the church which we hope they will develop in adult years is most difficult to inculcate during their church school and youth fellowship experience. When we rebuild — as we hope to do in part — we will strive to achieve a multiple use of new areas to be constructed so that without denying to young people the feeling that "this is our Scout room, our class room, our youth lounge" — an important factor in itself — they also have the feeling we are part of a total church family. We have our "rooms" our privacy, but our rooms are part and parcel of the "home" to which we all belong. I believe that certain adult facilities must be designated so as to permit their use by young people at stated times and upon planned occasions. This is one of the ways you build a true church relationship.

Volunteer service is surely part of the essential genius of the Protestant Christian church. The Protestant conviction is that the church is owned, operated and maintained by volunteers. Young and old together are led to serve one another and together in and through the church by the indwelling of the Spirit of God. I put in a plea at this point for the

Lutheran World Action Raises \$3,601,541; Shy Goal by Fraction

Milwaukee — (NLC) — Lutheran World Action, the annual financial appeal conducted by the National Lutheran Council over the past 20 years to support a global program of emergency activities, raised \$3,601,541 in 1958.

Results in the campaign, known as "Love's Working Arm," were announced by the Rev. Rollin G. Shaffer, assistant director of the appeal, at the opening session of the NLC's 41st annual meeting here.

The receipts, he reported, represent 99.8 per cent of the suggested goal of \$3,610,000, and bring to \$53,388,993 the amount that American Lutherans have contributed to LWA since the first appeal was made in 1939.

This year's goal for Lutheran World Action has been set at \$3,900,000 and goals of \$3,980,000 for 1960 and \$4,179,000 for 1961 were to be recommended for approval during the Council's four day meeting here.

Causes for which the funds are used include inter-church aid in Europe, resettlement in the U. S. and service to refugees in other countries, material relief, ministry to armed forces at home and abroad, ministry to temporary communities in the U. S., world missions, Latin American missions, and cooperative work with other Protestant agencies. A large share of the funds are channeled through the Lutheran World Federation.

Six of the eight church bodies participating in the NLC — which have a combined membership of more than 5,230,000 in some 11,000 congregations — reached or surpassed their respective goals in the 1958 appeal.

On a percentage basis, the Augustana Lutheran Church topped the contributors by raising \$453,381 or 111 per cent. This was \$46,230 over its objective.

The second highest percentage was achieved by the American Evangelical Lutheran Church, with \$19,095 or 107 per cent. This was \$1,297 more than its goal.

Four bodies attained an even 100 per cent, the Evangelical Lutheran Church with \$730,236, the American Lutheran Church with \$650,537, the Lutheran Free Church with \$53,679, and the United Evangelical Lutheran Church with \$40,074.

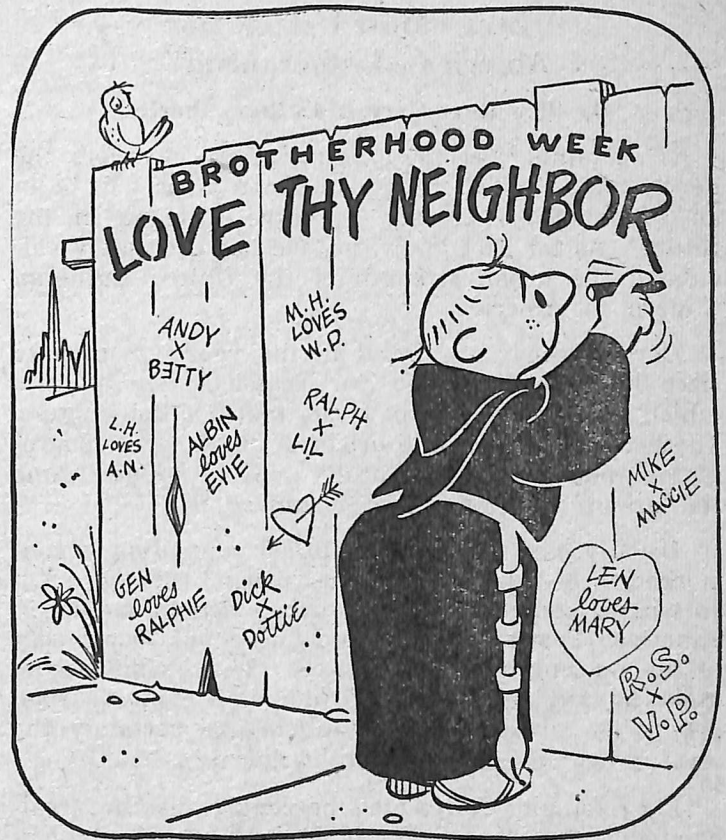
The United Lutheran Church in America, which as the largest of the church body had the task of raising nearly half the total goal, contributed \$1,600,061 or 95 per cent, and the Suomi Synod raised \$24,544 or 90 per cent. Undesignated gifts amounted to \$29,932.

The final report of the 1958 LWA appeal follows:

Church Body

United Lutheran Church in America	\$ 1,683,174
Evangelical Lutheran Church	730,236
American Lutheran Church	650,537
Augustana Lutheran Church	407,151
Lutheran Free Church	53,679
United Evangelical Lutheran Church	40,074
Suomi Synod	27,351
American Evangelical Lutheran Church	17,798
Undesignated	

TOTAL



Courtesy Publishers Syndicate, Chicago

Important Lutheran Dates in 1959

(Continued from Page 2)

Executive Committee. American members are Dr. Franklin Clark Fry, president of the United Lutheran Church in America, who as president of the LWF is chairman; Dr. Oscar A. Benson of Minneapolis, president of the Augustana Lutheran Church; Dr. Fredrik A. Schiotez of Minneapolis, president of the Evangelical Lutheran Church; Dr. Henry F. Schuh of Columbus, Ohio, president of the American Lutheran Church; and Mr. Harold Midtbo of Scarsdale, N. Y., a layman of the American Lutheran Church.

August (exact dates to be announced) at Munster, Germany — Second International Luther Research Congress.

August 28-September 2 at Bukoba, Tanganyika — LWF Commission on World Mission.

September 8-18 at Antsirabe, Madagascar — Second All-Africa Lutheran Conference.

Goal	Receipts	Per Cent
\$ 1,683,174	\$1,600,061.49	95
730,236	730,236.00	100
650,537	650,537.00	100
407,151	453,381.25	111
53,679	53,679.00	100
40,074	40,074.00	100
27,351	24,544.15	90
17,798	19,095.82	107
	29,932.98	
\$ 3,610,000	\$3,601,541.69	99.8

ULCA "Most Urban" in American Lutheranism

By The Rev. Carroll Luther Charles

As we rapidly become a nation of city dwellers, the denomination with strength in urban areas will be in an advantageous position to serve America in the future. As far as I know, no one has accurately calculated the urban strength of the United Lutheran Church in America.

Congregations are listed in the yearbook by city size, but many of these are located in small cities which are actually part of larger metropolitan centers. To accurately determine urban strength each congregation must be geographically located to determine its "urban" or "non-urban" classification.

Usually, any city of over 10,000 population is considered to be safely within the "urban" category. On this basis, some of the most urban denominations in American Protestantism would find about 70 per cent of their strength in urban areas. Though not accurately figured, our ULCA is one of the most urban groups in American Protestantism and certainly the most urban in American Lutheranism.

For example, California's percentage has been calculated and 99.4 per cent of United Lutheran membership in that area is urban — probably the highest of any state. (Florida should run a close second.)

As we might expect, our strength in both New Jersey and New York is in the urban areas; in New Jersey, 94.9 per cent in urban areas, and in New York, 91.1 per cent. From the Midwest, Michigan's urban strength is 90.8 per cent, Illinois' is 80.8 per cent, Iowa's is 77.7 per cent and Indiana's is 62.2 per cent.

There are presently no figures available for any of the other states. However, the cited states represent well over 25 per cent of the United Lutheran strength and give some indication of how urban we really are. Though these states mentioned would average 87 per cent urban, the Lutheran strength in rural Pennsylvania would lower the national average. The Pittsburgh Synod is probably not over 60 per cent urban, the Pennsylvania Ministerium is not over 70 per cent urban, and Central Pennsylvania is not over 50 per cent urban. One can estimate that between 70 and 80 per cent of the United Lutheran strength is in urban areas.

Therefore, our United Lutheran Church is in a key position to serve with strength in the future to a nation which is rapidly concentrating its population in urban areas. Though urban congregations may sometimes present problems, yet upon them rests our future strength.

Depression, gloom, pessimism, despair, discouragement, these slay ten human beings to every one murdered by typhoid, influenza, diabetes or pneumonia. If tuberculosis is the great white plague, fear is the great black plague. Be cheerful!

Dr. Frank Crane.

Hymn Society Honors Lutheran Service Book

New York—(NLC)—National recognition of the new Service Book and Hymnal of the Lutheran Church in America was given in a festival held at St. Peter's Lutheran church here. The service, which was attended by an audience that completely filled the Manhattan sanctuary, was sponsored by the Hymn Society of America.

Cooperating with St. Peter's in the presentation of the liturgy and hymns of the new book of worship were ten other Lutheran congregations in the greater New York area.

Dr. Luther D. Reed of Philadelphia, chairman of both the Hymnal Commission and the Liturgical Commission which created the book, had been scheduled to give the address but was unable to attend because of illness. His place was taken by Dr. Edward Trail Horn, III, of Philadelphia, who is chairman of the permanent commission which now has jurisdiction of the Service Book and Hymnal and related volumes.

The Rev. Deane Edwards, president of the Hymn Society of America, in extending greetings from that organization, congratulated the Lutheran Church on the completion of the common hymnal, which he characterized as a "great ecumenical achievement."

Dr. Horn described the genesis of the new book and explained many of the difficulties involved in preserving the liturgical and hymn heritages of the several national Lutheran Churches of Europe, a task which extended over thirteen years.

"More than five million Lutherans belonging to eight church bodies will use the book of worship," he stated. Already a million and a half copies have been printed and sold.

The hymn festival began with an instrumental prelude in which six typical hymn tunes in the new hymnal were played by a group of musicians employing trumpets, French horn and trombone, accompanied by Dr. Gordon Jones at the organ.

A number of hymns representing various European traditions were sung by the congregation, and two anthems were sung by the combined choirs. One was directed by Dr. Sigvart J. Steen, of the Department of Music, Wagner College, and the other by Leonard Ogren, choir director of Trinity Lutheran church, Staten Island.

Following the hymn festival, the second setting of the service of holy communion was presented. The Rev. Leopold W. Bernhard, pastor of St. Peter's Church, served as the church liturgist and Dr. Edgar S. Brown, secretary of the Department of Worship and the Arts of the United Lutheran Church in America, acted as commentator, explaining the various elements of the liturgy as the worship proceeded.

THE FAMILY

The domestic affections are the principal source of human happiness and well-being. The mutual loves of husband and wife, of parents and children, of brothers and sisters, are not only the chief sources of happiness, but the chief springs of action, and the chief safeguards from evil.

Charles W. Eliot.

The Durable Satisfactions of Life



Paging Youth

American Evangelical Luth.
Youth Fellowship

EDITOR: EVERETT NIELSEN
1100 Boyd,
Des Moines 16, Iowa

Northern Lights District Plans Own Camp-site

Friday, March 6, 1959 found the Northern Lights District board meeting at the Young People's Home in Minneapolis to draw up plans for the coming year's camping program. They plan to hold the annual summer camp on their own camp-site on Little Butter-nut Lake, near West Denmark, Wisconsin.

Tentative dates have been set for the camp: either July 6-12 or 19-25. The camp program itself will be preceded by a two or three-day work camp. This work camp will clean the grounds and put the site in readiness for the regular camp.

Plans are to house the girls in the church basement and boys in an old schoolhouse. Counselors will be college age young people with Pastor Calvin Rossman as Camp Director.

It is recognized that there will be problems connected with such a venture. Building a camp-site is no simple matter. It will take the time and cooperation of every person present. And, it will take many campers to make this a good camp. The rewards of seeing one's own camp being built will far outshine the dirt and work connected with it.

Erling Duus, the district president, urges all young people in the district to plan now to attend the camp. "Remember, you will contribute to the camp by attending," he said.

AELYF Doin's

Tyler, Minnesota: The February meeting here had as its theme, "A World of Song." In order to emphasize the world scope of the program and the song book, names of countries were pinned on our backs. We had to guess the name by asking "yes or no" questions. We also played games originating in various lands. The devotional by Lois Shriver and Terry Ries also had a world-wide theme. Pastor Enok Mortensen talked to us about the history of the new WORLD OF SONG and led us in the singing of old and new songs. We are very grateful to our Men's Club which purchased 100 of the new books. We also folk dance at some of our meetings.

Dagmar-Volmer, Montana: Recently we sponsored a "Family Night" here in the Dagmar Parish Hall for the purpose of raising money to purchase new "WORLD OF SONGS." The program centered around the "program of the day" from a fictitious radio station. Blended into this "radio-cast" were a series of monologues, two skits, a one act play and singing from the new "WORLD OF SONG." Approximately

100 people from the community attended and we are enabled to purchase twelve new books.

Cedar Falls (Bethlehem), Iowa: The LYF here sponsored an Æbleskiver Supper late in February. This was an activity to raise money for the new "WORLD OF SONG." Each year our group plans such an activity for Operations India or some such project. Our "Supper" this year was a great success, thanks to the young people and the sponsors.

The Vacated Tomb

"He's gone!" Yes, Jesus was gone on that gloomy day after the Sabbath. It wasn't quite dawn when Mary discovered that Jesus was gone from the tomb. She was afraid. Yes, and the disciples were afraid and beaten, too. They had lost their inspiration and their leader.

Think of their situation! Here was a group of men who had spent several years under the leadership of a dynamic and loving man. And now he had been hung on the cross and was buried. They had no drive left. They were worse off, yes infinitely worse off than Cincinnati U. without Oscar Robertson!

What kind of a life would the disciples have led had Christ not been missing from the tomb that dreary Easter morning? Would their fear-filled and insecure personalities drive them to the local mental institution? Certainly they would not have had the power to meet great odds...persecution, stoning, yes, even dying as they did when they did their mission work.

We can only speculate on what would have happened if God had not given his son power over death. But we can be pretty certain that what we know as "Christianity" would not be existent. We would probably be living in fear and under the bondage of the law. But Christ did conquer death. He did leave the tomb, and he did give the disciples the courage and power to conquer many for the sake of love and concern generated by God.

God chooses to work in mysterious ways. We cannot explain just WHY Christ had to die on the cross. We cannot explain just HOW he arose from the dead. But die and rise again, he did! He did it for each of us so that we would not have to suffer under the bondage of the law and death. Sin was conquered in that act of God in history.

Yes, Christ vacated the tomb. He left it so that he could show us the sovereignty, the power of God. This power is LOVE. It does not cease, it does not waver. The love of God has been demonstrated so clearly that we need never doubt it.

Over the Typewriter

From the National Board and myself come wishes for a happy and blessed Easter. We pray God's blessing upon each of us as we accept our responsibility as children of God. His love has truly been made known to us. Keep his day in the spirit of love!

Lock your door so that you may keep your neighbors honest.
Spanish proverb.

Our Women's Work

MRS. AAGE PAULSEN, EDITOR

Beaver Crossing, Nebraska



Our Newest Church

Yes, women of WMS, again we have a new church in our synod, at North Cedar. This church was organized on February 15 and given the name of St. Peter's Lutheran Church.

I know that our Women's Mission and the North Cedar Home Mission do not need an introduction. They have met before during the five or six years since this field was given to our synod by the Iowa Regional Home Mission Committee. The Women's Mission Society has supported the work there with several generous gifts, a help that has been much appreciated and, as you can see now, has not been in vain.

There have been years of up-hill struggle by the small group of people there, who want to belong to our church, and by the Iowa District Board and the Home Mission Committee. Men from Des Moines, Kimballton, Ringsted and Hampton have traveled long miles to many meetings to help plan and promote this work, and men and women from the other churches in the area have been real neighbors. For five long years Rev. Alfred Sorensen drove to North Cedar every Sunday morning to preach and direct the Sunday School work there before the services in his own church at Cedar Heights. Rev. Holger Nielsen and members from the Cedar Falls church, Anton Hofstad, Richard Sears, Agnethe Jensen, Julia Madsen and others have been most faithful workers there. Also from Cedarloo and Fredsville have come Sunday School teachers and helpers in the work. And the late seminary student, Ronald Hansen, gave three months of real dedicated service to this cause.

District IV and the synod have supported the work financially and have helped pay the rent of rooms in the North Cedar public school, where the group meets.

During the last few months the North Cedar Mission has had the services of Pastor Heinze, a retired pastor from the ULCA.

Finally on a Sunday morning in mid-February our district president, Rev. Holger P. Jorgensen, came up from Des Moines to take charge of the organization. Twenty-three adults and thirty-four children became members of this our new church. They were very happy about it. Some of the members of the District Home Mission Committee and a few friends from Hampton, Cedar Falls and Fredsville were also present with encouragement and good wishes. I am sure that in the hearts of all of us at this simple but impressive service there was the hope and prayer that this church too, like so many others across our land that have been started in a schoolhouse but have grown into good strong congregations, may grow into

a real Christian fellowship. God grant this for our newest church, St. Peter's Lutheran Church, Cedar Falls, Iowa.

Anna J. Stub.

Woman Councillor Gives Her Impressions of NLC

By Ann Dufford, NLC News Bureau Staff Writer

New York—(NLC)—“There is no question,” the president of the National Lutheran Council said, “we must make the ethical decision, we must do the gentlemanly...”

He looked at the rows of church leaders seated before him. Among the bald, the balding, the hirsute heads, one very attractive coiffure stood out.

He cleared his throat, “er...a...we must do the Christian thing here,” he finished quickly.

“Gentlemanly” wasn't after all the right word. There was one woman in the group. And the president, Dr. F. Eppling Reinartz, although eager to give her proper recognition as a councillor at this 41st annual meeting of the NLC, sometimes slipped up.

The slips were understandable, despite the grace and charm of the woman in question. Women have played a comparatively minor role in the 40 years of formal NLC history. It is only since 1948 that they have been represented at all among the councillors.

Mrs. John Paul Shannon of Billings, Mont., was the one woman Council member attending the recent meeting held in Milwaukee. Her fellow feminine United Lutheran Church representative — Mrs. Ruth Horting of Lancaster, Pa. — had been unable to come to the sessions, thus leaving Mrs. Shannon to fend for herself among the 37 male councillors.

In a press interview, Mrs. Shannon chuckled over the “gentlemanly” incident and gave some of her reactions to the position of women in the National Lutheran Council.

“I am definitely anti-Pauline when it comes to his views on women in the Church,” she said, referring to I Cor. 14:34 when St. Paul exhorts women to keep silence in the church, being always subordinate.

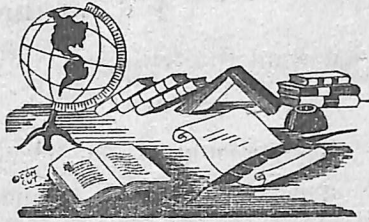
“Not that I'm an ardent feminist,” she went on. “God did have a purpose...and I like it,” she admitted. “But on the other hand, women probably do form the majority of church members and they should be recognized and not treated as a minority.”

Mrs. Shannon, who does not like to feel herself as representative of her sex, but rather of the ULCA, went on to point out that “women don't want to be patronized, but listened to.”

The daughter of Dr. Paul H. Roth, president

(Continued on Page 15)

OPINION AND COMMENT



TODAY IS THE DAY of national and religious significance for the Emerald Isle, and all the world joins our both bellicose and benign Irish friends in singing ballads nostalgic even to Scandinavians. (Our own two daughters have Irish names.) It is odd that some of the saints of wider renown than Patrick and Valentine do not have their "days" observed. The church year is full of significant holidays which we often overlook. In recent months there has been a resurgence of interest in the seasonal church year. Perhaps the most widely read periodicals among ministers is "Christianity Today" (it comes free). Not long ago it stirred interest in the annual ecclesiastical "pattern" with a fine article on the subject. Lutherans and Episcopalians and Romans have a valuable tradition of church seasons (to which has been added Reformation Sunday) and it would be a joy to observe Protestantism in general reviving interest in all the meaningful periods of the year. For example, Pentecost.

THIS ISSUE IS being prepared from a hospital bed in a Chicago suburb, where a heart ailment has unceremoniously placed us. The Easter issue of our paper deserves more imaginative and colorful treatment than it will receive this time, handicapped as we are by the distance between us and our correspondence, files and other sources of supply. By April, we should be back to normal. Meanwhile, this issue will consist mostly of news releases, which may be interesting for a change. Unfortunately, we have nothing to report now, about the JCLU meeting, which was what brought us to Chicago in the first place.

LYING ABED IN A HOSPITAL can be an interesting enough experience. Ours is a typically crowded city hospital, and on entering we were first placed in a bed in a corridor. This indignity did not bother us — at the time we were grateful enough to lie down at all. A hospital stay is not designed to preserve one's dignity nor privacy, what with all the probings and soundings and fluid withdrawals and electrical and photographic and laboratory tests one must cheerfully endure. One is left with not a single secret to cherish. The doctor becomes a kind of omniscient, who sees all and knows all. And tells very little. It is reflectively sobering to see in this a physical parable of what is true in the soul-life, where each tries to hide, — within what William James referred to as the various selves we want exhibited. The Great Physician sees inside, and no X-ray or cardiogram is more penetrating.

HOSPITAL LIFE is a series of vignettes. Last night (at about the witching hour) a screaming woman was brought into the quiet, and set up such a commotion

and furor that no doubt several startled patients suffered relapses. It certainly did our palpitating heart no good. She was in some kind of tantrum, and shouted wildly at hospital attendants and fought with them until she was finally tied into bed in the corridor right outside our door. She was hypo-ed into a reasonable quiet after an hour or so, but we went to sleep that night with trepidation and not a little difficulty. Sleep comes slowly in the vicinity of a banshee. Then a few days ago another reluctant patient, male, disturbed our hospital serenity by pitching a chair through his window — so that he could get out, he said, to smoke a cigarette. It caused quite a disturbance, to put it mildly. Every six hours, a nurse comes with an unappetizingly orange-hued pill; something to keep us quiet, the doctor said. We don't mind, really, but it does seem somewhat unreasonable to be awakened before dawn out of a sound sleep to take a pill to keep us quiet. Truly, the letter killeth. Out of the windy city early one dawn came a small cyclone that whistled and howled around our building and finally wrested a 30-foot length of 8-inch rain gutter from the eaves and hurled it crashingly against the roof just outside our window. What a racket! Hardly conducive to peace and quiet. On the whole, we will be glad when we are well enough to get out of this hospital so that we can get some rest.

HOSPITALS are not only places of vignettes, they are also places of people. Since this page today is already outrageously personal, it seems consistent and perhaps worthwhile to describe one or two new acquaintances. Each morning, a round cleaning woman bounces and rolls into our room. She hails from Mississippi and answers to the appropriate name of Belle. What a delightful, uninhibited personality and what a charming drawl! She has the effervescence and cheerfulness so often associated with those whose dimensions are equal in all directions. She bursts into laughter at the drop of a thermometer. She's full of jokes culled from every bedside in the hospital, and she spreads her therapeutic influence wherever she rolls. Some personalities are thus gifted with the healing touch, and Belle could join the staff here and earn her wages without ever wringing out a mop. There is a healing of the spirits that must accompany or precede the mending of the body, and persons like Belle are in their element in hospitals. Then there is our roommate, who arrived here the same day we did. Mr. Coxon is a 76-year-old Englishman with a cockney speech full of misplaced "h's" making him very difficult to understand. With him we carry on a most extraordinary conversation. He left school at 13 to go into the coal mines near Newcastle, and has never since opened a book. . . . he proudly states. Aside from our mutual love for things English, we have nothing in common. (Even our diseases are dissimilar. I eat ravenously; he eats intravenously.) We try to talk about England, but where I want to talk about William Blake, and Wordsworth, the lake country and Stratford-on-Avon, he keeps returning the talk to Newcastle. All that we personally know about coal mining is what we have read in the novels of A. J. Cronin and Richard Llewelyn. He is unceasingly amazed by this narrowness of our experience. But we get on, and

he has made us richer for knowing him and his delightful accent. He resents this Irish holiday, and during breakfast informed us grumpily that St. Patrick was really Welsh, and not only that, but that it is not his birthday the world celebrates, but the date of his death! I think he still resents that Eire won its freedom from England. Frankly, we are happy that it is not the 4th of July we are spending together.... Well, Jack Coxon is an interesting companion. He is a Methodist, and has been in this land for 36 years. Who knows? Perhaps if he stays here another dozen years he may pick up the language.... Throughout, in wakefulness or sleep or in that dim bliss between the two, move the white-frosted nurses, real angels of mercy, gently ministering and administering. Flitting here and there among them are the green-waisted nurses aides (leprechauns?), charming youngsters, to whom no patient's request is impossible nor ridiculous. What a wonderful calling awaits the high school girl in this field! Yes, hospitals are places of real people.....Sickness gives flavor and an intensity to life. It carries an urgency and importunity with it wherever it falls. Thomas Mann is the great writer who most recognizes this; his characters are vibrant with the philosophy of disease, and it is not wholly unhealthy. The colors of life are more vivid, the pastels gain depth, and human existence takes on a Rembrandt quality.....bright faces shining forth out of dark backgrounds. In this existential atmosphere, each individual is desperate to get the most out of his associations. Perhaps if Simeon Stylites, that ancient ascetic sitting in public isolation atop his pillar for 30 years, had gotten sick, he would have come down and sought companionship.

OUR ILLNESS WAS serious, if not dangerous. Such a harrowing experience gives rise to serious contemplation of life and death. In the dark and uncertain nights the thought came often of how much of life still lay beyond, untried and untasted. There are still so many places to see, so many conversations still to be had, so many books to be read, so much music to be listened to, so much work to be accomplished ahead. Milton's words came often to mind: "When I consider how my light is spent, ere half my days....." In clearer moments such morose dreaming gave way to gratitude for the fulness of life and love and faith, for communion with the Eternal, for Easter. The temporal experiences which obsess us so, are after all, moments merely. They are irrelevant against the timelessness of reality. They perhaps are not snowflakes in eternity's blizzard, as the cynics claim, but they are nevertheless not reality. Reality deals in the interminable — as Paul says, "what is seen is temporal; what is unseen is eternal." So life is not everything. Death is not catastrophe. Ahead lies Easter; Christ arose. As Paul sums it up: "He abolished death."

The way some folks contribute to the upkeep of the Lord's cause they firmly believe the old adage, "A little goes a long ways."

— Anon.

I Want the Faith

I want the faith
 That envies not
 The passing of the days;
 That sees all times and ways
 More endless than the stars;
 That looks at life
 Not as a little day
 Of heat and strife,
 But one eternal revel of delight
 With God, the friend, adventurer and light.

What matter if one chapter nears the end?
 What matter if the silver deck the brow?
 Chanting I go
 Past crimson flaming
 From the autumn hills,
 Past winter's snow,
 To find that glad new chapter
 Where God's spring
 Shall lift its everlasting voice to sing.
 This is the faith I seek,
 It shall be mine,
 A faith that strides across the peaks of time!

— Ralph Spaulding Cushman.

*A E L C Annual
 Convention*

August 11-16, 1959

HOST CONGREGATION
St. Peter's Lutheran Church
 DETROIT, MICHIGAN

Most sessions will be held in Greenfield Methodist
 Church, 19370 Greenfield Road, Detroit 35, Mich.

Laymen's Role Held Vital in Church Public Relations

Milwaukee—(NLC)—Laymen by their words and deeds are largely responsible for the impression made by the church on the general public, a Lutheran public relations leader declared here. And that impression, he stressed, is often unfavorable.

Whenever a church member speaks or acts "on a less-than-Christian plane," said the Rev. Philip A. Johnson of New York, "great damage is done, not only to the reputation of the church, but to the progress of Christianity itself."

Although "no human being's life can be truly Christian," he added, "there are all too many, in high places and low, who seem content to live at a consistently lower level than Christian dedication would require."

Mr. Johnson voiced his views at the 41st annual meeting of the National Lutheran Council in presenting the report of its Division of Public Relations, of which he is executive secretary. He assumed the post last April after nine years as pastor of interracial Salem Lutheran church in Chicago.

Assessing the assets and liabilities of the Lutheran Church in terms of its public reputation, the speaker singled out one liability as "more important than any other." This, he said, is the example set by church members.

"Wherever congregations or individuals who are known to be Lutheran support ideas which help to perpetuate racial segregation, Lutheran public relations suffers because the progress of truth suffers," he asserted.

"When Lutheran men send their wives and children to church to do their praying for them, they are not only promoting bad public relations but they are diminishing the strength and influence of their church.

"When people who are known to be Lutherans set a less than Christian example in the place where they work — in their standards of honesty, decency of speech, and application to their work — they are causing damage to the church which no army of public relations experts could repair."

Mr. Johnson said that news bureaus, publications, radio and television activities, Washington representation, and research and statistics have their "indispensable place" in Lutheran public relations.

But he underscored that "in the long run... it is the example of the individual Christian and the warmth of the Christian fellowship of the local congregation which makes the real difference in the public's acceptance or rejection of our faith."

Among the "assets" which have brought the Lutheran Church to the favorable attention of the public, according to Mr. Johnson, are:

—A definite trend toward an increase in the use of Lutheran stories in the daily press and popular magazines.

—News of merger negotiations to offset the unfortunate reputation of being the most divided denomination in American Protestantism.

—The continued stalwart resistance to non-Christian

pressures displayed by sister churches in eastern Europe. The examples of Bishop Otto Dibelius of Berlin and Bishop Lajos Ordass of Hungary as "symbols of Christian integrity in increasingly difficult social situations... have inspired many beyond our own family of faith."

—Congregations are "becoming more and more known for their vitality"... are generally expanding both in numbers and in service to their communities. "Lutherans are being recognized as people who are coming out their shell at last, and who are beginning to make a more important impact on American life than ever before."

—Publication of a new Service Book and Hymnal, in which two-thirds of the Lutherans in America cooperated to provide a uniform worship life for their congregations.

Mr. Johnson's list of "liabilities" in Lutheran public relations included the following:

—The "plain fact" that Lutherans are still divided and that the general public knows it. "While in actuality there are fewer Lutheran general bodies than Methodist or Baptist, we probably take first place on almost anyone's list of denominations where disunity exists."

—The impression made by the various categories of overlapping which exist among Lutheran churches, in location of congregations and in geographical jurisdictions.

—The "aura of aloofness" which attaches itself to the Lutheran name in many communities. "When Lutheran doctrine does not allow inter-church or inter-faith cooperation in certain activities, the general public does not clearly understand the technical and sometimes obscure reasons involved. Thus, the impression has tended to persist that Lutherans, by hesitating to engage in some inter-religious activities, really consider themselves to be on a slightly different plane from other Christians."

In a reference to the "tremendous flood of news" on the occasion of the sickness and death of Pope Pius XII, the choosing of his successor and the naming of the new cardinals, Mr. Johnson observed that Lutherans "ought to be quite objective about this situation and refrain from becoming emotional about it."

He said "the major point at which some justifiable misgiving may occur is the uncritical acceptance on the part of some news media of Roman Catholic views on the nature and history of the church of Christ."

"The truth is that these stories were based on events of great importance to many people, and in themselves had outstanding news value," he concluded.

The secret of happiness is to enjoy both the past and the present and have a faith that guarantees the future.

— Anon.

He who is most slow in making a promise is usually the most faithful in the performance of it.

Rousseau.

Hungarian Refugees Adjust Well to Life in America

Milwaukee—(NLC)—Hungarian refugees who have entered the United States during the past two years under the auspices of the Lutheran Refugee Service “on the whole have resettled easily and satisfactorily,” according to Mr. Vernon E. Bergstrom, director of the agency.

Mr. Bergstrom reported to the 41st annual meeting of the National Lutheran Council here that most of the 1,593 Hungarians aided by the LRS were skilled young people who have successfully adjusted to life in America.

He said that only about a dozen of the refugees, who fled from Hungary after the abortive revolt late in 1956, have returned to their homeland. In most of the cases, he added, they went back because of homesickness.

The report pointed out that responsibility for the resettlement of the Hungarians has rested primarily with parish pastors using local facilities. It noted further that legislation “very much welcomed” by the LRS was passed last year to adjust the status of Hungarian parolees to that of an alien legally admitted for permanent residence in the U.S.

Mr. Bergstrom expressed hope that the current 86th Congress will enact a refugee bill that will include so-called “hard core” cases, consisting of people who have been prevented from entering the country because of illness or lack of vocational skills.

At present, certain of these cases are admitted to the U.S. under Public Law 85-316, commonly known as the Kennedy Bill. However, the report estimated that the few eligible for resettlement under this provision will have been received by the end of this year.

Mr. Bergstrom reported a “very limited need” for resettlement of East German refugees, more than 2,500,000 of whom have fled from the Soviet Zone since 1945. The overwhelming majority, he said, have integrated successfully into the West German economy.

He said that no special legislation was expected for East German refugees as those who desire to emigrate to the United States will have the opportunity to do so because of the general availability of the German quota. The LRS assisted several who arrived under the quota in 1958.

The report revealed that the LRS helped 724 refugees to resettle in this country last year. Emigrating from 12 different countries, they have settled in 35 of the 49 states, the highest number, 142, in New York, and 109 of these in New York City. Illinois received 106 and Ohio 101.

The largest percentage of the immigrants were admitted on personal affidavits, the moral promise made by a relative or friend residing in the U.S. to assure the government that the refugee will not become a public charge.

Forty-one of the refugees entered the country as

“agency assurance” cases. These were given by the LRS to worthy persons who had no friends or relatives to sponsor their resettlement here.

Mr. Bergstrom predicted that the number of refugee arrivals under LRS auspices will double this year. He estimated that about 1,500 will be received by the agency during 1959.

The report disclosed that the Lutheran Refugee Service has advanced \$4,319,300 as loans to refugees over the past ten years and that \$3,401,758 or nearly 80 per cent has been repaid. Repayments are being made at an average rate of \$40,000 per month.

Of the total, \$1,349,185 was loaned to refugees who came to America under the Displaced Persons Act of 1948, and all but nine per cent has been repaid.

Included in Mr. Bergstrom’s report was an expression of gratitude for the cooperation of various Lutheran welfare agencies and pastors throughout the country who carried on the task of resettlement in 1958 after the LRS area committees were disbanded. All the work, he said, has been done on a voluntary basis without financial assistance from the national office.

The refugee official also recorded “a special note of appreciation for the magnificent work done by pastors and congregations in welcoming refugees to their communities, oftentimes providing substantial material assistance to them.”

“This has been a positive demonstration of the witness and concern of the Church to those of its people in need,” he said.

Since 1948, Lutheran Churches in the United States have aided some 60,000 refugees to resettle here. The LRS is supported by the eight church bodies participating in the National Lutheran Council and by the Board of Social Welfare of the Lutheran Church-Missouri Synod.

Mr. Bergstrom was named director of the Lutheran Refugee Service in January of 1958 and also serves as secretary of the NLC’s Service to Immigrants in the Division of Welfare. Prior to joining the Council he was an attorney in St. Paul, Minnesota. He is a member of the Augustana Lutheran Church.

UNDERSTANDING

If I knew you and you knew me,
If both of us could clearly see,
And with an inner sight divine
The meaning of your heart and mine,
I’m sure that we would differ less,
And clasp our hands in friendliness;
Our thoughts would pleasantly agree
If I knew you and you knew me.

Nixon Waterman.

Lutheran News from Around the World

CHURCH SCORED FOR USING PROFESSIONAL PERSUADERS

(NY) Cleveland, Ohio — The Rev. Dr. Karl Herbert Hertz, professor of sociology and philosophy at Wittenberg College, Springfield, Ohio, objected here today to the church's using "professional persuaders under the illusion that the Gospel can be merchandised like cornflakes." He condemned the practice of selling salvation by finding the "right color for the package" and the "proper premium to give in exchange for the boxtops on Good Friday."

Under the barrage of this type of evangelistic material, Dr. Hertz said, "even the most sincere church executive finds himself reaching for a gimmick instead of the Gospel."

He defined this type of approach to evangelism as a "sophisticated version of Norman Vincent Peale" and said many of the younger clergymen have become "as glib as clinical psychologists at tossing around terms like 'anxiety' and 'security feelings'."

"To proclaim the Gospel," Dr. Hertz said, "is to give a responsible answer to one's neighbor. To treat one's neighbor as an object and not as a person, as one to be manipulated rather than saved in the name of the Gospel is a travesty of evangelism and downright blasphemy."

Dr. Hertz addressed the third annual conference of evangelism leaders of the United Lutheran Church in America.

LUTHERAN LEADER QUESTIONS EVANGELISTIC MOTIVATIONS

(NY) Cleveland, Ohio — Motivations behind the church's evangelistic program were questioned here by the Rev. Dr. Franklin Clark Fry, president of the United Lutheran Church in America, in an address before 140 ULCA evangelism and stewardship leaders.

Dr. Fry asked whether the church's evangelism program is designed to increase church membership or to show love and concern for the people it reaches.

"Does the church go out in the community and minister to those who normally would be pariahs (outcasts) in a typically Lutheran congregation because we have an interest in their salvation or because we need their support?" he asked.

"We must examine our motivations. Do these people need us or do we need them?"

Dr. Fry, who also is president of the Lutheran World Federation, said the church must not be ashamed to go out and minister in behalf of the Church of Jesus Christ — all the time keeping in mind that in doing so it is adding to the health and welfare of that Church.

A leader of world Lutheranism, Dr. Fry warned against "yielding to that typically American predilection for fig-

ures" when assessing the church's evangelistic fruits because "no one is wise enough to know what percentage of converts has been firmly conquered for Jesus Christ."

Directing his attention to the church's stewardship program, Dr. Fry demolished a theory that a person's economic situation dictates his stewardship. To prove his point he cited the Michigan and West Virginia Synods of the ULCA, declaring both had a higher percentage of stewardship last year than any of the other 30 synods. "Both of these areas were among the hardest hit by last year's recession," he said. "Therefore, I find little relationship between an individual's giving and his economic situation."

Dr. Fry told the leaders that there is no magic formula or system to guarantee the success of the church's evangelistic and stewardship programs. "Gadgetry is king in the land," he observed. "But don't expect to find a successful program in a formula or a system. It just isn't there."

He urged that the church's evangelistic and stewardship programs be prepared to stimulate congregations in creating new programs of their own that will be effective and that will produce the desired results.

SWEDISH BISHOPS EXCHANGE VIEWS ON WOMEN PASTORS

Uppsala, Sweden — (NLC) — Opposition to women pastors in the Lutheran Church of Sweden has united both High Church and Low Church elements in an organization known as the "Joint Council for Church Fellowship Based on Bible and Confession."

Establishment of the new group gave rise to a sharp debate in the press between Bishop Gert Borgenstierna of Karlstad on the one side and Bishop Bo Giertz of Gothenburg and Dean G. A. Danell of Vaxjo on the other.

In an open letter in the newspaper "Svenska Dagbladet," Bishop Borgenstierna reproached Bishop Giertz and Dean Danell and their fellow partisans for monopolizing the Bible and the Confession and thus shutting out those of a different opinion. He appealed to them to give the new Joint Council another name and continued:

"Let us meet in peace and quietness and mutual respect and talk over any controversial issues. Let us make use of all ordinary forms for meetings in our Church in order to call for greater sincerity in regard to the Bible and the Confession and let us do it together. Let us put aside the stage-like zeal for confession and the air of suffering martyrdom. The day of martyrdom may come and if faithfulness towards the Confession should be demanded, we shall need all our united strength."

Bishop Giertz and Dean Danell replied that they based their opinion on the Scriptures, as well as on a 2,000-year-old tradition. They themselves

were willing to debate the matter, they said, but did not feel this would lead to any solution as the divergencies had now had practical results.

"Since the Church has now decided to introduce a procedure which we are convinced is in contradiction of the will of God," they said, "we must claim our right to act in the difficult situation which has been forced upon us. The only thing to do in this tragic situation is to endeavor to fight the inevitable battle with clean weapons, praying to God that He will let truth conquer."

Finally they stressed that one of the two parties must be wrong in important Christian issues and thus deviates from the Bible and the Confession. "Some of us are wrong in the way we read the Bible and cannot have understood what it says there," they said.

The Joint Council was formed at a meeting in Uppsala where both Bishop Giertz and Dean Danell were elected to an eight-member executive committee. The former presided as chairman.

"We are united by the classic faith of the Church in the living Word of God," Bishop Giertz declared, "and since this is not a doctrine among many others, but the very source from which all Christian teaching and all Christian life originates, our fellowship is founded there where all Christian unity must be founded according to our confessional books . . . Our motto is not to say No to women pastors, but Yes to the Scriptures, to the law of God and to the gospel."

BROADWAY HIT PLAY SCORED BY PASTOR

(NY) Cleveland, Ohio, January 23 — Playwright and poet Archibald MacLeish was described here today by a Lutheran minister as having "succumbed to the dilemma of deserting the Gospel" in writing his Broadway hit play "JB."

The Rev. Dr. Walden M. Holl, pastor of First Evangelical Lutheran Church, Johnstown, Pa., speaking on "The Dilemma of the Evangelist," told a group of United Lutheran evangelism leaders that in the play, J. B., the modern counterpart of Job, finds salvation in his own strength and not, as did Job, in God's strength.

Mr. MacLeish, said Dr. Holl, not only succumbed to the modern dilemma of deserting the Gospel, but fell into the common trap of selling the Gospel by using "Madison Avenue methods."

"J. B. rebuffs both God and Satan," Dr. Holl told delegates to the church's third annual evangelism conference. "But in the end, he finds the courage and confidence to go on living through his own inner strength and not in God's strength. Therefore the source of his recovery is in direct contradiction to that of Job as recorded in the Old Testament."

LUTHERANS MAY DO FILM ON CHURCH UNDER COMMUNISM

Milwaukee — (NLC) — A feature-length movie on the plight of Christians under Communism in East Germany may be the next joint film venture of the Lutheran church groups that produced the highly successful "Martin Luther" picture.

That was reported to the National Lutheran Council at its 41st annual meeting here by Robert E. A. Lee of New York, executive secretary of Lutheran Film Associates.

The NLC is a member of the cooperative film agency along with the American Lutheran Church, Augustana Lutheran Church, Evangelical Lutheran Church, Lutheran Church-Missouri Synod, and the United Lutheran Church in America.

Mr. Lee said that a screenplay based on documented incidents involving both pastors and laymen behind the Iron Curtain has been approved by the board of directors of Lutheran Film Associates. A decision regarding participation and financing of the project is now being sought from each of LFA's member groups, he added.

If the project is undertaken, it is likely that the picture will be filmed somewhere in Western Germany in the late spring or summer of this year with release scheduled early in 1960. Cost of the film is estimated at \$400,000 or about the same as the original investment in "Martin Luther."

Meanwhile, Mr. Lee announced, the Luther film has "enjoyed a significant initial exposure on television," by being scheduled on more than 50 TV outlets in some 22 states, Hawaii and Canada. He estimated that at least four million people have viewed the movie on their home screens.

"Almost without exception, response has ranged from favorable to enthusiastic," he said. "Stations and sponsors have noted that the Luther film on TV has produced a good 'mail pull' from viewers."

As Lutheran Church Productions, Inc. was organized for the sole purpose of producing the Luther movie, it was necessary to establish Lutheran Film Associates to produce other motion pictures.

LCP, of which Mr. Lee is also executive secretary, is serving as its own TV film distributor. In almost every area reached by television facilities, LCP has established contact with a Lutheran pastor who acts as a TV coordinator in liaison between station and producer and sponsor.

According to Mr. Lee's report, the Spanish version of the film, titled "Martin Lutero," is being presented to cinema audiences in Uruguay and Argentina following recent premieres in major cities of those countries.

Audiences in other Latin American countries, including Venezuela and Colombia, he added, have been reached by 16mm screenings conducted by missionaries. In Peru, where cinema performances are still banned by the censorship office of the Ministry of Edu-

cation, one print of the Luther film has been screened 127 times and a second some 75 times within the past 18 months, he said, including showings at San Marcos University and a Roman Catholic college in Lima.

LUTHERANS SPEND MOST ON SERVICE MINISTRY

Milwaukee — (NLC) — Lutherans spend more for their ministry to military personnel than any other denominational group, it was revealed here.

Disclosing figures of denominational expenditures in this area, the Rev. Engebret O. Midboe told the 41st annual meeting of the National Lutheran Council that "Lutheran Churches of America spend annually \$750,000 for the prosecution of this ministry."

Mr. Midboe, who is executive secretary of the NLC's Bureau of Service to Military Personnel, said the United Presbyterian Church in the U. S. A., with an annual budget of \$284,680, was second to the Lutherans in order of funds devoted to the services.

"Traditionally," he observed, "the Lutheran Churches of America have seen clearly the great stake which they have in their people in the armed forces and their families and for that reason have taken a more personal and sacrificial interest in this mission than any other church groups."

CANADIAN LWA FALLS \$4,000 SHORT OF GOAL

Winnipeg — (NLC) — Canadian Lutherans fell short of their 1958 Lutheran World Action goal by \$4,000, it was announced here by Dr. Earl J. Treusch, executive director of the Canada Committee of the Lutheran World Federation, which promotes the annual appeal. Only half the participating churches contributed their share of the \$70,691 global benevolence program, he said.

The United Evangelical Lutheran Church over-subscribed its quota, with a total of 131 per cent. The American and the Evangelical Lutheran Churches sent in 100 per cent of their quotas, the Lutheran Free Church 84 per cent and the Augustana Lutheran 81 per cent.

50,000 STUDENTS ENROLLED IN LUTHERAN SCHOOLS AND SEMINARIES

Washington, D. C. — (NLC) — More than 50,000 students are enrolled in Lutheran seminaries, colleges, and high schools, in the U. S. and Canada, according to the annual report of the National Lutheran Educational Conference.

Dr. Gould Wickey, executive secretary of the group, issued the report which revealed that 28,468 men and 19,273 women are studying in Lutheran schools across the country during the 1958-59 school year.

The total 51,524 students represents an increase of more than 3,500 over last year's figure of 47,741. Of these, 11,162 are attending 39 Lutheran high schools, 2,598 are at 16 junior colleges,

34,298 are at 31 colleges and 3,468 are at 21 seminaries.

Dr. Wickey, who is executive secretary of the Board of Higher Education of the United Lutheran Church in America, also noted in the report that 66.79 per cent of the students enrolled in the Lutheran colleges are affiliated with the Lutheran Church. In 1957-58 the percentage of Lutherans was 67.05, as opposed to 65 per cent in 1956-57.

Other denominations represented include Methodist, 2,227; Presbyterian, 1,628; Roman Catholic, 1,481; Baptist, 1,150; Episcopal, 788; Jewish 543; Congregational-Christian 485; Reformed, 369; and Disciples of Christ, 49.

Students numbering 1,568 were designated as "others," while 588 indicated that they had no religious affiliation.

Seminaries reported registration of 3,318 Lutherans and 150 non-Lutherans. Of the 318 post-graduate students at these schools, 235 are Lutherans.

DR. NOLDE SEES ATOMIC DELEGATIONS IN GENEVA

Geneva — (LWF) — Dr. O. Fredrick Nolde, a member of the Lutheran World Federation Commission on International Affairs, paid calls in February to the heads of the American, British and Soviet delegations who are holding talks here on the cessation of atomic tests.

Dr. Nolde, who is a graduate school dean of the Lutheran Theological Seminary in Philadelphia, went in his capacity as director of the Commission of the Churches on International Affairs. The CCIA, which is a joint agency of the World Council of Churches and the International Missionary Council, acts also on behalf of the LWF in matters of common concern.

The Lutheran leader visited the delegations with the CCIA's chairman, Sir Kenneth Grubb, and its permanent representative in Europe, Dr. Elfan Rees. They presented to the Big Three diplomats a statement from the WCC Executive Committee, urging the cessation of nuclear tests.

Drafted by the CCIA, the statement was approved by the Executive Committee of the World Council. Although recognizing that "any agreement, however carefully framed, involves a measure of calculated risk for all parties," it said that "in face of the atomic peril, so fraught with grave consequences for present and future generations, acceptance of such risk is surely justified."

The World Council committee also heard a report on a "fraternal visit" made to the Church of Cyprus by two Lutherans in the name of the WCC. They were Bishop John Cullberg of Västerås, Sweden, and Dr. H. H. Wolf, director of the council's Ecumenical Institute at Bossey.

During its five-day meeting, the WCC Executive Committee approved development of detailed plans and specifications for the first stages of its proposed new headquarters building near the United Nations center here.

Other bodies which will occupy the edifice include the LWF.

The federation's officers, meeting February 14 in Vienna, voted to invite contributions from affiliated Lutheran Churches toward the cost of the building. Anticipating the invitation, the American member bodies of the LWF through their National Lutheran Council, voted February 6 in Milwaukee, Wis., to give \$50,000 from their Lutheran World Action funds.

Growing Unity of Christian Worship

By Robert W. Spike

(Continued from March 5 issue)

I said in the very beginning that there was growing liturgical consensus, I have tried to describe in a very sketchy way some of the dynamic aspects of this renewal. I said further that the church meeting rooms and sanctuaries of our new church buildings in this country do not by and large reflect this fact. We have many new and exciting structures, but it is rare not to experience either disappointment or even alarm upon entering the room used for worship. Of course the blame cannot be put very heavily upon the architect. He can only reflect that which he is able to apprehend from the congregation to be their understanding of worship. He gets not the faintest clue from them and has to rely on his own understanding of what Protestant worship is all about. In the main, unless there has been a real liturgical renewal in a congregation, the room for worship reflects the confusions and weaknesses of the past decade. The design is aimed at stimulating mood and feeling, and it is aided and abetted by aesthetic liturgical fussiness. Architects with the more austere good taste in exterior line and form sometimes give into norms of sheer commercial decoration in the worship room. Blonde crosses protrude from shimmering chartreuse hangings, and woodsy nooks make patios out of the chancel. Sheer glass turns the pulpit into a fish bowl, and in every space and corner the symbol of agonizing Redemption is used for aesthetic decoration.

This must not be construed as a panegyric against beauty and art, and I grant it is a subtle difference to distinguish when God is worshipped with beauty as a handmaiden, and when Beauty is experienced in a religious mood. There is a difference, however, and the appreciation of it is not so much a matter of blueprint as of the experience of the real thing.

Bernard Lord Manning, distinguished English layman of the first part of the century, in describing the Puritan fathers' perspective in this, says it well,

"To call on the name of God, to claim the presence of the Son of God, is in itself an act so tremendous and so full of comfort, that any sensuous or artistic

heightening of the effect is not so much a painting of the lily as a varnishing of sunlight."

Only a continually renewed experience of the unique power and glory of corporate worship can empower church life that has gone flabby and irrelevant. Liturgical renewal is an essential part of a vigorous evangelical faith. Here, only here, in the week to week experience of most Americans do we feed at all upon the mysterious springs of that which lies beyond our controlling and our understanding. Church building is a vast mirror of the depth or the shallowness of our contact with those springs of God's mercy and grace. We put into mortar and stone that which we are. God forgive us for what is writ large in many places, and God be praised for the temples of faithfulness that also exist.

Building for an Integrated Church

(Continued from Page 4)

inclusion in our church building plans for the use of volunteer effort in the completion of that part of construction, decoration, and furnishing which is at one and the same time practical and which will contribute to a sense of participation upon the part of adults and young people together — and not just because it's one way to save (which it isn't necessarily) on construction costs. We have had a rewarding experience in our own church with adults and senior highs working together in the transformation of outmoded classrooms into a youth chapel, and at a prior date in the painting of our "temporary church offices" (used for eight years now!). Further the planning of something like a "Christmas Family Workshop" in which the families in a church display, demonstrate, and talk about their own family observance of Christmas in the fields of homemade decoration, tree trimming, candle making, Christmas cooking, family Christmas worship services, as well as the growing trend towards larger group teaching techniques in which the same group in the same area with the help of "teams" of adult advisors in class instruction, craft and worship experience "stays together" — alike require an abandonment of the old style "Akron" or "Dayton" plan Christian Education facilities in favor of areas so located and designed as to insure that "together we grow."

I warned you half way through this presentation that the last half would be "hit-or-miss," "touch-and-go," suggestive and indicative of concern and awareness rather than of sure knowledge or explicit recommendations as to pat formulas for correction and implementation. Certainly as we attempt to think through more clearly the nature of the church, what she is meant to mean to her members young and old together, what the relationships are between worship, and fellow-

ship, service, and "education" we shall not simplify our task in building more adequate church buildings to house the people of God. Indeed I can conceive that the end result might be to intensify the tension always observable in the diverse reactions of every congregation when it is confronted with the end result of the minister-building committee - architect - contract united effort. This tension was expressed way back in the Old Testament when in Ezra's time the rebuilding of the temple produced the following mixed emotions: "But many of the priests and Levites and heads of fathers' houses, old men who had seen the first house, wept with a loud voice when they saw the foundation of this house being laid, though many shouted for joy; so that the people could not distinguish the sound of the joyful shout from the sound of the people's weeping." This seems to be par for the course in building churches to satisfy the predilections, hopes, and recollections of all concerned! Perhaps, however, in the very growing pains involved in attempting to plan and to build churches more adequately suited to an "integrated church" experience, program and life, we are experiencing at its most productive level the thesis herein presented, namely, "Together We Grow."

Woman Councillor Gives Her Impressions of NLC

(Continued from Page 8)

emeritus of Northwestern Theological Seminary in Minneapolis, Minn., and the granddaughter of Dr. T. B. Roth, one of the founders of Thiel College in Greenville, Pa., Mrs. Shannon has followed the family tradition by marrying a minister.

In addition to her duties as pastor's wife and mother of three children, she teaches high-school English, and has recently completed work toward her M. A. degree at the Eastern Montana College of Education. A graduate of the University of Montana, she is active also in the American Association of University Women, serving on the Montana state board of that organization.

Among her many activities for the church, Mrs. Shannon has written on various occasions for the ULCA Lutheran and done topic materials for the United Lutheran Church Women.

Most Lutheran women, she feels, don't understand the total work of the NLC. "Oh, they know about various facets of the program, and they contribute in important ways to some of the work," she said, "but I do not believe that they see an over-all picture of the Council."

She suggested that a possible solution to this problem might be the setting aside of at least one meeting each year for a study of the Council's work by women's groups in the various Lutheran bodies. Educational materials

would be provided for such a study, the program being a step toward better liaison between women's groups and the total NLC program.

When asked if she thought it would be to the Council's advantage to "feminize," Mrs. Shannon said she believed women to have "gifts of insight, compassion, and intuition." She pointed out that they could probably make valuable contributions to the Council by being placed on some of the NLC committees. At the present time Mrs. Horting is the only woman serving on a standing committee of the Council.

Mrs. Shannon also suggested that the Public Relations Division of the Council ought to be alert at all times to the opportunities of promoting understanding and developing leadership among Lutheran women.

Although this was her first NLC annual meeting, Mrs. Shannon declared: "The men have been very fine to me, they have accepted me and made me feel a part of the Council."

The distinction of being chosen as a councillor is one she feels is a real honor, because "it is recognition by the whole Church and not just by other church women." Mrs. Shannon also served as a ULCA visitor to the Lutheran World Federation Assembly in Minneapolis in 1957.

The United Lutheran Church in America, which is represented by 16 councillors — the largest number from any one body — was the first and is the only group thus far to appoint women to the Council.

Mrs. C. W. Baker, Jr., of Duquesne, Pa., was first named councillor in 1948, and served in that capacity for six years. In 1955 two women were given the distinction of serving the church in this way, and since that time there have always been two women on the Council from the ULCA.

Acknowledgment of Receipts by the Synod Treasurer

For the Month of February, 1959

Towards the Synod Budget: Unassigned Receipts: (by Congregation)

Dwight, Ill.	\$1,180.64
Clinton, Iowa	200.00
Alden, Minn.	300.00
Edison Twp., Perth Amboy, N. J.	200.00
Bethany, Ludington, Mich. ...	400.00
Racine, Wis.	287.77
Menominee, Mich.	65.18
Dagmar, Mont.	1,630.00
Omaha, Nebr.	360.00
Danevang, Texas	389.00
Muskegon, Mich.	275.00
Minneapolis, Minn.	177.00
Trinity, Greenville, Mich.	193.00
Los Angeles, Calif.	100.00
Newington, Conn.	150.00

Children's Home:

Sunday school, Marquette, Neb.	50.00
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President's Travel:

Brayton Luth. Church, Brayton Iowa	37.50
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Santal Mission:

English Ladies' Aid, Danevang, Texas	50.00
In memory of Mrs. Wm. H. Paulsen, from friends in Clinton, Iowa	2.00
Ladies' Aid, Newark, N. J.	10.00
Congregation, Racine, Wis.	137.89
Sunday School, Ringsted, Iowa	7.82
Sunday School, Marquette, Neb.	50.00
Congregation, Watsonville, Calif.	19.15
Danish Ladies' Aid, Tacoma, Wash.	12.45
In memory of Martin Kirk, from Bone Lake Ev. Luth. Church, Luck, Wis.	3.00
For the Ribers' Work, St. Stephen Lutheran Sunday School, Edison Twp., N. J.	50.00
For Two Students in India, from Congregation, Minne- apolis, Minn.	24.00
Congregation, Des Moines, Ia.	5.00
Women's Mission Society, Junction City, Ore.	30.71
For a Child's Schooling, from Danish Ladies' Aid, Dwight, Ill.	25.00
Juhl Ladies' Aid, Marlette, Mich.	14.84
Ladies' Aid, Byram, Conn.	9.75
In memory of Katrine Larsen, Volin, S. D., by Mrs. Henry Andersen, Viborg, S. D.	8.50

Total budget receipts from con- gregations	\$6,455.20
Previously acknowledged	2,078.50

Total to date, 2-28-59 \$8,533.70

Other Budget Receipts:

Pastors' Pension Contributions:

Alden, Minn.	\$ 18.00
Tyler, Minn.	22.50
Bethlehem, Cedar Falls, Iowa	17.34

Rev. John Enselmann	32.00
Withee, Wis.	11.34
Newell, Iowa	20.00

Total	\$ 121.18
Other Budget Receipts, previ- ously acknowledged	124.31
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Total	\$ 245.49

Total Receipts for Budget to
date, 2-28-59 \$8,779.19

Received for Items Outside of the Budget:

For Lutheran World Action: (by Congregation)

Dwight, Ill.	\$ 241.00
Racine, Wis.	5.00
Menominee, Mich.	12.75
Minneapolis, Minn.	39.30
Greenville, Mich. (Trinity) ..	44.00

Total for February, 1959	\$ 342.05
Previously acknowledged	130.04

Total to date

For Santal Mission:

In memory of Martin Paulsen, Dwight, Ill., by Mr. and Mrs. Clarence Petersen, Maywood, Ill.	\$ 5.00
Sina Petersen, Owen, Wis.	10.00
Congregation, Watsonville, Cal.	15.85
Ladies' Aid, Byram, Conn.25
In memory of Mrs. Hannah Larsen, Des Moines, Ia., by P. Jensen, Ankeny, Iowa ..	5.00
Dagmar Miller, Des Moines, Iowa	5.00
First Evangelical Lutheran Guild, Watsonville, Calif. (For India Child Schooling)	30.00

Total

For Old People's Home, Des Moines:

In memory of Mrs. Wm. H. Paulsen, by friends in Clin- ton, Iowa	15.00
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For Faith and Life Advance: Congregation, Racine, Wis.

Congregation, Racine, Wis.	53.30
For Church Extension Fund: (by Congregation)	
Racine, Wis.	5.00
Hay Springs, Nebr.	25.00

Total

From Kronborg Sunday School, Marquette, Nebr. For "The John Milton So- ciety"	30.00
For "American Foundation for Overseas Blind"	30.00
For "Crippled Children So- ciety"	30.00
For District IV Home Mission (received from district Treasurer) North Cedar Lu- theran Mission	50.00
St. Paul Ev. Luth. Church ..	175.00

Respectfully submitted,

American Evangelical
Lutheran Church
M. C. Miller, Treasurer.
P. O. Box 55,
Circle Pines, Minnesota.

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 20, 1959

I am a member of _____
the congregation at _____

Name _____

New Address _____

City _____ State _____

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