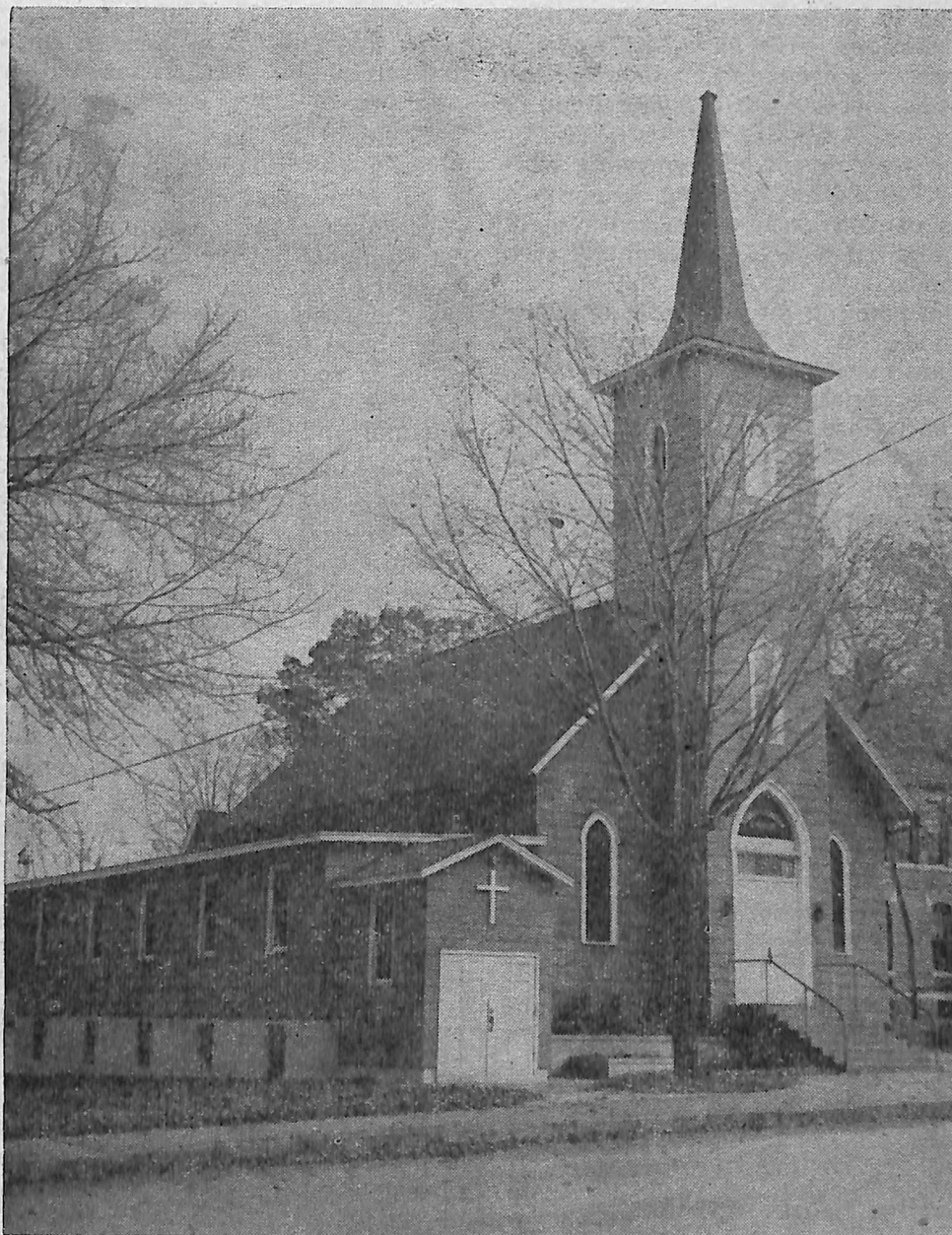


Lutheran Tidings

PUBLISHED BY THE AMERICAN EVANGELICAL LUTHERAN CHURCH



During the past year, Bethany congregation has improved its Ludington, Michigan, church property to the extent of an enlarged auditorium, two new upstairs rooms, 3 rooms downstairs and an enlarged kitchen. Approximately \$20,000 was spent on these improvements and less than \$1,000 remains unpaid. The church's "Be Loyal Club" bought a dozen banquet tables, 120 new chairs, plus storage facilities, and the church has an active, growing membership. The new "wing" appears in picture above, at left. John Christensen is pastor.

California Convention

The California District of the AELC opened the convention May 1-3 at St. Ansgar's Lutheran Church at Salinas, California at 8 o'clock.

We were honored to have President Dr. Alfred Jensen attend the sessions. He gave the opening address. The topic was "Progress and Problems of the Merger." The meeting closed with a coffee hour in the social hall.

Saturday morning we convened for morning worship at 9:30 with Rev. Niels Nielsen giving the sermon.

Business sessions opened at 10 a. m., with eight pastors and twenty-eight delegates. Also many visitors were in attendance.

At 1:30 the annual meeting for the Solvang Home for the aged was held. Mr. B. P. Christensen gave a very interesting and encouraging report.

At 4:30 there was a panel presentation by laymen from congregations of Salinas, Fresno and Watsonville on the general subject of stewardship. Rev. Paul Nussle was coordinator.

At 7 o'clock the Women's Missionary Society held a short meeting.

At 8 o'clock a program of light entertainment was presented. The Fortunaires, a Barber Shop Quartet, gave several delightful numbers. The Young Adults group gave two comedy skits, a truly enjoyable evening. We had the pleasure of having Lt. Governor Anderson as a guest speaker.

Sunday morning: Worship with Holy Communion; Rev. Verner Hansen delivered the sermon, Rev. Farstrup and Rev. Nussle conducted the communion service. At 12:30 a delicious banquet was served in the social hall.

The closing address was given in the church by Rev. A. E. Farstrup. It was followed by remarks from various participants.

The convention was well attended. All meals and coffee hours were served by the Guild and members of the congregation.

—Contributed.

Lt. Gov. Glenn M. Anderson Addresses California Convention

Mister Chairman and Friends,

It is a pleasure for Mrs. Anderson and me to stop by and spend a short time with you this evening. I understand your church has a Danish background. I hope the name Anderson has sufficient Scandinavian overtones to keep me from being classed as an intruder.

I am particularly interested in the efforts of all churches these days to help meet the needs of our expanding population here in California. In your case, of course, we see the beautiful new church in which we meet this evening. I know also that plans are well along for a new church in nearby Watsonville.

I hope that it may occasionally occur to you that

the problems of expansion which you are tackling head-on — are certainly not different from those faced by your state administration. Where your concern is primarily with churches — ours must be with churches, highways, water, schools, institutions, industry, housing, agriculture, mining, and the like.

As we strive to deal with the problems occasioned by growth and change, we have some difficulties which may sound a little familiar to you. First, where is the money coming from? How many times have you heard that one? You, here in convention — and we, in Sacramento — are trying to answer these same questions.

Some of us have felt a vocation for service in government. Some of us are particularly interested in government as an instrument for the achievement of broad social gains for all our citizens. Your presence here tonight shows your dedication to the more specific goal of regeneration of the individual. Our goals are compatible. Government neither presumes, nor can it hope, to achieve the inner change of individuals which is your aim. But we can and do dream of an ultimate society which will not make difficult a spiritual and ethical way of life for our citizens.

The kind of deep feeling of responsibility which I know I share with groups such as yours is hard to verbalize. If I may, I'll just tell you a little story which I have liked for a long time.

In a small town in Germany, almost totally demolished by the savage fighting of World War II, the inhabitants who came back to rebuild, turned first to their parish church. In the disheartening rubble they found only one nearly perfect thing. The statue of the Christ. But the hands had been destroyed. A committee of the good parishioners called upon the artist who had originally fashioned the figure, and asked him to help them repair it. They assured him that if he would complete a new pair of hands, they would solve the problem of attaching them to the statue. He didn't answer them quickly. When he did, it was to say: "I don't think we want to patch it up. I'm not sure the damage was accidental. I feel I should only carve a few words on the pedestal where it will be placed." The words he carved were: "I have no hands but yours."

No public official can pledge you more than his devotion and his integrity. I pledge you that. I can, and I do — however — sincerely ask for your prayers that we may do what is best for all the people in California.

In closing, let me just say "Thank you" for having my wife and me with you for this short time this evening.

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*History Has Had Some Explosive
Vatican Councils*

Fireworks at the Vatican

Walter G. Tillmanns



THE SUPREME PONTIFF JOHN XXIII," Vatican radio announced late last January, "delivered a discourse to the Eminent Cardinals . . . and announced, as the Supreme Pastor of the Church . . . the convocation of an Ecumenical Council which, in the thoughts of the Holy Father, aims not only at the edification of Christian peoples, but is also intended as an invitation to the separated communities in quest of unity, a unity to which so many hearts in so many parts of the world aspire."

Thus "Jolly Pope John," 77, who had already made a name for himself by such innovations as overstaffing the college of cardinals, abolishing the kissing of his feet, and paying a bonus to the weary men who are carrying his large frame around in public (70 pounds more than Pius XII), had once again made history: After a lapse of 89 years he was calling a general council of the church for the avowed purpose of leading the "separated communities" back into the fold. He had also shown a brave disregard for bad omens, considering the fact that John XXIII-A had called a similar council in 1414 and had been deposed by it.

As a matter of fact, all councils since the days of John XXIII-A have been called for the avowed purpose of bringing unity to the church. Two councils of the 15th century accomplished it after a fashion by deposing the popes who had convened them. The two councils which have met since the Reformation, while ostensibly called for the purpose of reuniting the "separated communities" with the Mother Church, have done everything humanly possible to widen the gulf that separates the Church of Christ: the Council of Trent (1543-1563) hurled anathemas (curses and damnation) against Luther and Biblical truth, and the Vatican Council (1869-70) declared the pope infallible.

It is likely that this time again — as in 1545 and 1869 — the Lutherans will receive a courteous invitation. But it is highly improbable that Franklin Clark Fry, John W. Behnken, Fredrik A. Schiotz, Henry F. Schuh, and others will be on hand when the roll is called.

Probably the pope will first invite the Eastern Orthodox, as he did in 1869. At that time the legate of Pius IX traveled all the way to Istanbul to invite the Patriarch of Constantinople. The patriarch gave him a cordial audience but refused to accept the bull citing him to Rome. Unperturbed, the Legate Abbate Testa proceeded to see the Armenian patriarch, but this worthy dignitary, although he took the bull, left the decisions to his Catholics, his Foster Dulles, who vetoed the whole idea. After the patriarchs of Antioch, Alexandria, and Jerusalem had likewise refused to take the hazardous journey, Testa tried the heretical patriarchs of the Copts and of the Nestorians, who had been anathematized again and again in the past. Quite understandably, they were not anxious to go.

Now it was the turn of the Lutherans and other

Protestants who were duly invited in a separate bull *Iam Vos Omnes* ("You All, Too"). But remembering the cool reception which their forefathers had gotten at Trent in 1545, where they were told that it was not proper for heretics to discourse before the fathers, they not only sent their regrets but also protested that they were not members of the pope's spiritual household. Some Lutheran Churches of Germany went even so far as to organize a special collection of funds so that the gospel might be spread in Roman Catholic countries. Thus in the end no one from "the separated communities" — whom the pope would not call Churches — attended.

But the strangest thing was that Pius IX was unable to arouse the enthusiasm of his own people. Although the attendance was not as poor as it was during the early stages of the Council of Trent 300 years before, when only the three convention managers and the local bishop showed up, and when the pope had to wait 10 months before he had a quorum of 30, the prelates were slow in coming. Of the 1,050 invited delegates only 774 showed up, and most of them did not stay for the duration. The cardinals were allowed to kiss the pope's hand while the archbishops and bishops kissed his knee, and the abbots and fathers superiors his big toe.

The purpose of the council was a carefully kept secret. Earlier, Pius IX had sounded out his chosen friends *sub arctissima secreti lege* (label: Top Secret) about putting the matter of papal infallibility on the agenda, but he had received very few encouraging replies. Yet he continued to plod toward his goal. After all, he had just recently declared a new dogma as infallibly true, the dogma of the Immaculate Conception of Mary, and it was advisable for him to prove his infallibility to make this dogma stick.

How the "Top Secret" got out no one will ever know. But once it was out, the Jesuits appointed themselves the ardent defenders and promoters of papal infallibility. The pope, too, entered into the battle of wits. When the bishop of Malines in Belgium wrote a treatise defending the dogma, Pius IX sent him a very cordial *breve* (letter of authority) in which he praised the learning of the good bishop. The archbishops of Paris and Orleans, various German and Austrian ecclesiastics, who opposed the idolatrous dogma, did not fare as well. It was clear to everyone where Pius IX stood on this issue.

The last few months before the actual opening of the council in December, 1869, were spent in feverish activities. The pope appointed as presiding officers those cardinals who had supported his wish

Prof. Tillmanns of Wartburg College, Waverly, Iowa, wrote this article originally for the *Lutheran Standard* wherein it appeared April 25, 1959.

to be declared infallible. Even the various secretaries, subsecretaries, helpers, notaries, masters of ceremony, ushers, tellers, stenographers, interpreters, and physicians were chosen from the ranks of papal supporters.

Paragraph two of the Order of Business stipulated that the pope alone would decide what should and what should not be discussed. The delegates were allowed to vote placet (okay) or non placet ("I don't like it") but could not introduce proposals or make motions from the floor. If they had any wishes that should be considered they had to be submitted privativim and in writing to a committee. However, only proposals which were conducive to the welfare of the Church, which made sense, and which were orthodox, would be considered. Even so, the pope would decide which proposals should be submitted for a vote.

On the other hand, proposals which had been submitted by the pope were to be accepted unanimously once they had been approved by the majority. Paragraph nine stated that no delegate should leave the council before adjournment, a paragraph which was blatantly disregarded by more than 80 per cent of the delegates. This order of business, plus provision that in the case of the pope's death the decisions of the council would be without force, was announced to the startled delegates on December 10, 1869, by the presiding officer.

The reaction of a large number of cardinals, bishops, and abbots was violent. On December 12, 20 delegates, mostly French bishops, registered their protest. The pope told them to reconsider. On January 2, 1870, 26 delegates, mostly from Germany and Austro-Hungary, protested more vehemently. The pope told them to keep quiet. Finally, 84 delegates, including some bishops from the United States, asked for a copy of the agenda. The pope said, no.

The Jesuit advisers of the pope had tried to push the dogma of infallibility through the first session of the council and to send the delegates home. As Cardinal Ugolini expressed it: "Once the pope is infallible, we do not need a council anymore." (What is John XXIII up to now?) But the opponents of the proposal filibustered, refused to sit down when ordered to do so, and soon the month of December had passed without anything having been accomplished. When the Jesuit managers got impatient they were told by Archbishop Darboy of Paris that, if they dared "to ram the dogma down our throats, over 100 of us will leave Rome and take the council along in the soles of our shoes." Thus there was no choice but to adjourn the first session of the council.

When the second session convened on January 6, 1870, the managers employed different techniques. No more talk about papal infallibility. Instead, such weighty matters as whether priests should shave or have an apostolic beard were discussed in numerous learned discourses. Add to that the fact that the acoustics in the boarded-up portion of St. Peter's where the council met, made it impossible for most to hear what was going on, and you can imagine the

ordeal which the faithful opponents of papal infallibility had to suffer during the next month and a half.

Finally, on February 22 the session of the council was adjourned to give the carpenters time to correct their mistake. In the meantime the pope had worked out a new and more stringent order of business. The interval was used by the Jesuits for private counseling.

When the council reconvened, many fathers had lost heart. Bishop Hefele of Rottenburg argued that former councils had condemned popes, and that, therefore, popes could not possibly be infallible. He did not even receive a civil answer to his learned discourse.

But the pope—who was not present—became really angry when the Cardinal-Archbishop Guidi of Bologna, a Dominican, appealed to tradition as the infallible rule of the Church. Immediately after his speech he was called on the carpet at the Vatican where the pope "scolded him." When the cardinal somewhat timidly replied to the Holy Father that the Church teaches that tradition is the highest rule of

faith, Pius IX answered sharply, *Ego sum traditio* ("I am the tradition"). This settled the argument. The cardinal kissed the pope's hand and departed to rejoin the discussions of the council.

There were fireworks galore at the Vatican Council. Perhaps the best-known incident was the defense of the Lutherans by Bishop Strossmayer which really brought the fathers to their feet. On March 22, 1870, while the pope's anathemas (curses and damnation)

against the heretical "separated communities" were under discussion, some sensible Roman Catholic scholars objected to the monotonous use of the word anathema. In the syllabus of errors drawn up for the council the Lutherans were called a pestis, a plague, a term which was too strong even for Catholic bishops to swallow.

Bishop Strossmayer, who had several times before kept the council on edge by his fiery eloquence, set out to prove that in reality the Renaissance popes had been responsible for Luther's heresy. In the document the Lutherans had been made responsible for the French Revolution (the 19th-century equivalent of Hitlerism and Stalinism). To this Bishop Strossmayer replied that the bloody revolutionaries of France had been apostate Roman Catholics and not Lutherans. "I admit," he cried, "the Lutherans are wrong, errant, sed bona fide errant, they err, but they err in good faith."

During his eloquent speech the fathers started murmuring. Some rose to their feet, and the president of the council, Cardinal de Angelis, tried to make the bishop sit down. To no avail. Strossmayer either was oblivious to the noise around him or wanted to finish what he had to say.

According to the Jesuit Granderaeth, who was a faithful chronicler of the event, he brought the whole council to its feet by asserting that the best books on the Christian faith had been written by Lutherans and not by Catholics. There were shouts of *Lucifer est iste, anathema, anathema!* ("This fellow is a devil").

~~~~~  
In controversial matters  
my perception's rather fine;

I always see both points  
of view — the one that's  
wrong, and mine.

—Anon.



But the bishop did not want to stop. By this time everybody was on his feet, St. Peter's reverberated with angry shouts, and several bishops rushed up to the speaker telling their fellow delegates, *Alter Lutherus est iste, eiiciatur foras!* "There goes another Luther. Let's throw him out!"

Finally, they all shouted: "Sit down! Sit down!" *Omnes autem clamabant: Descende, descende!* He did. Incidents like this were a headache to the pope and his public relations staff.

The issue of papal infallibility was now pushed with all might. The council had become an expensive (25,000 francs per day before devaluation) and politically devastating venture. The delegates were given an ultimatum to sign a petition addressed to "S.S. Domino nostro, ut concilio proponatur thema de infallibilitate Romani pontificis," ("to His Holiness, our Lord, that to the council should be proposed a definition of the infallibility of the Roman pope").

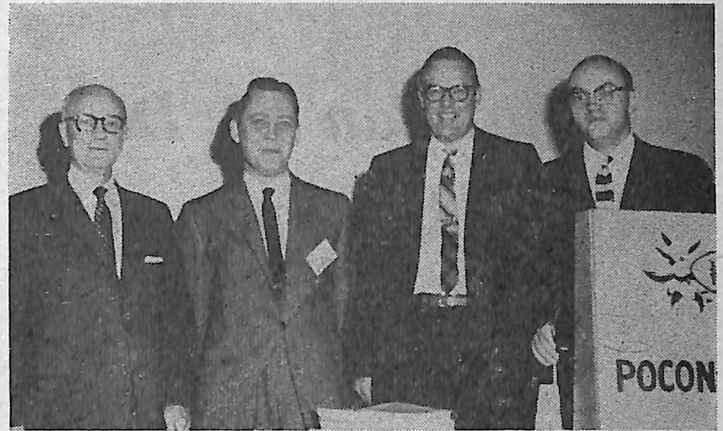
On July 13, 1870, the vote was taken whether this proposal should be submitted to the council. A total of 451 delegates voted *placet*, 150 indicated that they did not like it. Many others had stayed away or had left town. Before the final vote was taken five days later, large numbers of delegates took the night train out of Rome so that on July 18, 1870, only 535 delegates were left, who approved the dogma, with two notable exceptions: Bishop Riccio of Cajazzo and — Bishop Fitzgerald of Little Rock, Ark., USA.

Pius IX "at once" promulgated the new dogma. As soon as he had read the document in St. Peter's by flickering candlelight and during a thunderstorm, the two dissident bishops fell at his feet and gave their "full filial assent."

In the next few weeks and months letters of assent poured into Rome from those who had taken the night train before the final vote. In spite of the fact that on July 13, 1870, according to the Catholic Encyclopedia, the majority of the German and Austrian bishops, a large minority of the other European bishops, and one-third of the American episcopate had opposed the dogma of papal infallibility, "by the end of the year almost all the bishops had written, mostly expressing the joy with which they accepted the verdict of the council," says a recent Catholic church history. Among the last to do so was Bishop Strossmayer, from Croatia.

Although the council continued to meet for a few more months, most delegates were anxious to go home. By August 13 only 136 were left, and by September 1 there was scarcely a quorum of 104. Pope Pius IX lost his temporal powers when the Italian army conquered Rome and abolished the Church State. The pope retreated into the Vatican, excommunicated the king of Italy and his servants, and suspended the council because the sacrilegious invasion of Rome had deprived the fathers of the "necessary freedom, security, rest and quietness" to continue their discussions. The proposal of Archbishop Spalding of Baltimore to move the council to Belgium was, of course, vetoed.

That was 89 years ago. Now Pope John XXIII has called another council. Its purpose? "Edification of Christian peoples?" "Invitation to the separated



Consultants from the American Evangelical Lutheran Church meet with officials of the Long-Range Program of Parish Education, Pocono Summit, Pa., March 31-April 3. From left to right: Dr. S. White Rhyne, chairman, LRP Joint Board Supervisory Committee, Philadelphia, Pa.; the Rev. Axel Kildegaard, Dean, Grand View Seminary, Des Moines, Iowa; the Rev. Howard Christensen, director of parish education, American Evangelical Lutheran Church, Detroit, Mich.; Dr. W. Kent Gilbert, LRP director, Philadelphia, Pa.

## Parish Education Program Studies Schools: Synod Sends Two Delegates

The typical Lutheran Sunday school teacher is a woman who is 36 years old and has a high school education, Dr. Allan Pfnister, research director of the Long-Range Program of Parish Education sponsored by four Lutheran bodies, recently announced. He reported that she usually is selected by the congregation's pastor and Sunday school superintendent, but that she is given no formal orientation to the course or the class which she is to teach.

The announcement was made as part of a detailed analysis of leadership in Lutheran church schools presented at a four-day meeting of the consulting committee of the Long-Range Program, Pocono Summit, Pa., March 31-April 3. The program is a co-operative venture in curriculum building supported by the American Evangelical Lutheran Church, the Augustana Lutheran Church, the Finnish Lutheran Church in America, and the United Lutheran Church in America.

Although the "typical" teacher had only a high school diploma, Dr. Pfnister said, 31.7 per cent of the teachers in the co-operating churches had taken some

(Continued on Page 15)

communities?" On February 17, 1959, the press reported that the pope had stressed that the cult of the Virgin Mary was a cornerstone of the Roman Catholic creed. "It is through Mary," he said, "that one goes to Jesus." The New York Times News Service added: "This doctrinal statement, considered highly relevant for the forthcoming ecumenical council, was made by the pontiff in the Basilica of St. Mary Major."

In one of his last pronouncements the late Pope Pius XII wrote to the pilgrims at Lourdes: "The Kingdom of Christ will be re-established through Mary." Mary, co-redemptrix with her Son, a second Savior of the world? We shall see.



# What Can We Do About the Hymnal?

Harold E. Olsen

PASTOR, CEDAR FALLS, IOWA

I wish to take this means to express my appreciation to Pastor J. C. Aaberg for his fine articles on the new Lutheran Service Book and Hymnal. There is no reason why we should gloss over the short-comings of this new book and not least those which Pastor Aaberg points out.

Pastor Aaberg states that "every important movement within the Protestant church has given birth to a new hymnody, which both expressed and, in turn, supported the movement" and also his lamentation over the adoption "of a hymnal of which not far from one-third of its hymns are from Anglo-Catholic and less than one-sixth from Lutheran sources." Certainly Pastor Aaberg recognizes that the bulk of American Lutheranism has over the years had a greater exposure to Anglo-Catholic and Reformed traditions than has our group and that it is not strange that this new hymnal should reflect such exposure. The bulk of American Lutheranism is further removed from its European antecedents than we are and it could not be expected that this new hymnal should reflect the same attachment to European Lutheranism which has not had this same Anglo-Catholic and Reformed exposure as does our "Hymnal for Church and Home." Truly the Lutheran Service Book and Hymnal is an "American" Lutheran Hymnal.

Pastor Aaberg suggests on the basis of his observations of the new hymnal that we might well consider continuing with our present book and that instead of supplying a supplement for the new book that we proceed to "revise," "correct," and "improve" our present hymnal ultimately producing a new and improved "Hymnal for Church and Home." This suggestion it would appear, ignores the fact that we are engaged in merger conversations and that we anticipate being an organic part of an entirely new church — an "American" Lutheran church — which we may expect will declare the Lutheran Service Book and Hymnal the official hymnbook of the church.

Our committee on liturgy and hymnal is currently working on an idea which is, I believe, more realistic (The details will appear in the report to the synod convention for this year.) Simply stated the idea is that we work toward the day when cherished hymns may be included in future revisions of the new hymnal by means of providing an abbreviated and revised and corrected and improved version of our

"Hymnal for Church and Home" which must be considered as our contribution to the hymnody of the new church. It is the considered opinion of this writer (a member of the liturgy committee) that there will not be time to develop this idea or the one suggested by Pastor Aaberg before the consummation of the merger — if indeed there is to be one — shortly after 1960.

Indeed I share Pastor Aaberg's feeling that even an "American" Lutheran hymnal ought to be more Lutheran than the one which has been published. It is the opinion of the members of our committee on liturgy and hymnal and it is likely that the feeling is shared by a large constituency of our church, but because of the limited time in which to make a contribution through our synod I believe it would be more effective if those who have both the talent and the interest in preserving our Lutheran hymn heritage would seek out the areas in the new church which will serve to study future revisions of the current Lutheran Service Book and Hymnal. This approach would be more direct and probably a good deal more successful than the suggestions which have hitherto been made.

Pastor Aaberg's suggestion that we have never officially adopted the new hymnal though our name heads the list of sponsors must certainly have brought smiles if not moments of embarrassment to all of us, for it is certainly true that our only action has been to create a supplement for it. It is high time that we take some official action and that we also encourage our talented members to get into the act where their contribution will receive the most serious consideration in future revisions of "our" hymnal — "The Lutheran Service Book and Hymnal."

## Give a Book

A useful and living memorial for your loved ones can be a book given to the Grand View College library or purchased with contributions from persons wishing to honor some friend or relative who has died. A shelf is available for the display of the "living memorials" for a short period before it is integrated into the library collection. Each commemorative gift is marked with a special bookplate, designating the person in whose memory the gift is made.

Naturally the library must have a policy governing the acceptance and addition of gifts to the library. Memorials should represent content of permanent usefulness and interest, since the donor has a right to feel that he is presenting material that will remain in the library for years to come. Materials must conform to the library's policies for the selection of books and materials.

Donors may make specific requests for the use of their contributions, or may leave the selection entirely to the librarian. The librarian will be happy to recommend specific titles if the donor wishes to purchase the book himself. At present any art book with good quality illustrations will be gratefully accepted as a "living memorial."

B. Bell, Librarian.  
Grand View College,  
Des Moines, Iowa.



## Death Takes Poet and Editor

## August L. Bang Passes Away in Cedar Falls, Iowa

## Two Friends Pay Public Tribute

## Familiar Face on Main Street

Alma Turnbull

Just a day or two ago, he was sitting near me at my desk — today he is gone — my friend, August L. Bang. He always insisted on my putting the initial L. in his name — one of his oddities for which we all loved him. The suddenness of his death has left us all shaken and humble. It has caused us to take inventory of a man whose estate is not determined in his material accumulation. Instead his estate included many, many friends, tolerance of others, an appreciation of the beautiful and a love of life.

A poet and an idealist, he thrilled to the beauty of a fragile red rose. Having such a flower could lighten his whole day. The flickering flame of a candle created a satisfaction for him not commensurate with its feeble light. He counted a day well spent, and full to overflowing if he could find a bit of bittersweet or come home with his hands full of wild flowers. As he piled up those days and weeks of pure gold, his life was minted in gentleness, honesty and friendship. For all of these things we shall miss him for many days.

Not one of us will soon forget August on his bicycle; August with his blond hair blowing in the breeze or August coming into the office, hand extended saying with his cryptic smile, "Are you with me or against me?" We will not soon forget the inevitable cigar which for many years was as much a part of August as his bicycle. He loved the tiny, pencil slim ones which his friends often gave him, knowing his love for them.

Even though he loved this, his adopted country, he never for a day forgot his native Denmark. He brought with him all the Danish traditions and customs which he loved and made them, in transplanting them, peculiarly American. He was proud to be knighted by the King of Denmark. We were all proud with him.

He was never too busy or too tired to write a poem for a friend or to perform some other little service. He was happiest when he was mapping out a trip for some Danish friends which would take them back to their native land.

And it is so I shall remember August — the scholar, the poet, the unselfishly dedicated friend.

August L. Bang, 71, one of the most familiar figures on Main street died suddenly at 2 p. m., Thursday, at Sartori hospital following a stroke suffered earlier in the day.

Mr. Bang had been ill a few days ago but his death was unexpected.

He came to Cedar Falls in 1939 when he was editor of the Danish newspaper "Dannevirke" which he later took over, editing and publishing it until 1949.

He was the only resident of Cedar Falls to be knighted by the King of Denmark, receiving the "Order of Knighthood" some years ago in a ceremony in

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## A Man of Total Commitment

Holger O. Nielsen

The finest lyric poet among the Danish Americans has passed away. August L. Bang died at his little office May 15, 1959, at Cedar Falls, Iowa, after a brief illness.

His mother, Margrethe Christine nee Bang, had a fine sense and knowledge for music and languages. His father, Peter Møller Bang, was a great idealist with deep religious interest. However, at one time he was also quite a successful businessman and there must have been means because August Bang mentions that during his childhood there were maids and servants who took care of the household. Later in life his father turned lay-preacher among the inner mission people and one cannot understand August Bang without being aware of his revolt against a narrow pietism of some of the people with whom he associated in his early childhood.

Bang never tired of relating of traveling with his father as a mere boy to the meeting houses of the inner mission groups. Here he met the good, pious folks as well as the fanatics who saw hovering over all life the dark frown of an angry God. August Bang's revolt against this type of religion reflected both in his writing and thinking, although in later life he viewed it all with a certain mellowness and in historic perspective.

August Bang was well educated. I am sure he had been a keen student who could cause worry and concern to any teacher and chaos in many a class routine.

In 1912 his first collection of poetry was published by V. Pios Forlag, København. In 1938 his second book of poetry was published by Holst Printing Co., Cedar Falls, Iowa. For several years he was editor of the Danish Christmas magazine "Julegranen" and also for a few years owner and publisher of the weekly paper "Dannevirke." His poems have for many years been published in papers and magazines both in Denmark and Europe. Several of his poems are today sung throughout Denmark.

As his pastor for nearly 15 years I came to know Bang well. We visited a great deal over a cup of coffee. More than once my wife and I would come home to the parsonage only to find Bang playing with gusto on the piano.

On the Danish cause in America we had some terrible arguments. It sort of ended up as to which one could shout loudest. We were both good! After a few hours perhaps a cooling off period — the telephone would ring cautiously and either the one or the other would send out a feeler in regards to the temper gauge. We never were angry very long with each other.

He called on the telephone at all hours. When it was spring he begged that we go and pick wild

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## Paging Youth

American Evangelical Luth.  
Youth Fellowship

EDITOR: EVERETT NIELSEN

1100 Boyd,  
Des Moines 16, Iowa

### National Board Meets

The annual spring board meeting of the American Evangelical Lutheran Youth Fellowship was held April 9, 1959, in Des Moines, Iowa. Mr. Richard Jessen, president, opened the meeting with prayer. Present were Rev. Harald Petersen, synod advisor, Rev. Charles Terrell, vice-president, Miss Carol Ann Beyer, treasurer, Rigmor Nussle and Vernon Johnson, the Operations India Committee, and Everett Nielsen, PAGING YOUTH editor.

The first item of business was planning the 1959 National AELYF Workshop and Convention. It will be held November 6, 7 and 8 at Camp Nysted, Nebraska, with the Great Plains District as the host. The theme has not yet been determined.

There will be more seminars on both the practical aspects of youth work and the questions posed by the theme, thus giving the attenders a very worthwhile and memorable personal experience as well as some practical helps for local LYF activity improvement and enrichment. Also, a strong plea will go out to Friends of Youth for their attendance. There will be special sessions for them. The business meeting will be speeded up through the use of committees making recommendations to the floor. These committees will have studied the issues prior to the business meeting.

Costs for the convention will be similar to past years. More information will be forthcoming.

The convention will open on Friday morning and close Sunday noon. It is hoped to have Dr. Wilton Bergstrand of the Augustana Luther League and Mr. Charles Lewis of the ULCA Luther League as guest speakers. The merger question and situation in general will be discussed with Rev. Clayton Nielsen leading off. More definite information regarding the convention as a whole will be printed on this page soon.

The winners of the Lutheran Youth Leadership Awards were chosen. These will be announced upon confirmation by the Lutheran Brotherhood Insurance Company, sponsors of the awards. These awards are in the amount of \$150 per winner to be used during the next academic year at a Lutheran college.

The WORLD OF SONG financial report was accepted. Each LYF should note that by buying large quantities (10 or more) at a time, they can be sold at a profit of 30 cents per book. This is a good project which will make money and put good song material in the hands of all concerned.

The treasurer's report was read and accepted. The year showed a net gain of \$104.18 with a total balance on hand to date of \$1,509.36.

The YULE financial report, showing a net gain to date of \$2.41, was accepted. It was recommended that the price be raised to \$1.00 next year in view of rising costs, etc.

The God-Home-Country Award was discussed. (See last issue for the winner this year.) It was decided to contribute \$20 as our share of the expenses of this award.

The United Christian Youth Movement was also discussed. It was pointed out that we should be contributing to this movement and that, in turn, we should make use of its programs and materials. It was decided to send \$29.68 as our share.

Operations India was discussed with hopeful anticipation of having Mrs. Munchi Tudu with us next fall as our guest student. Further planning must await more definite word. In connection with this, the International Christian Youth Exchange was commented upon. The AELYF will strongly support this program within the AELC, primarily as promoters and information center, also to contribute \$100 to any AELYFer desiring to participate in the program. The Operations India Committee will handle the paper work and obtain more information.

It was decided to purchase four recording tapes for promoting this year's convention and for later general communication purposes. A filmstrip, "It's Your League" with a tape recording as script was reviewed. With the new script, the strip can be used as "It's Your LYF" thanks to the kindness of ULCA allowing us to use it. Two copies will be available in the near future. The strip is good educationally for Fellowships who are having organizational troubles.....and the art is tremendous.

The All-Lutheran Youth Publications Proposal was discussed with hopes of AELYF participating in a new program annually and monthly magazine. (Since that time, several bugs have entered, but it is hoped that some working agreement will be reached.)

The possibility of a Youth Director was also discussed. Everett Nielsen was informally approached for this position for the summer. (See announcement below.) The meeting was adjourned in the wee hours with the members tired, but with some sense of accomplishment.

### Synod Youth Director Obtained

The National Board of AELYF is happy to announce that Everett Nielsen has accepted the position of AELYF Activities Director for the coming summer. He will aid in the planning and leadership of district camps when so desired, aid pastors and congregations in initiating and improving local LYF activities, supervise Leadership Training Schools, aid the board in the general planning of AELYF activity, and generally enrich, stimulate, and advise youth activities within AELYF.

Mr. Nielsen will be working out of Des Moines (his address is in the masthead) and hopes to attend most of the district camps. Expenses for this venture will be borne by the AELYF with hope for further financial aid from other sources. If you are interested in making use of this service of the National organization, write to him.



# Our Women's Work

MRS. AAGE PAULSEN, EDITOR

Beaver Crossing, Nebraska



## Michigan District II WMS Plan

### Third Women's Retreat

The date of the retreat is June 28-29-30. The place — Sleeper State Park, Huron County, near the town of Caseville, on Lake Huron.

The cost is \$9.00 per person. Registration begins at 4 p. m. Sunday.

Following will be a full program of song, lectures, devotions, crafts, impromptu, good eats, with a lot of fellowship and fun.

The committee extends a hearty welcome to all women of District II to attend, also to other districts of our Synod, who desire to vacation in Michigan Water Wonderland.

Please send reservations to Mrs. Earl Appel, Marlette, Michigan, by June 20.

Mrs. Delford Hendersen,

## Women's Retreat for District IV, V and VI

JUNE 23-26

Opening meeting for the Retreat is Tuesday evening, June 23 at 8 p. m. at Danebod College, Tyler, Minnesota, with a lecture by Pastor Enok Mortensen. Then two full days with closing meeting at breakfast June 26th.

Bible Study each morning by Pastor Carlo Petersen, Ringsted, Iowa. He will also furnish light entertainment at meal times and at evening coffee hour. Dean Axel Kildegaard, Grand View Seminary, Des Moines, Iowa, will deliver a lecture followed by discussion, Wednesday and Thursday forenoon and at 8 p. m., Wednesday.

Thursday evening, Rev. James Ford, Pastor of the Augustana Lutheran, Bethany, Elim Church of Ivanhoe, Minnesota, will give a lecture entitled, "Behind the Iron Curtain—An Opportunity." Pastor James Ford is a graduate of Gustavus Adolphus College, St. Peter, Minnesota, from Augustana Theological Seminary 1957, had additional study at Heidelberg, Germany in 1957-1958, was ordained in June 1958 by Augustana Lutheran Church. Since then he has served as Pastor of the Bethany Elim Church of Ivanhoe. He spent two weeks in Russia in the winter of 1958 visiting churches, universities, the Kremlin, stores and other places of interest. All evening lectures are open to the public.

Afternoon programs include: Talks by Miss Athelane Scheid, Minnesota Extension Clothing Specialist — Book Review by Miss Orena Cooper, Librarian at Brookings, South Dakota, either a contribution by Miss Agnete Hagen, Librarian — Askov, Denmark — or by Mrs. Enok Mortensen.

Mrs. Christence Jespersen, Circle Pines, Minnesota, will be here to introduce NEW WORLD OF SONG. Program Planning will be presented with available Program Material on display. Danish Embroideries to start on for Craft Hour.

We urge the women from the three Districts, others welcome, too, to avail themselves of this opportunity to share together Inspiration, Education and Fellowship. Bring your children, day-time supervision and sitters for the Dormitory at night, will be provided for a small fee.

Cost for the entire Retreat, which includes registration, room and meals is \$8.00, otherwise \$2.00 registration for full time, or \$1.00 per day—plus meals. Please bring Bible, new WORLD OF SONG, if you have one—sheets, pillow cases, blanket, towels, soap, etc. BE SURE TO COME! Send registrations now to Mrs. Enok Mortensen, Women's Retreat, Tyler, Minnesota.

Mrs. Hans Meyer.

## Women and Stewardship

Stewardship has been receiving a great deal of emphasis in the churches of the United States lately. Often the word is associated with the manner in which we handle our money. Some of us have heard the word used a good deal during building drives for new churches.

However, it is not limited to this morning. In Cor. 9:17 Paul refers to his apostolic office as "I am entrusted with a stewardship." Jesus used a steward in several of his parables usually in the sense of one being the manager of a household or manager of someone else's property.

A good definition of stewardship that I found reads, "It is total devotion to the Christ who is known as a real living personal presence in the heart of believers, a genuine loyalty that is expressed not in mere opinion or sentiment but in character and conduct."

Let us emphasize the phrase "to the Christ who is known."

In opening our Bibles to John 1:19 we begin to read of John the Baptist's ministry. In v. 26, John says, "I baptize with water; but among you stands one whom you do not know." It is an introduction to Jesus, the man — to a person we do not know. Then in v. 29, we read, "The next day he (John) saw Jesus coming toward him, and said, 'Behold the Lamb of God, who takes away the sin of the world!'" A much more specific and difficult introduction to accept. The "one whom you do not know" but who could easily be accepted as a lecturer or philosopher is presented as the Lamb of God or sacrifice of God. We cannot meet Christ long, John waited only until the second introduction, before we are confronted with Christ's sacrifice for sin. The Jews had the Mosaic law but Christ said it was not strict enough. Not only the act but the attitude, the mere thought of doing wrong, was sin.

Continuing in John 1, we have a third introduction to Christ in verses 35-37: "The next day again John was standing with two of his disciples and he looked at Jesus as he walked and said, 'Behold the Lamb of God.' The two disciples heard him say this and they followed Jesus."

They followed him to ask where he was staying and to get to know him better. In the first two introductions we have stood remote from the person of Christ but in the third introduction a meeting is accomplished. Going to the Lord to form a personal attachment needs not a formal creed but an impression of a person. It happens because of the effect of a personal impression of a man. It is obedience to an impression of a man done in an act of freedom.

John's ministry can be divided into three parts — calling of people to repentance and baptism with a rather vague message concerning the person of Christ, coming of the person Christ, John's message no longer vague — Look at Him — Lamb of God — Look again — Follow Him.

Then comes a big jump — moving from a viewing of and meeting with Christ to witnessing. In v. 41, Andrew goes to find Peter. We use publicity for meetings — posters, announcements, and circulars — but the church of Christ has grown through personal witnessing. We can soon get enough of "meeting" but not enough of the person of Jesus Christ.

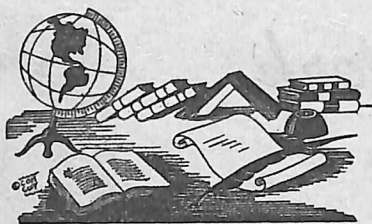
Soon after in v. 45, Nathanael is invited to come and he scoffs, but the answer to unbelief then as now was, "Come and see." (v. 46)

Here is where evangelism and stewardship must meet. Let us think of a steward as a manager of a household. Our organized churches send out the call, "Come and see."

(Continued on Page 14)



# OPINION AND COMMENT



A FEW WEEKS ago, all churches received copies of a new publication produced by our synod's secretary for Stewardship, Harry Jensen. The attractive 8-page booklet is entitled "Give in Faith" and tells the story of stewardship in our church in word and picture and graph. Total giving in our synod in a recent year amounted to \$1,137,173. For a church of some 8,000 contributing families, this seems a very respectable amount. And in this paragraph we are not going to try to add to what is so well said in the pamphlet. It is interesting to note, however, that with the publication of this brochure and the recent family devotional booklet, our church shows its readiness to learn from the methods of others. Such techniques, or devices, are quite new among us. They are born in ideas imported from other churches. There are those who protest against "techniques" and say that such tactics are "pressurizing" or are "brainwashing" or are "systemized begging." (When people are asked for contributions, they can think of any number of things to call the offertory announcements.) In New Testament terms, stewardship calls for an accounting, and the new pamphlet is more than anything a clear accounting. It tells the story of the synod dollar in terms of faith. The synod contribution of each congregation is an item on local budgets that often raises eyebrows and questions in congregational meetings. Here, in this fine pamphlet, are all the answers. If there is "technique" used, it is simply the technique of laying before the people the extent of the needs. It is a frequent experience in congregations that giving is determined by need. When a sudden need arises, when a crisis occurs and the needs are doubled or trebled, hearts respond readily. "Give in Faith" is a convenient brochure, painstakingly prepared after studying the methods of other churches of greater experience, and it should serve a high purpose.

WE ARE FACING now what appears to be inevitable — the moving of our seminary away from its traditional location at Grand View College. It is a difficult step to take. There comes a time in the course of events when we must face the facts. With merger looming just ahead, our young seminarians and potential seminarians wish to fortify themselves for this newer service by training themselves in the atmosphere of the larger church. Grand View Seminary has always had the limitations of its narrower environment and small faculty as well as student body. In the past, this was entirely in keeping with the specialized service of the ministry in our synod. The family nature of this service has been swiftly disappearing. Some of us may lament this as a real loss. But as the synod gradually has been changing character — older churches passing away and the

newer ones being born of different texture — it is futile to cling to sentimental, nostalgic shadows. Young students are more interested in substance than shadow. Their field of work has increased with the coming of the merger. Their training must prepare them for the larger sphere of the new church. No one has told them this. They know it of themselves. And so they go to other seminaries. Those who are entering our seminary next fall have an unparalleled opportunity. In all likelihood, they will have the benefit of the experience of one year at Grand View Seminary and their remaining years at another school. They will be "merging" at the very core of their training. We envy them this opportunity, and we hope they will see the advantages of going to Grand View this coming term and not taking all their training elsewhere, immediately.

THE PASSING of August Bang is also a reminder of the changing scene, as Holger Nielsen points out in this issue. Bang's memory will linger through many inevitable changes. He gave everything to the cause he loved — the survival of the Danish spiritual temperament in an environ that outpaced it. His cause was lost, but he gave it all that he had. In this battle, he was the Viking. Recent years were financially troublesome. It is sad that his last months were darkened by indebtedness brought on by an enlargement of the heart in behalf of a cause which had no chance. We once asked him why he didn't write poetry in English so that it could be used in LUTHERAN TIDINGS. "Verner," he replied, "I am afraid I must be content to be a poet in one language only." His defeats might have brought on bitterness, but nothing stifled the lyric flow from his heart. The poets of today are crushed by the weight of human folly, but thank God for the few remaining romanticists who can still lift a song into the air.

CARL, OUR CRUSTY church custodian, looked mournfully at the mop he was holding and the floor that had to be washed and said, "Pastor, I really think I was intended for something finer than this."

We answered paternally, "The work you do is fine and serviceable, and no less honorable than any other kind, Carl."

"That's what I keep telling myself. But I'm not very convincing."

"Every housewife feels as you do, I suppose. There is a nobility in the most ordinary labor but it is very hard to sense. I suppose that's why Jesus said 'He that is faithful in very little is faithful also in much'."

"Them ladies meeting in the social hall right now work hard for the church, pastor, but there can't be much joy in washing dishes after a church dinner."

"If there isn't, then part of the purpose of the dinner is lost, it seems to me. It takes patience and maturity and understanding to see value in commonplace activities. There is a proverb from Africa which says that any fool can tell how many apples there are on a tree but it takes a wise man to know how many trees there are in an apple."

"You mean that a body ought to keep lookin' for



# Fellowship Week End at Nysted

Since I had never attended a Fellowship Week End at Nysted, it was a pleasure to have the opportunity during April 24, 25 and 26. The welcome and opening devotions were given at 2:30 on Friday afternoon by Pastor Lavern Larkowski. After coffee, a film, "The Two Kingdoms," was shown. In the evening we enjoyed a period of group singing from the new "World of Song," thereafter, Pastor Clayton Nielsen spoke on the topic, "Strengthening Our Family Life." In our present fast-moving age, so many outside activities tend to keep a family from having much time together as a unit. He pointed out that one encouraging trend is the upsurge of interest in entire families going on camping trips. The evening devotions were given by Pastor F. Farstrup.

Pastor Thorvald Hansen led us in devotion on Saturday morning. The two lectures by Dr. Reuben Swanson of Grand View Seminary on "The Meaning of Baptism" and "The Meaning of Communion," gave us all food for thought and perhaps cleared up many questions and doubts that we have about the sacraments.

Dr. Franklin Fenenga from the University of Nebraska spoke on "Some Lessons We Could Have Learned From the Indians." He is a scholar in this field and was a witness for the government in the recent Indian claims case in Nebraska.

The women's meeting in the afternoon was led by Mrs. Aage Paulsen, District VII WMS president. It was pointed out that each society should send any and all dues and/or gifts to the district treasurer for

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what's hidden, no matter how tiresome?"

"Something like that. That is certainly true about almost everything that the church is involved in. The real values are not all on the surface where we can see them. There was a servant girl in England who prayed one time about herself:

Lord of all pots and pans and tins,  
I have no time to be  
A saint by doing lovely things,  
By watching late with Thee,  
Or praying in the dawnlight,  
Or storming Heaven's gates.  
Make me a saint by getting meals  
And washing up the plates.

"Well, pastor, I guess you're right. But it's going to be pretty hard to feel very saintly while I mop this here floor.....Say, aren't you due in at that ladies' meetin'?"

"I have already been there. I only stay for part of the meeting. I'm the only man there and all those ladies scare me...."

"Well, pastor, don't you know there's safety in numbers?"

"Maybe. But I found it in exodus."

further disbursement in order to keep the records straight. We were reminded that the two national projects for 1959 are the Scholarship Fund and Home Missions. A letter was read from the Chicago Children's Home telling of their 75th anniversary celebration this year. Since the beds in use there are the original ones, any gift to the Home, sent (through the district treasurer) earmarked "non-budgetary" could be applied toward the purchase of new beds, if so designated.

The men's meeting, which was held at the same time as the women's, was a discussion on the topic, "What Does The Church Mean To You?" led by Pastor Carl Laursen.

The Saturday evening speaker was Miss Naomi Torkelsen who is a missionary in India home on leave. She very enthusiastically told about her work with the Santals and had a display of articles commonly used by these people. She lives about 20 miles from the Ribers, so they do see each other occasionally. We were then led in playing some games and relays by Pastor Farstrup. This was a welcome relaxation after a day full of such a variety of lectures. Pastor Jens Holst brought the evening to a quiet close by leading us in singing an evening song and devotions.

On Sunday morning we were invited to see the colored slides Miss Torkelsen showed to the Sunday school children. These fine pictures made her talk seem much more graphic and real to us. Pastor L. Larkowski conducted the Sunday morning worship services. It seemed very natural for him to be preaching from his home church pulpit. In the afternoon Dr. Marshall Jones of the University of Nebraska spoke on, "What Is The Mental Health Problem?" He showed many graphs to emphasize his points on the increase of this social problem, the shortage of doctors to teach future psychiatrists, and the shortage of practicing psychiatrists and clinical psychologists. The only logical solution to the problem, rather than to continually spend more and more for the cure of these patients, seems to be that we should try to get more men interested in going into research in this field to find how the problem can be prevented.

Our thanks to the pastors and speakers for giving us a week end full of inspirational messages, and also to the Nysted ladies who so generously provided for the many coffee tables.

There were between 55 and 60 people who attended, some for only Friday and Saturday, and others for Sunday only. I thought that part of the fun was in staying overnight and getting in on KP duty. We saw the remains of the old boiler from the furnace and felt grateful to know that we would be cozy and secure, regardless of the weather. See you next year?

**Bernice Farstrup.**

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Life is a test and this world a place of trial. Always the problems — or it may be the same problem — will be presented to every generation in different forms.

**Winston Churchill.**

In The Balance  
Houghton Mifflin Company



## 81st Annual Convention of the American Evangelical Lutheran Church

AUGUST 11-16, 1959

The 82nd annual convention of the American Evangelical Lutheran Church will take place at the Greenfield Methodist Church, 19370 Greenfield Road, Detroit 35, Michigan, upon invitation of St. Peter's Evangelical Lutheran Church, 19900 Greenfield Road, Detroit, 35, Mich. The business sessions, the main meetings and services will be held at Greenfield Methodist Church. The opening service of the convention is scheduled for Tuesday evening at 8, August 11. The business sessions of the convention will commence Wednesday, August 15, 9 a. m.

All congregations belonging to the Synod are urged to be represented at the convention by delegates chosen according to the by-laws of the Synod and all pastors are likewise urged to attend. Registration should be in the hands of the credentials committee of the convention not later than July 15. All delegates must be certified by the secretaries of their respective congregations. Name and address of the chairman of the registration and credentials committee appear in the invitation from St. Peter's Church printed below.

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

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

Any member of a congregation or any congregation or pastor of the Synod may submit topics for the consideration of the convention according to Article VIII, par. 5, if such topics are received by the Synod president in time for publication in the July 5 issue of LUTHERAN TIDINGS.

Members and friends of the Synod are invited to attend the meetings and services of the convention. St. Peter's Lutheran Church will make announcement concerning the lodging and meals of delegates, pastors and guests.

May God guide, instruct and inspire us as we prepare ourselves for work and fellowship as offered by the convention. Only as we willingly and faithfully accept our responsibilities as members of the body of Christ will we experience His blessing. May God grant us a fruitful convention.

Alfred Jensen.

Des Moines, Iowa, April 24, 1959

### Convention Invitation

The Congregation of St. Peter's Danish Evangelical Lutheran Church of Detroit, Michigan, is pleased to extend a hearty and sincere invitation to pastors, delegates and members of the American Evangelical Lutheran Church to attend its Annual Synodical Convention, which will be held here from August 11-16.

We are fortunate in having secured an excellent convention site at Greenfield Methodist Church, which

is just two blocks south of our church. We are actively engaged in preparations and are anxiously awaiting the beginning of the Convention.

All pastors and delegates must send their registrations and credentials to our Registration Committee no later than July 15. The Registration Committee Chairman is Mr. George Everson, 19900 Greenfield Road, Detroit 35, Michigan.

We will provide housing for all the Convention personnel, pastors and delegates and will to the best of our ability accommodate guests.

We of the Detroit Congregation are pleased to have this opportunity to perpetuate the work of the Lord. May this Convention as its predecessors be an enriching Christian experience through its fellowship and spiritual enrichment.

Paul J. Blinkilde, President.  
Howard Christensen, Pastor.

### An Anniversary Hymn

Sung at the Seventy-Fifth Anniversary of  
St. Peder's Church, Minneapolis

Tune: Abide with me, my Savior blest

O Lord, the everlasting Fount  
Of mercy and salvation,  
Who by thy blessings beyond count  
Hast blest our congregation,  
And through these seventy years and five  
Enabled it live and thrive,  
We thank Thee for thy goodness.

Our church is our blest heritage  
To us from God in heaven,  
And from His saints, who in each age,  
Were by his Spirit driven.  
It came to us from Denmark's shore,  
Transplanted here to serve once more  
For all who seek its blessings.

They were but few, a little flock,  
Who once lay its foundation.  
But this was founded on the Rock,  
The Lord of our salvation.  
And by his blessings ever new  
He blest the labors of the few.  
Their work of faith preserving.

How wonderful is God, our Lord,  
Who is his church upholding,  
And by his sacraments and word,  
His boundless love unfolding.  
To all who seek his saving grace  
And with an earnest faith embrace  
His mercy and salvation.

Let all this festive day uplift  
Their hearts in jubilation  
And thank the Lord for every gift  
To us, his congregation.  
O sing to him with heart and voice,  
Shout forth his praises and rejoice  
In Christ, our blessed Savior.

J. C. Aaberg.



## Grand View Accepted by North Central Association

Two strange men roamed GVC's campus last fall, peeked into classrooms, met members of the faculty, and looked over copies of the Grand Views. These men, Dean F. Moe and Dr. K. Doane, were examining us in response to our application for membership in the North Central Association. After seeing everything and everybody that interested them, they submitted a very flattering, confidential report to President Nielsen.

On the basis of this report, stating that Grand View College was one of the outstanding institutions in this part of the country, Mr. Nielsen was requested to meet with a committee of the Commission of Colleges and Universities at the annual meeting of the North Central Association, held last week at the Palmer House in Chicago, Illinois. He met with this committee on Monday morning and was asked additional questions directed primarily at the future of this institution. Then the committee held a session of its own to determine exactly what their recommendation on our college should be.

Wednesday afternoon Dr. Nielsen was requested to meet at the office of Executive Secretary Dr. Norman Burns; there he was informed that the fore-meeting of the committee recommended that Grand View become an accredited and full member of the NCA. This recommendation was then presented at the general session of the entire Association on Friday, the day that GVC was officially accepted and welcomed into membership.

The same day, April 24, three other Junior Colleges, (one each from Kansas City, St. Paul and Milwaukee) were admitted to membership. Also, eight other four-year institutions were accepted, one of special interest to the boys — the USAF Academy from Colorado.

Membership in any regional association is indicative of an institution's high academic rank. There are several regions in the United States, but the North Central Regional Association is the largest and most important. Grand View's acceptance into it means several things:

1. Transfer to some of the large name, "famous" schools, such as Princeton, Harvard and Yale, which may belong to other regions, will constitute no problem. As yet, we have had no difficulty here in the mid-west, but a few problems have been encountered when students have transferred to some eastern schools.

2. Services of this association will be placed at our disposal. North Central is an accrediting agency which makes extensive educational research; the results of these will now be made available to GVC.

3. The many foundations that give money to support colleges and universities will consider us, if Grand View should apply. They are unwilling to even consider an application from an institution unless it is a member of a regional accrediting association.

GVC thanks the faculty whose efforts made the acceptance possible. Combined individual and committee work helped enable each student at Grand View to share in the honor, achievement and stamp of approval given to the college when it was accepted for membership, based on merit and actual performance, in the North Central Accrediting Association.

**Editor's Note:** Grand View has for twenty years had full accreditation by Iowa University.

### Missions Board Meets

The Board of American Missions of The United Lutheran Church in America held its meeting at Atlantic City, N. J., May 5-7, 1959. The ULCA had graciously invited as their guests the following men: Dr. Jon Regier, NCCCUSA; Dr. H. Conrad Hoyer, NLC; Dr. Theodore Matson, Augustana Lutheran Church; Rev. H. O. Nielsen, AELC; and Dr. Raymond Wargelin, Suomi Synod. All the visitors gave brief reports and sat in on the many sessions of the Board of American Missions.

Home mission work in the ULCA is carried on in a huge scale at no small cost. Selecting home mission pastors, and selecting the right ones for the right church is in itself a delicate task.

Some progress was reported in racial integration. Several Negro pastors are now active as assisting pastors in white congregations in some ULC churches.

The meeting was another step in an effort of the pastors and leaders of the four merging churches to get acquainted with each other and learn something about the various programs in which the merging synods are involved.

### The Mystery

The prospect of space travel has served to project materialism into the universe; but if and as it comes to be realized, the universe will still be, essentially, as mysterious as ever. I have always thought that a basic division among human beings is between those preoccupied with the question "How" and those preoccupied with the question "Why." This is a great "How" age. But "Why" remains unanswered, and will doubtless in due course claim attention.

**Malcolm Muggeridge.**

In The New Statesman.

### Apathy

It may well be that the greatest tragedy of this period of social transition is not the glaring noisiness of the so-called bad people, but the appalling silence of the so-called good people. It may be that our generation will have to repent not only for the diabolical actions and vitriolic words of the children of darkness, but also for the crippling fears and tragic apathy of the children of light.

**Martin Luther King.**



## Churches and Weddings

A number of churches have adopted the plan of printing or mimeographing an "instruction folder" which is given to couples about to be married, regarding the use of church facilities. An example of the information found in such a convenient folder is the following reprinted from the one in use by Emanuel Church of our synod, in Los Angeles:

### A Wedding at Emanuel

Congratulations! You are reading this because you are contemplating marriage in the near future, and because you wish to have your married life begin in the religious setting of the church. On both scores you deserve congratulations. Emanuel Church is happy to offer you its facilities, whether you are a member or not. The Church has a few requirements which it will expect you to observe: primary among these is that the wedding be carried out within the spirit and taste of our customary practices and faith.

Our wedding hostess is \_\_\_\_\_ and her phone is \_\_\_\_\_. She and the pastor will cooperate with you in arranging the details.

Weddings can be very simple, or can be very elaborate depending on the wishes of the couple to be married. It is of utmost importance, however, that concern about the many details of the ceremony will not obscure the deep spiritual meanings of a marriage. The pastor will want a brief (about 20 or 25 minutes) conference with the bridal couple in advance of the wedding so that he may call attention to some of the important aspects of the married life which might otherwise be overlooked. Make an appointment with him at your convenience.

At the earliest possible moment, reserve the date and time for your wedding so that there will be no conflict on the church schedule.

If you desire a private wedding, the pastor still prefers that you use the church sanctuary for the ceremony. For small weddings (less than a dozen people present as guests) the church is happy to use its building, and there is no charge. For more elaborate weddings, involving use of the organ, candles, decorations and heating, etc., the church does expect a donation from non-members of Emanuel, to cover janitorial and maintenance costs, and building improvements.

If you are inviting guests, you probably will want to arrange for the customary festive additions to the ceremony which will make the date memorable for you and for your friends. The church has organists and soloists whom the pastor will contact for you if you so desire. Or you may feel free to ask personal friends to take part. You are also free to select the music

to be used, provided your selections are in keeping with the sacred spirit of the service. Consult the pastor on this.

The pastor performs all weddings, except when other arrangements are made through him, or when he is out of town and unavailable.

The church can seat about 200 guests. Rice may not be thrown in the buildings or doorways. Smoking is not permitted, except in the social hall. Pictures may be taken, but no flash bulbs may be exploded once the ceremony has commenced. (It is becoming customary that pictures are taken an hour or so before the ceremony so that reception guests are not kept waiting afterwards.)

The church provides the altar candles, but additional candles for the candleholders for the windows and/or other candelabra should be provided by the bridal couple if desired. Likewise, flowers and decorations are customarily arranged for by friends of the bride and groom. A white runner for the center aisle is available on payment of the cost of laundering.

Rehearsals are usually held when there are more than four persons in the wedding party, and can be arranged for a day or two before the wedding. Rehearsals and interviews begin on time.

Receptions may be held in the social hall, and one of the two ladies' groups of Emanuel Church will be happy to assist with this. A schedule of costs for such services is printed below. Every effort will be made to make your reception a gracious, lovely event. Reception charges do not include the cost of the wedding cake, if any, or coffee, tea, punch, etc. However, the hostess will be glad to order these items, and you are welcome to avail yourselves of her experience.

#### Schedule of Costs

##### For members of Emanuel Church:

|               |           |
|---------------|-----------|
| Use of church | No charge |
| Organist      | \$ 5.00   |
| Vocalist      | 5.00      |
| Janitor       | 3.00      |
| White runner  | 2.00      |

##### For non-members:

|               |         |
|---------------|---------|
| Use of church | \$20.00 |
| Organist      | 10.00   |
| Vocalist      | 10.00   |
| Janitor       | 5.00    |
| White runner  | 3.00    |

##### Reception service charges, members and non-members:

|                      |         |
|----------------------|---------|
| Less than 50 guests  | \$20.00 |
| Up to 150 guests     | 25.00   |
| More than 150 guests | 30.00   |

It is a privilege for Emanuel Church to take part in your wedding. Making the marriage a sacred service helps your wedded life to start off on a high spiritual plane, and we pray that God will bless your new family and will be sought by you both frequently in the future.

Emanuel Church invites you to consider membership in our congregation if you do not belong elsewhere.

## Women and Stewardship

(Continued from Page 9)

"Do we stewards have God's house ready for the unbeliever or seeker to view Christ?"

The purpose of John's ministry is stated in John 3:28-30: "I am not the Christ, but I have been sent before him. He who has the bride is the bridegroom; the friend of the bridegroom, who stands and hears him rejoices greatly at the bridegroom's voice; therefore this joy of mine is now full. He must increase, but I must decrease."

The attachment between Christ and his church or us is so intimate the words used are bride and bridegroom. As brides we felt nothing was too good for our husbands. Emotionally and intellectually we had painful hurdles to jump but because our love and joy was so great we willingly accepted them. As stewards, is this evident in our relation to Christ? As we must learn to know and understand our bridegrooms, we must come to know Christ—this through study, meditation, and prayer. As in marriage, the relationship must be personal and constant.

Christ is the center of our church and our lives. As stewards we are responsible that this reflects in our churches.

Florence Nightingale said in 1850, "I offered the church my mind, my heart, my life, but it sent me to do crochet work in my grandmother's parlor."

There is a real question in my mind whether the time spent preparing for bazaars, dinners, and other projects undertaken for the sole purpose of making money for the church would not be time better spent in learning to know Christ better so that his bride, the church, would support the work of His Kingdom by direct contribution out of the cream of its resources — from a feeling of gratitude and love and humbleness — rather than from the skim milk left at the bottom of the pan plus any more that can be entertained or wheedled out of the church members.

The work ahead is gigantic. There is a desperate shortage of pastors. As mothers and Sunday School teachers are we introducing our children to Christ in such a way that they will wish to study for the ministry? As members of a congregation are we offering a decent living wage to our pastor?

The mission work is barely started. The population growth in the United States itself calls for new churches and new congregations. In foreign missions as the underdeveloped economies expand and the rate of exchange between U. S. dollars and native monies become less favorable to the U. S., the missions have a hard time continuing present operations much less expanding.

As stewards we are held responsible



for the management of God's household. Alone we can do little but Jesus has promised help. "Abide in me and I in you. As the branch cannot bear fruit by itself unless it abides in the vine neither can you unless you abide in me." (John 15:4)

**Bodil Sorensen.**

(The interpretation of John the Baptist's ministry is from a Bible class conducted by Mrs. Patsy Black, Seattle.)

The above devotion was presented at the District IX Women's Retreat held at Pilgrim Firs, Port Orchard, Washington, April 1-3.

## A Man of Total Commitment

(Continued from Page 7)

flowers. Come autumn it was bitter-sweet and more than once he stood on my shoulders to reach the top-most clusters. Yes, Bang was an intelligent, poetic, lovable pest, the kind of a pest you missed if he didn't pester you. There will never be another August L. Bang.

His call in life was to write poetry, and secondly, to preserve the Danish heritage in America. His purchase and editorship of the weekly paper, "Dannevirke" must be understood in the light of the last mentioned — the Danish heritage. All of us, including Holst Printing Co., warned him against getting into the foreign language paper business so late in the game, but the Danish cause in America to Bang was sacred. He gave himself and everything he owned to that cause. It brought upon him at a high age a hopeless debt which was a struggle and worry to his last hour.

Yes, it was a foolish attempt but one will have to respect that total commitment which he made for the cause he loved. Total commitment is something many talk about but few make.

As far as his work in life was concerned, poetry was his true love. His style at its best was faultless. His topics were many and varied, his selection of words was superb. But the language which produced these remarkable results was Danish. His poetry in English was not outstanding. I often wish he had been born 25 years earlier when the Danish language and culture in America was at its peak. The melting pot did its work too fast. August Bang found himself living in a world which did not understand him. An era had come to a close and he did not know it.

Chris Pedersen, the Danish sculptor of Ames, Iowa, did a fine piece of work in sculpturing a likeness of Bang's head. I hope it will be kept somewhere among our people who knew and appreciated August Lauritz Christian Bang. He has left us, but his poetry will live long in the Danish language and in the hearts of those who understood the age and the cause to which he gave himself.

## Women's Retreat Program at Mt. Cross Bible Camp Felton, Calif.

JUNE 29 to JULY 2

### Monday

- 4:00 p. m.—Registration
- 5:30 p. m.—Supper
- 7:30 p. m.—Watsonville to entertain
- 9:00 p. m.—Coffee and cookies served

### Devotions

### Tuesday

- 7:00 a. m.—Rising hour
- 8:00 a. m.—Breakfast
- 9:00 a. m.—Bible study with Rev. Verner Hansen. Mrs. Hansen, pianist
- 10:15 a. m.—Lecture by Rev. L. H. Maigaard, Augustana Synod

- 12:30 p. m.—Lunch

- 1:30 p. m.—Crafts, swimming or hiking

- 3:00 p. m.—Coffee and cookies
- 4:00 p. m.—Mrs. Astrid Christiansen, WMS

- 5:30 p. m.—Supper
- 8:00 p. m.—Salinas ladies to entertain
- 9:00 p. m.—Coffee and cookies served

### Devotions

### Wednesday

- 9:00 a. m.—Bible study with Rev. Verner Hansen
- 10:15 a. m.—Rev. Kenneth C. Senft, United Lutheran Synod

- 1:30 p. m.—Crafts, swimming or hiking

- 4:00 p. m.—Rev. and Mrs. Verner Hansen, AELC Synod

- 6:30 p. m.—Plans for next year's retreat and election of committee

- 8:00 p. m.—Santa Cruz ladies to entertain

- 9:00 p. m.—Coffee and cookies served

### Devotions

### Thursday

- 9:00 a. m.—Bible study with Rev. Verner Hansen.

- 10:15 a. m.—Mrs. Bert Mackey, Suomi Synod

- 11:15 a. m.—Finish the meeting for 1960 retreat plans

- 12:30 p. m.—Lunch

### What to bring:

Sleeping bag or bedding, comfortable clothing and shoes, a sweater will be necessary for morning and evening, towels and soap, a Bible and the "World of Song."

The Bible camp is located two miles north of Felton on Highway 9.

Cost: \$17.50 board and room, registration fee included. Day visitors: breakfast, 50c; lunch, 75c; dinner, \$1.

Send \$3 registration fee to: Mrs. Maren Sorensen, 235 Reata, Salinas, California.

Registrations should be in several days in advance. Transportation will be furnished from the bus depot at Santa Cruz if you will advise Mrs. Sorensen at the time of sending your registration fee.

The women of the American Evangelical Lutheran Church District VIII

extend an invitation to other Lutheran women of our merging synods to come and share these few days of inspiration and fellowship with us.

## Familiar Face on Main Street

(Continued from Page 7)

Copenhagen. He wrote poetry which was widely published in his native country. Many of the poems have been set to music.

For many years he operated the Bang's Travel Bureau on West First street and was active in his business up to the present time.

He was born in Aarhus, Denmark, October 20, 1887, the son of Daniel and Margaret Bang. He grew up and was educated in Denmark coming to America in 1913. He was, even then, seeking for an opportunity to write, which he hoped to do in America. He settled in North Dakota where he married Johanne Lavridsen of Bowbells, September 16, 1917. They left North Dakota for Crookston, Minn., in 1932 and later moved to Minneapolis. They established their home at 1001½ Iowa street in 1953.

He was a member of the Bethlehem Lutheran church. This congregation honored him at a dinner and program on the occasion of his 70th birthday.

Surviving are his wife and one son, Svend, of St. Paul, Minn.; five grandchildren; three brothers, C. A. S. Bang, Great Falls, Mont.; John Bang, Englewood, Colo.; and Paul Bang, Denmark; two sisters, Anna B. Nielsen, Philadelphia, Pa.; and Elizabeth Andersen, Denmark.

## Parish Education Program

(Continued from Page 5)

college work. Almost 18 per cent had received college degrees. Only 9.7 per cent had completed no more than elementary school.

Sessions at Pocono Summit were attended by 51 top-ranking scholars and pastors. Purpose was to review plans for the future of the Sunday school and other educational agencies of the cooperating Lutheran church bodies. Under study were three large volumes containing detailed proposals for the Christian family, Sunday school, weekday school, vacation church school, catechetical instruction, and leadership education.

More than 58 per cent of Sunday school teachers are between 25 and 45 years old, Dr. Pfnister said. 7.9 per cent are 17 years old and under. Only 6.8 per cent are over 55.

Suggestions of the consulting committee were referred to the Long-Range Program staff for consideration. In the light of these suggestions, revised plans for the various congregational schools will be submitted to the governing body of the Program in July.

Persons attending the conference from the American Evangelical Lutheran Church were as follows: The Rev. Howard Christensen and Dean Axel Kildegaard.



## "Wonderful, Wonderful Copenhagen"

By A/2c Frans Edward Nelson

The windows in the dining room were always open at breakfast time. The bright sun shone on the hedges and flower beds just outside and a persistent bee returned each day to settle on the jelly. It was very pleasant to sit there enjoying the Danish breakfasts (which included corn flakes). Erik, my Danish friend, always insisted on cereal after he had been to America.

Immediately after breakfast we would set out to tour Copenhagen — for me — the city of Lutheran Churches.

In the week that I stayed with them I grew to love this family, even though the Danish proved practically incomprehensible to me. One family picture showed an uncle to Erik with his classmates at the University — among them was Kaj Munk, the Danish Lutheran pastor, martyred by the Nazis. Probably more than anyone else Kaj Munk personifies the modern Dane of moral conviction.

Late one afternoon we visited Our Savior's Church. Richly ornate and fully in accord with the liturgical tradition this must be the most beautifully inspiring church in Denmark.

Its steeple dominates a skyline of steeples. A wrought iron stairway climbs up, like an ancient fire escape to the steeple's top. The view is tremendous.

And on the day of my departure we stopped at the organ-shaped Grundtvig Church. Over a hundred years old, it seems today ultra-modern in style. And there is that in its form which retains the symbolism of conventional churches. Stark in their sim-

licity, nevertheless, the sand-colored columns lift one's eyes and heart to heaven.

There there is Trinity Church — famous for its round tower and observatory. The astronomer Canon Tycho Brahe's statue stands near the huge tower.

Of course, we cannot forget the Marble Church — located just off the courtyard of Amalienborg Palace. All around the domed building stand tarnished green figures of the Church of Denmark's famous sons. To the right of the narthex is the guardian St. Ansgar.

And far from these churches, near the old fish market, stands the figure of Bishop Absalon, atop his galloping horse. It was he that Christianized the Danes and built the "Merchant's harbor" city.

Sunday morning I attended Our Lady's Cathedral. An obelisk, with scenes depicting the Lutheran Reformation in Denmark, stands in the square before the cathedral. Inside, the lofty ceiling and great windows create an atmosphere of luminousness, unusual in churches. Along both sides stand Thorvaldsen's statues of the Apostles and over the altar is his figure of our Lord with outstretched arms. The celebrants were fully vested. The chasubles and paraments were trinity green. The congregation of young and aged included a number of sisters in grey habits and filled most of the pews.

I shall never forget these and many more experiences in Lutheran Denmark.

—From "A Mighty Fortress"

## Contributions to Solvang Lutheran Home

### MEMORIAL GIFTS:

- In memory of Peter H. Friis, by Mrs. L. F. Phillips, Phoenix, Arizona ----- \$ 3.00
- In memory of Henry Mortensen, Solvang, by Mrs. Sorine Jensen ----- 2.00
- Mr. and Mrs. Niels Petersen ----- 3.00
- Mr. and Mrs. Chris Roth -- 2.00
- Mr. and Mrs. Geo. Petersen ----- 3.50
- John O. Christensen ----- 2.00
- Mr. and Mrs. J. P. Jensen ----- 2.00
- Mr. and Mrs. Geo. Nielsen, all of Solvang ----- 2.00
- In memory of Gale Crowell, Santa Barbara, by Mr. and Mrs. Chris Roth, Solvang -- 2.00
- In memory of Dr. A. W. Pearson, Los Angeles, by Mr. and Mrs. David Dehlinger, Inglewood ----- 5.00
- by Mr. and Mrs. Chris Christensen and son, Grundtvig -- 10.00
- In memory of Lester H. Fredrickson, by friends and family, Mr. and Mrs. Carl Lind, Flaxton, N. D., Mr. and Mrs. Victor Sondergaard, Maywood, Calif., Mr. and Mrs. Grundtvig Jacobsen, South Gate, Calif., Mr. and Mrs. Alfred Petersen,

- South Gate, Calif. ----- 4.00
- Mrs. Bertha M. Frederickson and family, Los Olivos ---- 12.00
- In memory of Marius A. Bertelsen, by Mr. and Mrs. F. P. Holm ----- 3.00
- by Mr. and Mrs. Chester Thomsen ----- 3.00
- In memory of Russell Dopson and Mrs. Emma Donahue, Solvang, by Mr. and Mrs. Chris Roth ----- 4.00
- In memory of Russell Dopson, by Mr. and Mrs. Herman Burcharde, Solvang ----- 2.00

### TO BUILDING FUND:

- Mr. and Mrs. Einar Hansen, Salinas ----- \$ 5.00
- Mr. and Mrs. Holger Aebeloe, Salinas ----- 5.00
- Mrs. Marie Howley, SLH ----- 100.00
- Carl Jensen, SLH ----- 15.00
- Mr. and Mrs. Louis C. Folst, Van Nuys ----- 25.00
- Mr. and Mrs. Jorgen Rasmussen, Watsonville ----- 50.00
- Mr. and Mrs. J. P. Jensen, in memory of parents, Lauritz Jensen and Frederik Petersen ----- 50.00
- Gertrude Guild, Clinton, Iowa ----- 10.00
- First E. L. Church, Watsonville ----- 50.00
- William and Robert Hansen, in memory of our mother, Karen O. Hansen ----- 100.00
- Mr. and Mrs. Robert F. Knudsen, Solvang ----- 100.00
- Emanuel D. E. L. Church, Los Angeles, SLH benefit dinner ----- 500.00
- Kenneth Hansen, Hollywood -- 62.50
- Andreas H. Andersen, Sanger -- 100.00

Period from January 1, 1959 to

March 31, 1959 ----- \$1,237.00

Kindest greetings and a hearty "thank you" on behalf of

SOLVANG LUTHERAN HOME,  
Nis P. Pors, Treasurer.

### FAMILY INFLUENCE

Centuries ago, the Lord said to Abraham: "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord" (Gen. 18:19). And wherever the patriarch pitched his tent, there he built his altar and he and his family worshipped.

The old adage that the father and mother are each "a looking glass which the child often dresseth himself by" is humorously illustrated in the fable which tells of a mother crab who exhorted her little ones, "Go forward! Go forward!"

The children cried, "Show us the way, Mother, and we will go."

Thereupon the mother crab began to crawl — not forward, as she admonished her children — but backward and sideward as she herself was accustomed to move.

Then the children replied, following her example: "Lo, we go just as you go, Mother."

Thus it is that if the homes are to be Christian in atmosphere, the parents should establish the example.

—The King's Business.

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

I am a member of the congregation at -----

Name -----

New Address -----

City ----- State -----

May 20, 1959

PETERSEN, ANDREW K.  
TYLER, MINN.