

Lutheran Tidings

PUBLISHED BY THE AMERICAN EVANGELICAL LUTHERAN CHURCH



Prayer for Serenity

Across the face of nature Thou
Hast sent the whited blast
And spread the sterile snow which now
Lies quietly at last.

Across my soul, dear God above,
So fretful, full of fear,
Spread now thy calming quiet love;
Bestow thy Spirit here.

But, tempest-tossed by shallow urge
Which self-hood bids me seek,
Within my heart the storms still scourge
And leave me driven, weak.

Verner Hansen.

Crystal ball gazing

DECADE OF DESTINY

Robert E. Van Deusen

AS THE 1950's pass into history a backward look will reveal the tremendous changes that have taken place in ten short years. Historians will surely mark this decade as the beginning of the space era, with sputniks and moonshots highlighting the first major break-through. It will be known, too, for its preoccupation with the "cold war" and perhaps even more for the "thaw" at the end of the decade. In the long perspective of history, the most significant trend may prove to be the first feeble moves toward universal disarmament.

As we gaze into the crystal ball, the decade which we are just entering seems destined to be one of even greater significance. Among the developments that are likely to take place during the 1960's are the following:

Man will reach the moon and one or more of the planets, and return safely.

Travel to any part of the earth will shrink to a matter of hours.

Dramatic progress will take place in the peaceful use of atomic energy.

Great strides will be made in the control of cancer and heart disease.

Exploding population in Asia and Africa will create crucial problems of food and living space.

The balance of political power will swing away from Europe and the U. S. and toward Asia.

The United Nations will have almost universal membership, including Red China.

The influence of the smaller nations on the decisions of the great powers will grow tremendously.

The nations will make substantial progress toward a system for banning war or the threat of war in international relations.

All of these imply a big IF, a ghastly alternative. Currents of thought and action already started will bring these results, unless there is a nuclear war. If international differences are not settled by negotiation, if good will and good sense fail to dispel the mushroom cloud which hangs over mankind, this decade could see the end of civilization as we know it.

The fearful choices and the hope-inspiring possibilities of this decade underscore the crucial importance of the 1960 presidential election. The man who is chosen is likely to guide U. S. foreign policy for the next eight years — most of the decade of destiny!

What of the church?

What will the Lutheran churches be doing during these fateful years? Projection of present trends lead us to expect the following:

Two major mergers among the National Lutheran Council bodies.

Closer cooperation between the Lutheran Church-Missouri Synod and the NLC, with membership a possibility.

Growth of centralization in ecclesiastical authority.

Growth of the liturgical movement and increased emphasis on the arts.

Growth of the spiritual life movement, with emphasis on prayer and Bible study in small groups.

Growth of emphasis on the healing ministry of the Church.

Increase of racial integration at the congregational level.

Improvement of theological education, both scholastically and in more adequate spiritual preparation for pastoral leadership.

Sharpening of the social conscience of the Church and its members, resulting in growing influence in the solution of national and international problems.

In the emerging pattern of church life during and after the process of merger, the choice of church leadership is equally important with that of the nation. The men who are chosen to guide the life of the Church in this decade of destiny will carry the responsibility for an adequate witness to God's sovereignty in the world of men and nations.

from **The National Lutheran.**

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Across the Ocean — No. 5

Living on a Volcano

Dr. Paul C. Nyholm**Trinity Seminary**

THESE LINES ARE WRITTEN in Taormina, an ancient and fascinating Sicilian city. It has been called nature's show piece or shop window. Its beauty is so wonderful that it often seems unreal. The loveliness of nature is heightened by artistic buildings from past civilizations. The steep rocks are clad with silvery olive trees and a profusion of flowers, and the deep blue and green of the Mediterranean, with its spacious beaches, looks doubly attractive when viewed from one of the ancient arches or Roman columns which are often covered by a luxuriant growth of deep purple boganviglias.

But the most impressive sight is Mt. Etna. At a few places snow is found at all times, but for six months of the year it is completely covered, making it a favorite resort for skiing and other winter sports. You may drive conveniently in only forty minutes from the snow to the beach via a good highway, an ambitious piece of modern engineering, which the ancient Roman road builders would appreciate if they could come back to see it. Orange groves cover the coastal farmlands.

Major Volcano

Etna is the largest active volcano in Europe. Its main crater has a diameter of 1500 feet with some 200 smaller craters, most of which are now extinct. The volcano was at first under the ocean, but its many eruptions have gradually built it to its present height of 10,740 feet. Over eighty great eruptions are recorded in history, the first of them taking place about 475 B. C.

In 1942 an eruption lasted eighteen hours. Others followed in 1947, 1949 and in October, 1951. I talked to a man who saw the spectacular sight of streams of fire coming down through the snow fields eight years ago. The peasants were in tears as they saw their lands being destroyed. Ten thousand people were evacuated but fortunately no lives were lost.

As far back as the records of history go, eruptions have followed eruptions. It is an unforgettable sight to drive through the fields of lava where death once reigned. Now, after a few hundred years, the lava has turned into some of the world's most fertile fields. As we drove through this landscape of contrasts, a line from the hymn "Before Jehovah's Aweful Throne" kept ringing in my ears. "He can create, and He destroy..." Mt. Etna appears to me as Jehovah's aweful throne.

Foolishness and Fools

Are the people who live in villages on Mt. Etna foolish because they expose themselves to possible death and ruin by an eruption? Are they shortsighted

in desiring to utilize the luxuriant growth produced from the once devastating lava?

Can we say that we are today living on a volcanoMt. Etna being only a miniature picture of the world?

The main thing is not **where** we live, but **how** we live. The important question is if we really trust in Him who does both create and destroy.

A successful person in any field who forgets God is a "fool" (Luke 12:20), and it is, of course, equally foolish in one's young years to drift along without following God's guidance and accepting His grace.

Destruction must come if we continue to spurn God's love. But if we choose to belong to the "little flock" (Luke 12:32), it is His good pleasure to give us the kingdom. Then we have nothing to regret, come what may. Both bane and blessing, pain and pleasure will be sanctified by the cross. By God's marvelous creative power and mercy our dead "lava" is changed into fruit-bearing soil.

After leaving Sicily we stopped briefly at Pompeii. It left us in a rather serious mood as we walked among the extensive ruins of the city whose 20,000 inhabitants were destroyed by sudden death. This impression was only heightened by viewing some magnificent pieces of remarkably well-preserved art in the National Museum in Naples, the finest archeological museum in Europe. It took over two hundred years to excavate Pompeii (which is still in progress) from the 27 feet of volcanic dust covering it. The city was destroyed seven times.

Visit to the Vatican

Today we have seen some of the amazing collections of art in the Vatican Museum in Rome. I must admit that although I have taught Church History for twenty-five years, I had not imagined that this Museum contained such an incredible amount of treasures. I must admit that as we walked through one immense gallery after another, a persistent and unpleasant question kept bothering me: "Is this wealthy Roman Church serving God as she should?" Are we in rich America doing it? Looking at Michaelangelo's terrifying immense painting of Judgment Day in the Sistine Chapel provoked the question: Will damnation and destruction come also to us?

Do these seem rather gloomy thoughts especially in a letter from "sunny Italy?"

It is well for us to face the great realities of life and humbly confess our sins. And then we may be assured of God's gracious forgiveness and truly thank Him because there is "no condemnation for those who are in Christ Jesus" (Romans 8:1). Christians are not living on a volcano. "On Christ the solid rock we stand....."

JANUARY 18-25

Week of Prayer for Christian Unity 1960

*Commission on Faith and Order***World Council of Churches**

My congregation is a manifestation of the universal Church in this place.

My congregation is a diversity of different members with different spiritual gifts.

My congregation is a unity in which this diversity is bound together in an organic whole for the common good.

My congregation is an ecumenical microcosm which in its unified diversity shows forth the essential oneness of the Church of Christ and identifies it with "all those who in every place call on the name of our Lord Jesus Christ," whether in the congregation around the corner or at the ends of the earth.

This leaflet, based on I Corinthians 12, especially verses 27 and 28, has as its general theme "The Unity of the Local Congregation in the Unity of the Universal Church." It is designed to help local congregations come to a fresh understanding of themselves in terms of Christian unity, and through this of their ecumenical character and vocation as a manifestation of the one Body of Christ. For Christian unity is not something remote and far away. The local church brings together in one corporate fellowship different members with a variety of gifts and in so doing it experiences the joys and satisfactions as well as the tensions and frustrations which are the growing pains of the Church realising its unity "as the whole body nourished and knit together through its joints and ligaments grows with a growth that is from God" (Col. 2:19).

Since the last Week of Prayer for Christian Unity it has again become painfully evident that the various calls to prayer have behind them greatly different understandings of the nature of Christian unity. It is also clear that the more Christians come to know one another the more conscious they become of their differences. Nevertheless, there is on all sides a growing conviction that the unity of the Church of Christ is God's will and that He is working to bring it about. That is why, despite the different ideas of unity which lie behind them, it is fruitful to offer up all of our various prayers for Christian unity together at one time: we all know that God hears and answers the prayers of all according to His own will and plan. In this confidence we call upon Christians in all Churches to join in prayer for Christian unity during the week of January 18-25.

Theme: THE UNITY OF THE LOCAL CONGREGATION
IN THE UNITY OF THE UNIVERSAL CHURCH

First Day**And God has appointed in the church... apostles**

Read Ephesians 2:19-22 (also I Samuel 3)

As you pray think of the particular local congregation of which you are a member in your own country and generation; in the light of verses 21 and 22 reflect on the early Church and its origin in the witness of those who saw Jesus and testified to His resurrection

—on the Apostles as foundations of the Church, a source and strength of church unity and the forerunners of the Christian mission

—on the spiritual community of believers from that day to this as fellow-members of the household of God and fellow-citizens with all the saints

—on the need for obedience to God's call, not only for on apostolic vocation but for any Christian witness in the world.

As you pray remember that you are a member of the whole Body of Christ and in particular consider the common apostolic tradition belonging to all churches which binds them together and leads them out into the world.

Let us pray: Almighty God, who hast founded Thy Church upon the witness of the Apostles and Prophets; make, we beseech Thee, their witness living and powerful in our midst also, and grant us Thy grace, that through the teaching of Thy holy Apostles we may be joined together in the unity of the faith, and built up into a holy temple, so that we may be fellow-citizens with all Thy saints. Amen.

Second Day**And God has appointed in the church... prophets**

Read II Peter 1:19-21 (also Jeremiah 20:7-9, 11)

As you pray think of these verses and how the Word of God does not come from human reason but from God's creative Spirit in man

—how a Spirit-filled understanding brings true light into the world's darkness

—how all prophetic utterance is to enlighten individuals, congregations and nations, as men listen, hear and heed the divine Word

—how discernment is needed to distinguish between true and false prophets.

As you pray remember that you are a member of the whole Body of Christ and in particular reflect on the prophetic role of the ecumenical movement in drawing the Churches together in renewal for unity, witness and service.

Let us pray: Visit, O Lord, Thy Church with Thy grace, and enlighten it through the truth of Thy Gospel, which Thou hast imparted to us through Thy holy messengers; awaken our minds that they may hear Thy Word and be obedient to Thy will; enshrine Thy power in the words of Thy messengers, and thus enlighten the hearts of Thy faithful people. Amen.

Third Day**And God has appointed in the church... teachers**

Read II Timothy 3:14-17 (also Deuteronomy 6:6-9)

As you pray think of learning and teaching as the transmitting and receiving of mysteries entrusted to us by God.

- of abiding in what you have learned
- of honouring and loving your teachers who fostered faith by helping you to fathom the realms of truth.
- of the home and family as the first place of teaching and learning
- of youth as the time of learning and the power of God to renew our youth so that we can continue to learn
- of teaching as life-giving through the creativeness of the Word
- of Biblical truth as the ground and aim of all Christian education.

As you pray remember you are a member of the whole Body of Christ and in particular reflect on the Bible as the common textbook of all Christians.

Let us pray: Almighty God, who hast entrusted Thy saving truth unto men, that they may teach it to others; we pray Thee ever to send true shepherds and teachers to prepare and instruct Thy Church and make it into Thy people. Bless, we beseech Thee, the work of all who teach Thy truth throughout Thy holy Church, that we may all be brought to the faith and saved through Thy Gospel. Amen.

Fourth Day

And God has appointed in the church... miracle workers

Read St. Mark 16:14-18 (also Isaiah 61:1-3)

As you pray for the renewal of the Church and the recovery of its wholeness think of the God-given unity of soul and body, of the spiritual and the material

—of God's power to create out of nothing and of His power to make all things new both in the Church and in the world

—of all things being possible with God and the unwillingness to believe as the greatest spiritual danger

—of the need of the new and miraculous for the healthy life of the Church.

As you pray remember that you are a member of the Whole Body of Christ and in particular consider the place of new gifts of the Spirit and new ministries in the life of the Church as it is renewed in wholeness and unity.

Let us pray: O God of unchangeable power and eternal light look favorably on Thy whole Church, that wonderful and sacred mystery; and by the operation of Thy providence, carry out the work of man's salvation; and let the whole world feel and see that things which were cast down are being raised up, that those things which had grown old are being made new, and that all things are returning to perfection through Him from whom they took their origin, even through our Lord Jesus Christ. Amen.

Fifth Day

And God has appointed in the church... healers

Read James 5:13-16 (also Jeremiah 17:13-15)

As you pray concentrate on the meaning of these verses in your particular situation

—on Christ's command to His disciples both to preach and heal

—on the calling of church members to minister to the sick of the community, giving not only pastoral but bodily care

—on earnestly engaging in intercessory prayer and really seeking to share in the healing process

—on anointing of the sick both sacramentally and by acts of mercy, and inwardly by the fellowship of love and prayer

—on Christ's concern for the whole man spiritual and physical.

As you pray also remember that you are a member of the whole Body of Christ and in particular reflect on the acts of healing done by Christians together through various organizations and institutions.

Let us pray: Lord, have mercy on us in the misery of our sin and in the suffering of all sinners. May Thy love descend upon all the homes which wait for Thy mercy. Visit also with Thy love all those who do not know Thy mercy; help the lonely, the tempted, the afflicted, the crushed, and all who must face death. Amen.

Sixth Day

And God has appointed in the church... helpers

Read Colossians 3:12-16 (also Isaiah 17:10-12)

As you pray think of the responsibility which each member of the Christian fellowship bears for every other member

—of the fellowship of worship in confession and absolution, in praise and song, as a help rather than a hindrance for the common life, and a means of uniting rather than separating us

—of service in and to the world as an expression of the service of worship of the congregation in the church.

As you pray remember that you are a member of the whole Body of Christ and in particular consider the service of the laity in the life and work of the Church, and as one people of God in the world, and especially of the help rendered through inter-church aid and service to refugees as a sign of the unity of Christ's Body, in which the members all suffer and rejoice together and care for one another.

Let us pray: Merciful Father, awaken us, we pray Thee, to true love of our brethren, that we may be ready and willing to succour and support all who are in difficulty or suffering, whether far or near; that we may serve our neighbours to the utmost of our power, and have open hearts and outstretched hands to all who suffer throughout the world, so that we may witness to Thy love, and the message of Thy Gospel may thus be strengthened. Amen.

Seventh Day

And God has appointed in the church... leaders

Read Acts 20:28 (also Ezekiel 34:11-16)

As you pray, remember the ministry, clerical and lay

—the episcopal and priestly ministry

—the preaching and pastoral ministry

—the evangelistic and teaching ministry

—the responsibility of all leaders for sound doctrine

—the application of the Word of God in the life and activity of congregation and community.

As you pray remember that you are a member of the whole Body of Christ and in particular reflect on the need for manifestations of unity through church organisations — denominational boards, church synods, confessional alliances, local and national councils of churches, and especially for the World Council of Churches, its staff, officers and members of its committees.

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(Lutheran Laymen's Movement for Stewardship)

An Aid Toward Finding

— your proportionate responsibility in supporting the total ministry of your church through your offerings. Some basic points to remember in the proportionate giving of the Christian are these:

1. God has blessed each of us in most generous ways, even in the material things. As Christians we know that "to whom much is given, of him will much be required." This is proportionate responsibility and it is fair, right and good. We, therefore, ought to think in terms of proportionate responsibility in supporting Christ's church through our tithes and offerings of love and gratitude.

2. As a self-discipline, many Christians have welcomed the plan of proportionate giving. Each person goes as far as his faith lets him go. Some members will give 5 per cent of income — \$1 each week for each \$1,000 of annual income. Others will give the tithe, — 10 per cent — or more.

3. To give proportionately, to tithe, for example, is to give as God prospers you. It involves self-denial. The Christian discovers new joy as he gives Christ first claim on his resources and as he masters the control of what he is and has.

4. A Christian practices tithing not for special

favours from God but because he is concerned about Christ's work. He believes tithing is a reasonable first step in giving for the Lord's work. Many give 12 per cent, 15 per cent, 20 per cent, and even more.

5. The tithe is 10 per cent of income. To what extent this shall include non-church charities, or is figured before or after taxes or medical expenses, the individual's conscience must decide. Married persons should make a decision to tithe together. This kind of giving must be done cheerfully. If it is marred by tension, it is best to forego the tithing experience — and, for the time being, to give a lesser portion — until a new decision can be reached through prayerful consideration.

6. The Christian tither never sets himself apart from others or is boastful. He is part of a spiritual movement. His testimony must glorify Christ rather than himself.

7. The Holy Spirit is the enabling Power in the matter of proportionate responsibility and giving.

WEEKLY INCOME	LOWER RANGE GIVING That His Church may LIVE			MIDDLE RANGE GIVING That His Church may ADVANCE				UPPER RANGE GIVING That His Church may VENTURE		
	3%	4%	5%	6%	7%	8%	9%	Tithe	15%	20%
\$ 35.00	\$1.05	\$1.40	\$1.75	\$2.10	\$2.45	\$2.80	\$3.15	\$3.50	\$5.25	\$7.00
50.00	1.50	2.00	2.50	3.00	3.50	4.00	4.50	5.00	7.50	10.00
75.00	2.25	3.00	3.75	4.50	5.25	6.00	6.75	7.50	11.25	15.00
100.00	3.00	4.00	5.00	6.00	7.00	8.00	9.00	10.00	15.00	20.00
150.00	4.50	6.00	7.50	9.00	10.50	12.00	13.50	15.00	22.50	30.00
200.00	6.00	8.00	10.00	12.00	14.00	16.00	18.00	20.00	30.00	40.00
250.00	7.50	10.00	12.50	15.00	17.50	20.00	22.50	25.00	37.50	50.00
300.00	9.00	12.00	15.00	18.00	21.00	24.00	27.00	30.00	45.00	60.00

*A Visit to the World's Largest City**Pumpkin Lane to Ginza*

(The Editor found this letter from friends so interesting that he asked for permission to reprint it here.)

November, 1959

Dear Friends:

As many of you already know, we have just returned from a wonderful one-month trip to Japan. First, may we apologize to many of you to whom we did not write while en route. I suspect we, like many other people who travel, were so engrossed in enjoying the wonderful experience of travel that we found little time to do much else. So to make amends, we would like to tell you a little about our trip, in hopes that you will enjoy hearing about it as much as we enjoy telling you of our travels.

The trip, for Bob, was primarily a business trip to discuss arrangements for a technical assistance and patent licensing agreement for Nippon Remington Univac, a subsidiary of Remington Rand, operating in Tokyo and selling Univac and other computer products throughout Japan. Bob has already made his reports on this subject to the office, so we will not linger on it here. Although the main reason for our trip was business, we took the opportunity for both of us to see, and hear, and experience what life is like almost half-way around the world from our home in Norwalk.

We arrived in Tokyo the 10th of October, and were greeted with wonderful fall weather, similar to what you might expect in Washington, D. C., at this time of year. En route we had made a brief stop in Los Angeles (with Rev. and Mrs. Verner Hansen, and family), where we saw the 4th World Series Game (Dodgers 5 - White Sox 4), visited Disneyland (even Khrushchev couldn't do that), and visited with Harriet's brother Eilif and his wife Pearl. Also we stopped in Honolulu long enough to tour the island of Oahu by jeep, soak up some sun on Waikiki Beach, visit the beautiful new Remington Rand sales office, see Pearl Harbor, Nuuanu Pali, Koko Head, Diamond Head, Windward Oahu, pineapple fields, sugar cane, papaya groves, banana trees, beautiful flowers, and all of the other things which make our 50th State the attractive tourist haven that it is.

But our destination was Tokyo, and when we arrived there, we had little idea of what to expect. We were met by Mr. Shiro Omata at the airport, and in looking back, we both feel that through Shiro (who was Bob's principal business contact) and his wife Patsy (who was Harriet's frequent daytime companion), we were privileged to meet people who did the most to help us appreciate and understand Japan. We can not say enough about their many kindnesses. The Omatas are Japanese-Americans, who have lived in Japan enough of their lives to know and understand its ways and people. Both speak Japanese fluently, which helped us so often when language might otherwise have been a barrier, but more importantly they



There are 42 million Buddhists in Japan. Many worship at the shrine of the Daibatsu, above, a 42-foot high bronze figure weighing 48 tons, located at Kamakura. Bob and "Tulle" Sorensen visited here and at many other shrines. Bob and Harriet are Grand View alumni, with Bob hailing from Racine and his wife from Tyler.

are Americans who could understand our views and interests and could therefore help us make the most of our visit, both for business and pleasure.

People in any foreign country are interesting, but it would be difficult for us to imagine a country where the people are more fascinating than in Japan. We particularly fell in love with the children (natural for parents of four). Happy, well-behaved, soft-spoken, smiling children seemed to be everywhere. We liked to watch them play baseball (they mimic every motion in the major-league book, and dress the part too), or to see them standing on street corners collecting for Community Chest, or coming in their school uniforms (most children wear uniforms through high school, and sometimes through college) as they toured the Imperial Palace grounds (we saw thousands of them one day, all paying their respects to the Emperor and wanting their pictures taken with the tall "foreign visitors" — we obliged). Kimonos are still worn by most of the older women and quite a few of the younger girls as well. For footwear, many people wear getas (an elevated wooden sandal), but in all types of clothing there is some of the old and the new, the East and the West. Labor is cheap and plentiful, and Bob couldn't help but notice that many tasks involving heavy labor are performed by women (be it street workers, golf caddies, day laborers, factory workers, or bell-"boys").

Tokyo, in its appearance, is also a mixture of East

and West. Most visible scars of war damage are gone from this, the world's largest city. Business and commercial buildings are massive and modern in every respect, but homes in the residential area are still of bamboo, and unpainted cedar, and have rice paper windows. Japan has a confined, dense population, since space is at a premium in both city and country. Buildings are close together, there is no idle pasture land or wasted farm area; even space for billboard advertising is reduced by using gas-filled balloons flown over the department stores to advertise their wares.

We stayed first at the Dai-Ichi Hotel, a Japanese Hotel with attempts at Western features. Low wash bowls, deep bathtubs (for that evening soak), low, narrow doors, etc. And there are slippers under the bed for each hotel guest (take off your shoes, friend, you're in Japan). We later moved to the marvelous Imperial Hotel, meeting place of the Far East, which has two modern post-war additions to the original Frank Lloyd Wright earthquake-proof building, built in 1923. No courtesy is too great for the guest; it is almost as if the hotel employee is able to anticipate your every need, and satisfies it before you ask.

Food? We tried it all — Japanese, American, Chinese, Mongolian — you name it — we had it. We tried tempura (deep fried fish, sea food, vegetables — all done to a delicate flavor), sukiyaki (thin slices of beef, cooked at the table, in sweet, tasty sauce), pickled eel, shark fin, raw fish, broiled lamb, dried seaweed, ginger root, and other things which we ate (with eyes closed) and never identified. Imagine, if you will, Smorgasbord at the Imperial Hotel Viking Room after cocktails in the Skoal Bar. How far away from Denmark can you get? And steaks cooked from Kobe beef are unmatched for flavor anywhere. And don't forget saki (wine) served warm, at almost every Oriental dinner. We became almost expert in manipulating a set of chopsticks after several faltering tries.

So what did Harriet do every day while Bob was at the office? Well, she did what every other American homemaker would do while traveling with her husband — she went shopping. Patsy Omata was again to the rescue and the two of them went "tooting around" to the kimono mart, the dressmaker, the pearl



Bob and school girls on the grounds of the Imperial Palace in Tokyo. Until recent years, these sacred grounds were guarded from trespass by commoners and foreigners.

shop, ivory hunting, pottery and curio shops, and elsewhere. It was fun, and believe it or not, we made it back under the duty limit.

We could go on for hours about the sightseeing, but we will save the details until sometime when we can show you the many beautiful colored slides which we brought home. We took trips with American-speaking guides to Mt. Fuji and the surrounding lake and mountain areas, to Nikko (center of many gorgeous 300-year-old Buddhist and Shinto shrines, adorned in lacquer and gold leaf), to Kegon Falls, a magnificent waterfall flowing from Lake Chuzenji, 4,000 feet above sea level (after a treacherous motor ride up steep mountain grades covered with the autumn leaves of red maples), to Kamakura (site of the shrine of the 48-ton bronze Great Buddha, or Daibatsu), and to Atami, beautiful seaside resort, comparable to Atlantic City, but with natural hot-spring baths. The mountain views are breath-taking, and we were fortunate to see the rural areas at a time when leaves were changing to their autumn hues.

In Tokyo itself, one could look at shrines and other places of historical interest almost indefinitely. We saw the famous Kabuki Theater (you may remember scenes of this classical drama in the movie "Sayonara"), the Kokusai Autumn Festival (a la Radio City, with over 300 female performers on the stage at one time), the "Queen Bee" night club and made a late stop at a geisha party. The Imperial Palace, its bridges and moat, the Diet Building (seat of Japanese Parliament) and Tokyo Tower (Eifel style, but taller) are all impressive.

Golf? Bob played at the Kasumigaseki Country Club (scene of the 1957 Canada Cup match where Snead and Demaret were defeated by Nakamura and company). Girl caddies, girl locker "boys" — it takes a while to get used to them. And Bob, too, may have been the only person to see both American and Japanese "World Series" baseball games — Nankai (Osaka) Hawks vs. Tokyo Giants. Harriet's sidelights included Ikebana (flower arranging) classes, taught by a Japanese lady, and lectures and luncheons at the American Club of Tokyo. But our highlight came when we received a Japanese invi-

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The Sorensens look over the city on the bridge at Kamakura.

Our Women's Work

MRS. AAGE PAULSEN, EDITOR

Beaver Crossing, Nebraska



District IV WMS

The annual meeting of the District IV WMS met at the Howard Johnson Restaurant at Cedar Falls following a breakfast there. Due to uncontrollable circumstances at the restaurant, the meeting had to adjourn and finish the meeting at the St. Paul's church.

Mrs. Lorence Minden acted as secretary pro tem as the vice president-secretary was the acting president. We were sorry to lose our president, Mrs. Holger Jorgensen, when she moved to Alden, Minnesota in June.

It was voted to continue supporting the two Korean war orphans and the Santal child. It was decided to turn our district money from the Chicago Children's Home fund over to the scholarship fund. We gave the morning offering to the Mohulpahari TB fund. The motion was made and carried to pay the traveling expenses for the district president to the national board meeting and to amend the by-laws to include expenses of district officers to district board meetings.

An invitation from the Ringstad ladies to hold the next spring fellowship day there, was gladly accepted. The new president elected was Mrs. Royal Haner from Brayton, Iowa.

Let's Plan to Observe

World Day of Prayer — March 4, 1960

Today's technical triumphs in communications are at last bringing the world's people closer together. But for almost half a century, hundreds of thousands of Christian people in many lands have been linked together spiritually for 24 hours each year during the World Day of Prayer.

Since the first day of Lent in 1887, which a group of Presbyterian women designated as a day of prayer for home missions, the observance has grown to encompass 145 geographical areas on six continents and their neighboring islands "to unite all Christians in a bond of prayer."

Beginning in 1941, it has been one of the most solemn responsibilities to which United Church Women are committed. Since then, women of a different country each year have prepared the World Day of Prayer worship service and chosen its theme. For 1960, this was done by the Women's Inter-Church Council of Canada under the title, "Labourers Together With God."

The 1960 observance of the day, which falls on March 4, begins just west of the International Date Line at dawn in the Tonga Islands and circles the globe until the final prayers are offered on St. Lawrence Island in the Bering Sea. Gathering on March 4 in churches, cathedrals and small chapels all over the world, women will make this a day of supplication reaching beyond all national boundaries with the

words: "Lord of the world, make all the lands thine own."

Dedicated through the centuries to making a better world, women have always understood the need for spiritual guidance and strength for their duties as wives, mothers, teachers and pioneers. Because they are also practical, church women in this country and around the earth follow their prayers with offerings on the World Day of Prayer to accomplish the things to which their Christian commitment calls them.

In the 33 states in this country where the Migrant Ministry is at work, World Day of Prayer offerings provide trained field personnel and constantly expand areas of operation to aid many of America's 2,000,000 migrant farm laborers and their families. The spiritual as well as economic vacuum in which people in our low-income farm communities exist is being relieved in part by a network of Vacation Bible Schools, and training institutes for pastors and lay leaders in isolated areas, which World Day of Prayer gifts help to make possible.

These also provide chaplaincy service in government hospitals in Alaska, and help train Indian lay leaders at Cook Christian Training School in Phoenix, Arizona, and at a Community Service Center in Rapid City, S. D. A part of the fund also goes to a small demonstration farm in Puerto Rico where rural ministers learn and later teach their parishioners ways of better farming.

Education, leadership training and financial backing for Christian broadcasting will be major emphases in the overseas outreach of United Church Women this year. Among these undertakings, a substantial portion of the World Day of Prayer offerings will widen the work of training new literates in underdeveloped countries, particularly at the new institute in Kitwe, Northern Rhodesia established by Lit-Lit (Committee on World Literacy and Christian Literature of the National Council of Churches). And training courses for Christian writers and editors in Africa, Asia and Latin America can also be expanded during the year.

Eleven Christian colleges for women in the Far East also receive direct support from World Day of Prayer offerings. The annual offering also maintains scholarships for a number of foreign students studying in United States universities and theological seminaries.

One of the newest projects in the churches' overseas work to win World Day of Prayer support is an expanded Christian broadcasting service. Up to \$15,000 from this year's offerings will be earmarked for RAV-EMCCO — the National Council of Churches' overseas broadcasting unit — to help build Christian broadcasting facilities in Africa. The unit now maintains studios and transmitters in East Asia and Latin America.

(Continued on Page 15)



Paging Youth

American Evangelical Luth.
Youth Fellowship

EDITOR: EVERETT NIELSEN

1100 Boyd
Des Moines 16, Iowa

Winter Camps Announced

The Iowa and the Lake Michigan districts will be holding week-end winter camps February 5, 6 and 7. The schedules are filled with good things to do, both educational and fun-filled. The costs are minimal, so this should not hinder anyone from attending a week end filled with sledding, skating, snowballs, good fellowship, excellent discussions and worship.

The theme for the Lake Michigan camp is "Coming of Age in Love," a very timely and challenging topic for teen-agers. A Bible study will be held on the theme on Friday, Saturday afternoon will introduce it for discussion and Saturday night will be open for questions and answers on the theme. Moonlight hikes have been planned for Friday and Saturday evenings, with folk dancing and singing to round out the program. A Sunday morning Bible study, worship and dinner will close out the camp on Sunday noon.

The Iowans will see a film strip Friday night and take that hike so popular with everyone. Chili will be waiting when all return and devotions will close the day. Saturday will be filled with discussions and outdoor activities, Saturday night bringing singing, folk dancing and devotions. Sunday morning will find everyone at Bible study and worship service, with the camp closing with dinner at noon.

These camps sound like an awful lot of good times, so get on the bandwagon and go to winter camp: State 4-H Camp, Madrid, Iowa, and just east of Middleville, Michigan. Check with your officers and pastors for more detailed information on cost and how to get to the camps.

AELYF Doin's

Alden, Minnesota: The LYF here is planning a family night program on Youth Sunday, January 31. We also plan to take part in the worship service.

Omaha, Nebraska: An organizational meeting of all young people of and around the church here has been set for January 17. An interesting meeting has been planned and guests are invited. We hope to make this a good kick-off to renew youth work here.

Withee, Wisconsin: At our last meeting, December 14, the remaining Yule were distributed and several carols were sung. December 22 we decorated the tree and went caroling. Pastor Knudsen gave us a party afterward where we played several games and ate a delicious lunch. (Pat DeMoss, reporter.)

Enumclaw, Washington: (It's good to hear from there again. Ed.) We had a pizza party recently that sent everyone home filled to the brim. Students from Pacific Lutheran college made it, and they plan to come

back. We also had a discussion on evolution from the Christian standpoint. Things are rolling here!

St. Stephen's, Chicago, Illinois: Our Young People prepared a Christmas box of new clothing to send to Greece under the Foster Parents Program. We also had a contest to sell Yule.

Hartford, Connecticut: On December 19, we invited the Trinity Lutheran Young Group of Newington for an evening of bowling and refreshments. Eighteen of us had a wonderful time. On December 20, we were guests of Pastor and Mrs. Nielsen at the parsonage. We sang Christmas carols, played charades and other parlor games and had some delicious refreshments. On project nights, we continue to work on sanding and refinishing the tables in the Sunday school rooms. We have invited the young people of Fords, New Jersey and Bridgeport, Connecticut here for a splash party on January 23. On Youth Sunday, January 31, we will take part in the worship service.

Greenville, Michigan: Our Christmas project was to sing carols at the county farm home. We also left devotional booklets and a small gift.

Editor's Note: Pastor's bulletins are a wonderful source of news, and we appreciate this help. But, how about more of you Paging Youth reporters getting to work?

ICYE: What Is It?

The ICYE initials are familiar to all those who attended the national workshop and convention as standing for the International Christian Youth Exchange, a new part of our Operations International project. This is a church-sponsored program of cultural interchange for high school youth. It is a two-way experience in international exchange for teen-agers, their families and churches in the USA and other countries including Austria, Denmark, Finland, Germany, France, Great Britain, Netherlands, Sweden, Switzerland and a few countries in Asia and Latin America.

A bulletin will be sent to pastors, officers and church council presidents within a few days. Read these carefully. By participating in this program, young Christians experience the customs and ways of life of a family, a school and community, and the church in another country. This helps us to better understand each other in this world as it grows smaller due to rapid communications and travel. The cost for one of us to a foreign country is only \$400 for the year. A two-way exchange, bringing one here and sending someone over is only \$1,300. Be alert for more news on this program.

Over the Typewriter

Cozad has applied for membership in the AELYF. We bid them a hearty welcome! An interesting note: Two families hold offices at Roscommon, Michigan: Harold and John Ogren are president and vice president, and Loretta and Melvin Moore are secretary and treasurer. We also must apologize for no PY in the last issue. The Christmas mails held up the copy and it did not reach the printer in time. A belated Merry Christmas and a Happy New Year!

OPINION AND COMMENT



TODAY IT WAS announced that the steel strike has been settled. This is good news, and will help to steady the whole economy. The average person looks at such an event from the viewpoint of "whole economy" and hopes all parties are almost satisfied with the terms of the new contracts. What the average person often misses, however, is the personal impact on individuals which are affected. We, personally, see the term "steel workers" in a vague mass, and are almost repelled by the concept we have of iron and molten steel and clashing din and sharp edges which are the images that arise in our mind. Not all steel workers, perhaps not even a majority, have to endure working conditions of that kind. Nevertheless, the amount of creative satisfaction it is possible to receive from such jobs must be limited indeed. The returns are found almost wholly in the paycheck, it would seem. Besides that, our political and economic philosophy sees the labor of the working man as a more meaningful investment in a business than the money invested by impersonal absentee stockholders. We can illustrate this by passing on an anecdote, undoubtedly true, sent us by a good friend. Mrs. Dwight Morrow, when her husband was Ambassador to Mexico, wanted to buy a dozen dining room chairs. She found one chair which she greatly admired, and asked the craftsman who made it how much it was. He quoted a price. She then asked how much it would cost for a dozen chairs, all exactly like it. The craftsman did some figuring and came up with a price substantially higher than she expected. She had thought she would get a reduced rate by buying in quantity, and instead found she would have to pay considerably more than 12 times the cost of one chair. She told the workman that in the United States one often got a lower price for 12 of a kind because it surely meant less work to make 12 things alike. One never paid a higher price than the unit price. The old craftsman replied that he did not see why he should not be paid extra for the boredom of making 12 things exactly alike. True, he did not have to design all over again each time — but she was thus depriving him of the greatest pleasure he took in the job! Fifty years ago Thorsten Veblen in "Instinct of Workmanship" wrote, "The training given by the current state of the industrial arts is a training in the impersonal... and it tends strongly to inhibit and discredit all imputation of spiritual traits to the facts of observation... In all the various peoples of Christendom there is a visible straining against the drift of the machine's teachings, rising at times and in given classes of the population to the pitch of revolution." If this were true in 1911, how much more so is it not true in 1960? It is part of the task of the church to fill the void left in many persons' lives who derive

no joy in their jobs. Something fills a void, for also in things of the spirit, nature abhors a vacuum. Seven devils always return and seem to find room. We are not saying that the answer lies in higher paychecks. Hardly! But the spiritual aspect of work is a matter too little considered in many labor disputes.

A READER WHO was present at the Detroit convention of our synod sends us this week an article protesting against the "table of organization" (to use an old army term) scheduled for the new merged church. (See page 16). We do not agree with the conclusions which our friend calls "facts." Especially, we do not agree with the comparison he makes with the U. S. Congress. The working force of full time men in the church consists very much in its ministers, ordained teachers and missionaries. The working force of government numbers in the millions, and is not confined to the controlling Congress. Civil service workers help select Congressmen. And laymen have complete control in the ministers they select. This selection by a congregation seems to be the initial vote of confidence which makes the proposed new constitution valid and fair. Every minister at a convention has been made a minister of a congregation originally by a group of laymen who chose him.

CARL WAS SWEEPING up fir needles in the sanctuary this morning. We said, "Have you had a good Christmas, Carl — everything you wanted it to be?"

"Christmas never disappoints me, pastor. But now I'm ready for the New Year."

"I suppose you made a resolution to be less gloomy from now on."

"Nope, I never make resolutions, especially the ones I know I'll break. Right now I'm pretty gloomy over the coming political campaigns and elections. Those politicians are more concerned over who will make a good candidate than who will make a good president."

"What kind of a man should we have as president?"

"A man with horse sense."

"What is horse sense, then, Carl?"

"Well, you might say it is good, stable thinking.... I only hope we get a chance to pick between some men who are different enough to give us a real good choice to make."

"Here, let me help you with those evergreen boughs. Things looked mighty pretty in the church, didn't they?"

"Yep. I don't know who started the custom of decorating with real live green things, but it sure seems like a good one to me. Nothing like a real honest green color for Christmas decoration, instead o' all them pastel pinks and blues."

"I think the Christmas tree came from an old German custom. And I have heard, Carl, that kissing under the mistletoe originated with a Scandinavian myth."

"Theemth reathonable."

Seven Songs for Christmas

Saralice Petersen

Luck, Wisconsin

(Continued from December 20 issue)

5. Guds engle i flok (1849)

"Angels, sing! People take the child in your embrace, for the joy of Christmas: God has created us anew in His image through the birth of His Son." The final refrain of each verse is "vor helt og vor herre", "our hero (champion) and our Lord." Unfortunately "our hero" connotes the melodrama or the soap opera, while "champion" is too closely associated with the world of sports. "Our Savior and Lord" has almost the same rhythm, although a slightly different meaning.

Heavenly host, angels of God
Sing sweetly in chorus,
As on that first Christmas,
Of the child, God's child, who was born on earth,
Of Jesus, our Savior and Lord.

People on earth, people of God,
Take the child in embrace
As on that first Christmas!
In the name of the Father the Savior came
With peace, our Jesus, our Lord.

Glory is His, glory to God
In the highest heaven,
For the joy of Christmas!
He in His likeness has made us anew
With Jesus, our savior and Lord.

During the years in which the last three hymns were written Grundtvig was serving his country as well as his church, having been elected to the constitutional assembly in eighteen forty eight. He was also publishing a magazine in which he discussed current national and political issues, all in addition to his position at Vartov. These years see him well up into his sixties and past seventy. His first wife, after thirty-three years of marriage and loyal companionship, dies. He re-marries, and a son is born, but who is left motherless when a few weeks old.

6. Himlens morgenrøde (1850)

Very likely Grundtvig had the pre-reformation hymn tune in mind when he wrote this song, as he re-wrote that majestic easter hymn three times in the years previous to eighteen fifty. Except for the last phrase or refrain, the hymn tune, number one hundred seven in the Service Book and Hymnal, is very much like the music in the Danish hymnal, including the final alleluia.

Heavenly dawn
let itself be born on earth at midnight hour in
Bethlehem. The dark corner became the home of light.
Glory be to God in the highest!

Heavenly dawn
for the living and dead came when the only begotten
Son of God found for mother a fair virgin!
Glory be to God in the highest!

Heavenly dawn

welcomed an era with dulcet strains! Resound, flower-decked fields, fills God's kingdom with the bird song of paradise!

Glory be to God in the highest!

7. Kimer i klokker (1856)

Although Grundtvig is now a widower for the second time, and an old man in years (73) this seems the most joyous song of all, calm and understanding, and yet appreciative of the free expression of happiness of a child. His own little son is two at this time.

(Christmas Day comes!)
Chime, bells, chime through the darkness before day.
Stars, twinkle, shine like eyes of angels!
Peace comes to earth,
Peace of Heaven with the Word of God!
All glory to God in the highest!

Christmas is come,
With the solstice, the sunlight returned to the fearful,
With God's holy child and the song of angels.
It comes from God;
Tidings fashioned out of joy it brings!
All glory to God in the highest!

(Christmas is here!)
Sing and dance, and clap your small hands,
All children of men, to the ends of the earth!
Today is born
The holy child, to God's delight.
All glory to God in the highest!

Several more years, all of them active are still in his future. He is now an honorary bishop, and although he continues to spark controversy and criticism, (certainly of his personal life when he marries for the third time) for the most part he is loved by all and deeply respected. His ideas and writings are responsible for the development of the folk-school and the cooperative movement in Denmark; a new way of life for the peasant farmer.

At his death, a few days short of his eighty-ninth birthday, probably the greatest tribute is paid him by Bjornstjerne Bjørnsen, the Norwegian poet, who called him a prophet, and predicted that his vision would remain with the nations of the North for a thousand years.

(Information for the background of Grundtvig's life is taken from *DANISH REBEL*, by Johannes Knudsen.)

Trouble ?

The tractor of an Oklahoma farmer broke down in the mud one day. He went to his barn for chains and a shovel. As he crossed the field a neighbor called, "Having a little trouble, Charlie?" He replied, "Nope — no trouble at all. I don't call anything trouble I can fix."

Iowa News

1. The Iowa District (IV) oversubscribed its goal of \$6,000.00 for the North Cedar Building Fund by \$111 according to a report from the district treasurer on December 15. Planned by the Iowa District Home Mission committee, the \$6,000.00 is an outright gift to St. Peter's Lutheran Church. The building of a parsonage-type chapel which was begun in August is far enough along at this writing so that the Pastor and Church Council of St. Peter's Church believe it will be possible to move into the building for services and other church programs by February 1, 1960. The presence of this new structure has aided the growth of the congregation. The pastor reports that several new families were received during the fall months of 1959.

2. The Rev. Harold N. Riber, missionary to the Santals (India), will visit the eastern part of the Iowa District during the early and middle part of January 1960. His itinerary is as follows:

January 6 — St. Paul Lutheran Church Women (Cedar Heights)

January 10 — St. Ansgar Lutheran Church, 9 a. m. Worship Service (Waterloo)
Bethlehem Lutheran Church 10:30 a. m. Worship Service, (Cedar Falls)
St. John's Lutheran Church, evening meeting, (Hampton)

January 17 — St. Paul Lutheran Church, 9:30 a. m. Worship Service, (Cedar Heights)
Fredsville Lutheran Church, 11:00 a. m. Worship Service, (Fredsville)
St. Peter's Lutheran Church, 7:30 p. m. meeting, (Cedar Falls)

Mr. Riber will visit the western and northern congregations of Iowa in late March or early April according to tentative plans.

New Church at a Glance

Name — The Lutheran Evangelical Church in America.

Merging Bodies — American Evangelical Lutheran Church

Augustana Evangelical Lutheran Church
Evangelical Lutheran Church of America
(Suomi Synod)

United Lutheran Church in America

Combined baptized membership — 3,090,433.

Constituting Convention — Tentative date June, 1962.

Name of Periodical — The Lutheran.

Auxiliaries — Lutheran Evangelical Church Men
Lutheran Evangelical Church Women
Luther League

Headquarters Location — Still to be determined.

Card of Thanks

We wish in this way to extend our sincere gratitude and appreciation for the many kind greetings that have come to us from friends far and near. They have been a source of strength and inspiration.

Thank you for them all! God bless you every one.

Emma and Arthur Frost.

1101 Grand View Ave.,

Des Moines, Iowa

Timetable Voted for New Lutheran Church

Chicago, December 14 — Representatives of four Lutheran church bodies planning organic union have agreed upon a tentative timetable for merger into a new Lutheran church body of more than 3,000,000 baptized members to be known as the Lutheran Evangelical Church in America.

Encouraged by the progress made at a two-day meeting here last week, the Joint Commission on Lutheran Unity voted that the four merging churches act on final adoption of the merger plans not later than August 1961, with the concluding conventions of the four church bodies and the constituting convention of the new church to be held by June 30, 1962, under the tentative timetable adopted by the 46-member commission. A final decision on the proposed calendar will be made by JCLU at its next meeting, February 18, 19 and 20 in New York City.

The commission decided that the chairman of JCLU will preside over the constituting convention of LECA, the site of which has not yet been determined. The present chairman of the commission is the Rev. Dr. Malvin H. Lundeen, Minneapolis, president of the Augustana Lutheran Church.

The commission also proposed that the constituting convention have 1,000 official delegates distributed among the four merging bodies as follows: United Lutheran Church in America, 760; Augustana Lutheran Church, 180; Finnish Evangelical Lutheran Church (Suomi Synod), 36, and American Evangelical Lutheran Church, 24.

In another action, JCLU decided that the president and the secretary of the new church should be elected by "free choice" on the floor of the constituting convention, without nominations, and that not more than one of the two officers come from any one of the merging churches.

Other decisions:

1. That the first meeting of the 30-member Executive Council of the new church be held as soon as convenient following the constituting convention.

2. That first meetings of the Court of Adjudication, the boards and commissions take place as soon as convenient after the first meeting of the Executive Council.

3. That constituting conventions of the 30 constituent synods take place in the fall of 1962.

4. That all synods, boards and commissions begin full operation by January 1, 1963.

5. That officers of the merging churches continue in their offices until December 31, 1962.

6. That the salaried officers and staff officials of synods, conferences, boards, commissions, departments, bureaus or church papers of the merging churches con-

(Continued on Page 15)

District IX Convention

Junction City, Oregon

September 18-20, 1959

Despite the dampness of the weather, twenty-seven delegates, six pastors, and many local people and visitors gathered for the annual meeting of District IX at Faith Lutheran Church in Junction City, Oregon, September 18-20. Each congregation within the district was represented, even though delegates had to travel between 500 and 1,000 miles round trip to participate in the meeting.

Last year the District Women's Mission Society planned its annual business meeting for the Friday evening of convention. This proved very satisfactory and was done again this year with a large number of women in attendance.

Saturday morning the opening meditation was given by Pastor Theodore J. Thuesen, who last May became the new pastor of Hope Lutheran Church in Enumclaw.

The business meeting was opened by the District President, Dr. J. C. Kjaer, Seattle, basing his remarks on Hebrews 11:1. The theme of the convention was "Our Hope for Years to Come." Dr. Kjaer welcomed Pastor Thuesen into the fellowship of District IX, and Synod Vice President Pastor A. E. Farstrup of Solvang, California, was welcomed as the guest speaker to the convention.

Reports were heard from the five congregations in the district, and all indicated progress in various areas of the work. Seattle was thanked for acting as host to the District Fellowship meeting in April. Those who participated felt it was a very worthwhile program, but attendance was not considered large enough to warrant continuing such a meeting another year.

For several years the district has brought speakers from other districts in the synod to visit and speak to each congregation. In view of the prospect of the proposed merger within a few years, it was felt it would be wise for our congregations to become better acquainted with the JCLU people and churches in what may become the Pacific Northwest Synod of the new church. Each congregation was encouraged to invite local speakers from JCLU churches. They were also urged to attend and participate in meetings, conferences and retreats arranged by the JCLU churches.

Pastor and Mrs. Holger M. Andersen of Enumclaw (formerly of Seattle and Wilbur) and Rev. John Pedersen, Tacoma, were voted expressions of sincere appreciation for their many years of service within District IX.

Three years ago at Tacoma, the district convention voted to establish a District Scholarship Fund to aid prospective seminary students. Last year it was felt that the scope of the scholarship should be broadened and the District Board was instructed to prepare Scholarship Fund Rules. These rules were accepted by the convention. Now all qualified persons from this district who are preparing themselves for parish work in the AELC will benefit, the scholarship of \$100 annually to be paid from district funds directly to the college the recipient attends. Elected to the Scholarship Committee were Dr. J. C. Kjaer, Seattle, representing the district board; Mrs. C. S. Fynboe, Tacoma, representing the District Women's Mission Society; and Holger M. Andersen, Enumclaw, lay representative.

The convention voted to pay our synodical quotas at the rate of \$14 per contributing member in each congregation, and to increase district dues from 75c to \$1.50 per contributing member.

Pastor Theodore J. Thuesen, Enumclaw, was elected District Vice President Secretary, and Mr. Thor Tollefsen, Tacoma, was re-elected District Treasurer, each for two-year terms.

The convention voted to give \$100 to the District WMS for president's travel to national board meeting. It was also voted to pay pastors 5c per mile travel expense to district meetings. Associated Lutheran Welfare was again included in the district budget, which this year totals \$664.50.

Saturday evening the Women's Mission Society provided the speaker. An excellent message was given by the Rev. Kenneth Weig, Lutheran Chaplain at Oregon State University in Eugene.

Two Sunday morning worship services were held with Pastor John Pedersen, Tacoma, and Dr. J. C. Kjaer giving the messages. There was good attendance at each service, and the majority attending participated in Holy Communion.

Sunday afternoon Pastor A. E. Farstrup gave a progress report regarding JCLU merger negotiations and answered a number of questions concerning the proposed constitution. Mrs. E. Crawford Goodwin of Seattle gave a summary of the proposed constitution for the new church. Among other things, Pastor Farstrup called attention to the article in our annual synod report by Dr. Alfred Jensen regarding the NCCUSA World Order and Study Conference in Cleveland by reading excerpts from this report. He strongly urged congregations study this report and the report of the Council of Ecumenical Studies found on pages 54-61 of the annual synod report. It was a very informative and interesting meeting.

At the Sunday evening closing meet-

ing Pastor R. K. Fallgatter, Wilbur, spoke on "Christ — Our Eternal Contemporary." Dr. Kjaer officially closed the convention with appropriate remarks. Members of Faith Lutheran Church were thanked for being such gracious hosts to the convention and for furnishing so much hospitality and good food.

The 1960 District IX Convention is scheduled to be held in Wilbur, Wash.

Robert K. Fallgatter,
District IX Vice Pres.-Sec.

Week of Prayer for Christian Unity 1960

(Continued from Page 5)

Let us pray: Almighty and everlasting God, who alone canst perform miracles and givest us more than we can ask or understand; pour the grace of Thy Holy Spirit upon all Thy servants and the communities in their care; bind both clergy and people together in true love, that they may both serve and be a blessing to one another. Amen.

Eighth Day

And God has appointed in the church ... speakers in tongues and interpreters

Read Acts 2:4-11 (also Genesis 40:5-8)

As you pray think of the meaning of these verses as they apply to your own particular congregation, remembering the significance of the unusual and extraordinary in the Christian Church as opposed to the normal and mediocre

—of the witness which does not come only from the intellect and transcends the understanding of man

—of the need for interpretation and expression as well as for language that can be understood everywhere and by all

—of "speakers in tongues" who continually challenge and disturb the Church which all too easily becomes complacent and self-satisfied and contented to remain as it is.

As you pray remember that you are a member of the whole Body of Christ and reflect on the place within the Body of those individuals and groups which do not fit easily or comfortably into the present ecclesiastical and ecumenical patterns.

Let us pray: Almighty God, who dost each the hearts of Thy faithful people by sending to them the light of Thy Holy Spirit; grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in His holy comfort, through Jesus Christ our Lord. Amen.

"The Lutheran" to be Name of Church Paper

Chicago—(NLC) — "The Lutheran" has been selected as the name for the periodical of the new church body to be known as the Lutheran Evangelical Church in America.

The name of the church paper was voted here by the Joint Commission on Lutheran Unity, which represents the United, Augustana, Finnish Evangelical and American Evangelical Lutheran Churches.

"The Lutheran" is the name of the ULCA's weekly magazine. With more than 200,000 subscribers, it is said to have the largest circulation of any Protestant weekly in America.

Augustana's weekly "The Lutheran Companion" has a circulation of 100,000, the AELC's semi-monthly "Lutheran Tidings" has 8,000 and the Suomi Synod's semi-monthly "Lutheran Counselor" has 3,000.

According to the by-laws of the proposed new Church, its periodical is to be a weekly newsmagazine. It will be under the supervision of a 12-member Commission on Church Papers. The editor is to be elected at each biennial convention of the LECA.

By earlier action of the JCLU, \$20,000 has been allocated for a two-year study to determine the kind of periodical needed or desired to serve the new denomination of more than 3,000,000 members.

The study is being made by Eastman Research of New York to ascertain "who reads our present periodicals, what content evokes a positive response, and what areas of common concern ought to be more fully cultivated."

Aim of the study, it was stressed, is to produce an entirely new magazine and not a consolidation of the existing "official" publications of the uniting Churches.

JCLU Authorizes Study on Set-Up of Seminaries

Chicago—(NLC)—A study of the future set-up of theological seminaries in the new Lutheran Evangelical Church in America was authorized here by representatives of the four church bodies expected to enter the merger.

Preparation of the blueprint for theological education was voted by the Joint Commission on Lutheran Unity for the United, Augustana, Finnish Evangelical and American Evangelical Lutheran Churches.

The commission instructed its committee on seminaries, headed by Dr. P. O. Bersell, president emeritus of the Augustana Church, to report at the next meeting of JCLU. It will be held in New York next February 18-20.

The committee was asked to draw up "a provisional table of alignment of synods and theological seminaries to

be in effect during the first biennium of the new Church."

The committee was also requested to prepare "a projection for the future of the number and location of the theological seminaries of the new Church." The analysis will be presented to the constituting convention of the LECA, tentatively set for June, 1962, and will then be referred to the Board of Theological Education. The board is to construct a master plan for the future of seminaries in the new Church.

Dr. Bersell told the commissioners that "the Church should exercise the greatest possible control of seminaries, both as to distribution and location."

"As goes the seminary, so goes the Church," he said.

After approval of the study by the JCLU, Augustana withdrew its earlier request that the commission adopt the principle of a maximum of five theological seminaries in the new Church.

The ULCA has ten seminaries and the other three bodies each one. The 13 schools, it was reported, have 1,132 undergraduates and 119 faculty members. Their combined properties are valued at \$8,000,000 and their endowments total \$3,695,000. Contributions received from the Churches, synods and individuals amount to more than \$850,000 annually.

A compromise agreement on the issue of theological education was approved last year by the JCLU under which supervision of the seminaries will be shared by the central body and the synods.

As now proposed, responsibility for ownership and administration of seminaries is placed with the synods, as is now the case in the ULCA. However, broad powers and duties are vested in the Board of Theological Education of the new Church.

The board is to recommend the location of seminaries, establish curricular standards, provide certain financial support, sponsor scholarships, counsel in the selection of teaching personnel, nominate some members of governing boards, and encourage post-graduate and other specialized studies.

Timetable Voted for New Lutheran Church

(Continued from Page 13)

tinue in office as long as the agencies which have employed them are in operation, assurance being given to such officials that if the agencies on whose staff they serve go out of operation prior to December 31, 1962, and if they have not accepted other employment in the interim their compensation will be continued until December 31, 1962.

7. That the action to be suggested to the four churches planning to merge to effect the adoption of the constitution shall carry with it the proviso that the merger plan shall go into effect upon its adoption by at least two originally inviting churches — the

United Lutheran Church and the Augustana Lutheran Church.

The four merger documents — constitution and by-laws for the new church, a suggested constitution for synods and a model constitution for congregations — are expected to be given final approval by JCLU at its February meeting. If this is done all of the four documents setting forth the complete polity for the new church will be submitted to the 1960 conventions of the four church bodies negotiating merger, with the final action under the tentative timetable not earlier than the 1961 conventions of Augustana, AELC and Suomi Synod, and, if approved by the 1960 ULCA convention, upon ratification by at least 22 of the 32 ULCA synods at their 1961 conventions.

"Dean" Taken as Name for District Leaders

Chicago — (NLC) — Leaders of districts in the thirty synods that are expected to compose the new Lutheran Evangelical Church in America will be known as "deans."

Preference for the term "dean" rather than president to describe the presiding officer of the district was expressed here by the Joint Commission on Lutheran Unity.

The JCLU is negotiating the four-way merger of the United, Augustana, Finnish Evangelical and American Evangelical Lutheran Churches.

The commission's committee on nomenclature recommended use of the term "president," but stated that "dean" might well be used "if the desire is to weigh the scale in the direction of more ecclesiastical language."

In giving unanimous approval to "dean," the JCLU endorsed a practice that has been followed since 1958 by the Pennsylvania Ministerium, one of the synods of the ULCA.

Under the proposed constitution for synods in the new Church, districts to be established in each synod will contain between 20 and 40 congregations.

The leader of the new Church and the top officials of its proposed 30 synods will be known as "president."

World Day of Prayer

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Whether in Austria or Australia, the Fiji Islands or Finland, Korea or Kuwait, Christian women will join on the World Day of Prayer with the twelve million church women in this country represented by the National Council of Churches' general department of United Church Women, and other thousands of women in the Canadian churches as their worship service unites all Christians "in a bond of prayer and Christian fellowship."

Elsa Kruse,
Member Staff,

Office of Information NCC.

A Protest

Facts About the Merger

Christian Warthoe

The proposed constitution of the "new church" is to consist of the United Lutheran Church of America (2 million members), the Augustana Lutheran Church, the Finnish Evangelical Lutheran Church, and the American Evangelical Lutheran Church, which in all will have 3 million members.

The church will consist of about 30 synods (see page 11, Article VIII, section 6 of the proposed constitution).

The voting body of each synod shall consist of one delegate from each congregation and the ministers on its clergy roll. Provisions for additional voting delegates from the congregation may be made in the constitution of the synod.

Church Conventions

Article X (page 14, section 4) says each synod shall have an equal number of ministerial and lay delegates, to a total number determined by the executive council. However, each synod shall be entitled to at least one ministerial and one lay delegate. This means that our synod at the church convention (of the "new church") may have only 2 delegates if not otherwise granted by the executive council.

In the By-Laws (page 17) Section V, item 1: "Church Conventions — the total number of delegates to a convention of this new church, as determined by the Executive Council shall be ap-

proximately 700 delegates (350 laymen and 350 ministers), except as otherwise ordered by a previous convention or as expedient in times of an emergency.

The new proposed church will have an executive council of 33 members, 16 laymen and 17 ministers. This executive council will have power of all questions, including control of the Press (note—including the Press) as stated in the By-Laws. It is all this vital difference of governmental structure of the new proposed church compared with ours which is to be voted on at the next year's Waterloo convention.

Let us for comparison say that if the United States Congress consisted of only 700 delegates (no Senate), and that of this 700, 350 were appointed through civil service jobs, the balance 350 congressmen, to be elected by the people — and a new election must take place each year — I am sure that would not be considered a very democratic form of government. This is the new kind of governmental structure we are offered by the merger. For comparison, we were 323 delegates at our Detroit convention in 1959. Of these, 50 were ministers.

We have heard so much about what contributions we could make to this merger. It seems to me if there is one place we can make a contribution it is by insisting on a new free government form, which by no means exists in this proposed merger. And to say that it is a new creation must be looked at with understanding in view of the United Lutheran Church in America, the biggest of the four churches, whose constitution, as far as governmental structure we have accepted for consideration. The ULCA church is of German background as ours is of Danish. This was so correctly pointed out by Henry J. Whiting, Executive Secretary, Division of Welfare NLC, who said at the Detroit convention, I quote: "Our church is influenced by our German background as yours is by your Scandinavian. In Germany the church will not support the State in a new world conflict as it did in the past," here referring to the 1st and 2nd World War. Well, the German church was and still is ruled by a very dictatorial top. For hundreds of years the laymen, neither in Germany nor Denmark, had very much to say concerning the affairs of their own church. It took 100 years, and a Grundtvig and a Kierkegaard, and a lot of other women and men, to shake this influence of 300 years of feudal influence on the Danish mind; and there are still people today who say that the Danish mind is not any more purified from this feudal slavery

mentality, then it may fall back into it again.

As I see the proposed new constitution, as far as governmental structure is concerned, it is equal to Denmark's about the year 1800.

What surprised me very much is that none of our speakers for merger ever mentioned the governmental set-up of this new constitution. Only some say you will lose some of your voting power, but how much is never stated. This seems to have been forgotten completely in the very generalized debate regarding the merger.

This governmental structure of this merger should be very carefully considered for the sake of the future generations, that they are not given over to a spiritual dictatorship, that would be neither creative nor American. I would consider a new church convention consisting of 700 delegates, of which 250 were to be ministerial delegates and 450 lay-delegates; that would be more in spirit with a government of, for, and by the people.

I see according to the Minutes of the Detroit convention (page 30) that I was completely misunderstood in my attempt to express what I am trying also to express here. The issue, so far as I am concerned, is not a personal one. It is not the human quality of ministers versus laymen that I am interested in, not whether ministers can have as much devotion for freedom as laymen. The question was — does one minister equal 4,285 laymen as far as voting power is concerned?

Pumpkin Lane to Ginza

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tation to the wedding of one of the directors of Nippon Remington Univac. Although there was no religious or civil ceremony involved with the wedding, the reception may have been the most festive social event of our visit.

Many other things contributed to making ours a memorable trip — gifts of fresh fruits, flowers and leis in Hawaii, beautiful bouquets at our hotel rooms in Tokyo, travel by the marvelous new Boeing 707 jets, and most of all, the kindnesses shown to us by the many old and new friends whom we saw along the way.

As we flew away from Tokyo, en route for Honolulu and home, we looked back to see the majestic peak of Mt. Fuji — an omen which indicates we will return to Japan. After brief visits again at Honolulu and Seattle (where we visited Harriet's brother Ralph and family), we were happy to be headed back for Connecticut and the comfortable surroundings of home. Four smiling, tow-headed kids were also excited to see Mom and Dad.

We hope that all of you can some day enjoy the experience we shared together.

Sayonara,

Bob and Harriet Sorensen
16 Pumpkin Lane
Norwalk, Connecticut.

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