

Lutheran Tidings

PUBLISHED BY THE AMERICAN EVANGELICAL LUTHERAN CHURCH

Rural Life Sunday ---- May 22



Call of the Earth

O let me live on a fair green hill
Where the gold of the sun can spill:
Where the songs of the birds will echo free
And the call of the earth is a call for me.

O let me live on a green hill fair
For the days are longer there:
And in my heart the peace of God
Grows deeper whenever I touch His sod.

Dora Flick-Flood.

*Culture and Faith**Life Abundant*

Ernest D. Nielsen

"I came that they may have life, and have it abundantly."
— John 10:10.

These well known words of Jesus stress, I think, the very quality of life which is involved in any thoughtful consideration of culture and faith. The offering of the kind of life of which Jesus speaks here is open to men of culture and faith, but the events in Christ's own life, as recorded in the New Testament, show that both culture and faith can be blind to the abundant, and therefore regenerative life which the words proclaim. While we rejoice whenever men in faith respond to the offering of life and move from darkness to light, the judgment which is upon culture and faith today is that our culture is disintegrating and faith is being superseded by doubt in wide areas of the world.

One of the real difficulties which the modern clergyman faces whenever he undertakes to speak to this situation is to come to a discriminating knowledge of the genius of his own church. If we are to be helpful servants and preachers of a gospel of a transforming way of life we must not isolate ourselves, but rather try to perceive what is happening to culture and faith in the world today.

The life abundant which Jesus Christ offers has become a glorious possession of many a congregation in the non-Western world. Christian leaders are emerging in these parts of the world who are making their contribution to our understanding of Christianity today. They are very sensitive to the whole question of culture and faith. They understand better perhaps than some of their American and European Christian brethren that culture and Christianity are not identical.

Merely to say this, however, is not sufficient. For I do not believe that we will see a new cultural dawn unless we stop long enough to ask ourselves what culture means to us in the setting of our religious and ethnic life. K. E. Skydsgaard defines culture as that which we understand by a genuine, human life. "I came that they may have life and have it abundantly." Within our own particular background culture and Christianity have contributed to a way of life which has left its mark upon us. As I have written elsewhere, "The genius of the American Evangelical Lutheran Church can be expressed best, perhaps, in the phrase: **for faith and for freedom.**" It is utterly impossible to read the history of our church and study the move-

ments which gave it direction in its formative period without inquiring into the significance of each of these concepts for the realization of the kind of life that Christ speaks about.

For the relevancy of the words of Christ to the theme of the institute lies precisely in this that Jesus is contrasting His own offer with that of other identifiable forces of His day. His answer to those who in His opinion were destroying life is that He is the source of life, and He is willing to let man have it in abundance.

It is not our culture only, but also Christianity which is under an eclipse. But the possible saving difference between the crisis in each lies in this that while faith may burn dimly in the church because of the dominant notes of doubt and despair in modern culture, faith can be rekindled to the point where it renews our lives and gives us the courage to challenge the modern world to weigh the Christian alternative to the problems of today which in their most extreme consequences could spell the end of our civilization. I do not like the term by which some describe our era, namely, the post-Christian period, for I am persuaded that as long as a religion has devotees it is not dead; it may be tragically ineffective. In the case of Christianity, its ultimate triumph does not depend upon us. The judgment that is upon us is not that we have not ushered in the kingdom of God, but that we again and again have failed to let the Word perform its regenerative task in us so as to make us and our congregations living examples of a people of God abounding in the life which Christ offers to man.

Let me close by suggesting that the church in addressing itself to modern man may find it advantageous to proceed in the inverse order of the Apostle's Creed. To a culture characterized by doubt rather than faith and, yet, in search for values because it senses a real threat to its very existence, the church's faith in the reality of spirit offers hope for cultural renewal. While culture and Christianity are not by any means identical, I question that the church can escape responsibility for giving Christian direction to the culture of our day. The less confused we are about the relationship between culture and Christianity, the better equipped we shall be to minister to the needs of modern man and society. The church's alternative to all the threats which are real and not illusions, is found in Him who by sharp contrast says, "I have come to let them have life, and to let them have it in abundance." (Goodspeed's translation.)

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The Approved Constitution

A. E. FARSTRUP

JCLU, SOLVANG, CALIFORNIA

A Comparison of the Approved Constitution for Congregations in the Proposed Lutheran Church in America with the AELC Model Constitution for Congregations

Introduction

In order to coordinate all aspects of the church's life in the proposed new church (LCA) it becomes necessary that congregational constitutions express, at the local level, the basic policy of the church as a whole. It has thus become necessary to work out a constitution for the congregations which will serve as a norm for the whole church. Each of the four merging churches have what is known as "Model Constitutions" at the present time. The following is an attempt to point out, for the guidance of AELC congregations in their discussions of the merger question, just what changes in their methods and procedures they may expect should they vote to enter the merger. It is assumed that all are aware of the provisions of our present model constitution. The constitution submitted by the JCLU and to be known as the "Approved Constitution for Congregations of the Lutheran Church in America," contains 13 Articles. Each Article will be summarized. Where there is variance with the AELC model constitution this will be pointed out.

While constitutions of local congregations need not be identical with the "Approved Constitution" the congregations of the LCA will be called upon to bring their constitutions into harmony with the "Approved Constitution" during the first four years of the LCA's existence.

ARTICLE I

The preamble and Article I — dealing with purpose, name and incorporation, are for all practical purposes the same in both constitutions except that for the LCA the incorporation of the congregation is stipulated whereas no mention is made of it in the AELC constitution.

ARTICLE II — CONFESSION

In each constitution this article reiterates the confessional article of the church at large. In the LCA this article is identical with the corresponding article in the Church's constitution. This should be read in its entirety. Space prohibits its inclusion here.

ARTICLE III — RELATION TO THE SYNOD

We have no specific rule covering this but reference is made to it, in passing, in several of the articles of our model constitution. According to this article the congregation declares itself a member of the LCA and of the synod within whose boundaries it is located (unless we should decide to enter the merger on a non-geographical basis). The congregation covenants to recognize the laws of the church and the synod,

and to be governed by same. During a pastoral vacancy this will mean that the synod president will be present or represented at all the meetings of the congregation and the church council. Should the congregation desire to unite with another congregation, or to re-locate, it must have the advice and consent of the synod. Furthermore, all changes in the constitution must (as we now do) be submitted for synod approval. In case of strife, or dissension, property rights will go to that part of the congregation which remains in unity with the LCA. Should the congregation disband, or cease to function as a congregation with regular worship, or decreases in membership to where it cannot fulfill its purposes, the synod may take charge of the congregation's property and manage, hold or dispose of same.

ARTICLE IV — MEMBERSHIP

The congregation will consist of its pastor(s) and all baptized persons in its fellowship. The following classification of members is made: 1. Child members, i.e., those not confirmed; 2. Adult or confirmed members; 3. Communing member, i. e., members who receive the Lord's Supper at least once a year. There will be no reference to "contributing" members as we now have.

Members are called upon to avail themselves of the means of grace, to worship regularly; to observe private and family devotions; to study the scriptures; to live in peace; to promote the welfare of the congregation and to contribute of their means to the financial support of the congregation, the synod and the church at large.

One section of this article will be of special interest. It has to do with members in good standing. Should a confirmed member fail, for a period of three years, after counselling by the pastor, to receive Communion, and to make any contribution of record to the congregation, he shall be classified by the council as not in good standing, thus losing his right to vote or hold office. According to our AELC rules a member loses the right to vote after failing to contribute for one year. He may be dropped from the membership roll after two years upon notification by the council.

ARTICLE V — THE PASTOR

In general the qualifications will be the same as at present with respect to education, ordination, adherence to the Faith and membership in the church body. Some difference occurs in respect to the calling and dismissal of a pastor.

In calling a pastor the congregation shall seek the

counsel and guidance of the synod president. During the vacancy the synod president will appoint a vice-pastor (in practice this will probably be either a neighboring pastor or an interim pastor) after consultation with the church council. A pastor's call shall constitute a permanent relationship with the congregation except for death, resignation, reaching the age of 70 (in which case his services may be extended from year to year by a two-thirds vote of the congregation), or disqualification through discipline. In the event of physical or mental disability, continued neglect of duty or inability to serve the congregation effectively (without any reflection on his moral or spiritual character) it will be the duty of the synod president, once the matter is brought to his attention, to investigate the situation personally in company with a committee of two pastors and a layman. After hearing all parties concerned, this committee shall recommend a course of action to the congregation and pastor involved. If either party fails to assent, the matter is to be decided at the next synod convention. When questions of doctrine and morality are involved the procedures are outlined in detail in the Constitutions and By-Laws of the Church and the synod.

ARTICLE VI — CONGREGATIONAL MEETINGS

All confirmed members in good standing (as defined in Article IV) and having attained a given age (in accordance with local civil law) will have the right to vote. The date for the annual meeting, and quarterly meetings, if such are desired, are to be stated in by-laws. Call for special meetings are governed as we now have it. Quorum will consist of a stated number of members rather than one-tenth of voting members as is our present practice.

ARTICLE VII — ELECTIONS

This will govern election of a pastor as well as deacons, i. e., members of the church council.

The following procedure will be used in calling a pastor: the church council will nominate a pastor by at least two-thirds majority vote. A meeting for the purpose of election will be called, and presided over, either by the synod president or his representative. Only the name submitted by the council may be balloted on at any one meeting. Election requires a two-thirds majority of votes cast. After such matters as salary, moving expenses and other related items have been decided by the congregation, the church council will execute the letter of call which will normally be considered invalid if no reply is received within thirty days.

With regard to the election of deacons (church council members) the term shall be for three years and so arranged that one-third of council members are elected each year. Length of service limited to two consecutive terms.

ARTICLE VIII — CHURCH COUNCIL

In respect to the council, most of our present arrangement will be retained except for the following: 1. The pastor is declared a member of the council and as such will have a vote; 2. A member's place on the council shall be declared vacant after four successive absences at council meetings; 3. The council

is to be installed at the regular service of the church; 4. While, as we now have it, the council may not sell or buy property without the congregations permission, a limit is also placed upon the amount of obligations incurred above anticipated receipts; the council will elect delegates to district and synod meetings — these to be the same for both meetings.

ARTICLE IX — OFFICERS

Since some congregations in the merging churches are accustomed to having the pastor serve as ex-officio president of the council and the congregation, and others to having a layman act in this capacity, alternate arrangements will be possible. In either arrangement the council elects its own officers at its first meeting of the year.

ARTICLE X — STANDING COMMITTEES

At present we have no provision for standing committees. Provisions are made in the new constitution for several such committees to be responsible for various aspects of the congregation's program. While it may seem a bit burdensome to small congregations to have too many committees, the small congregation has essentially the same responsibilities as the larger congregation. Actually, it will not be impossible to combine several of these committees should it be desired. The committees called for and whose membership will be appointed by the council at its first meeting each year are the following: 1. Christian Education; 2. Church Property; 3. Evangelism; 4. Finance; 5. Social Missions (concerned with aid to the ill, the aged, the orphan, the needy, etc.); 6. Stewardship; and 7. Worship and Music. At least two of the members on each committee shall be members of the council in order to coordinate the church's total program.

ARTICLE XI — ORGANIZATIONS WITHIN THE CONGREGATION

This is in full accord with our present model constitution.

ARTICLE XII — DISCIPLINE OF MEMBERS

In our present AELC model this is referred to in Article IX. In both constitutions the basic guide is Matthew 18:15-17. In the new constitution, however, provision is made for reconsideration should conditions warrant it. A matter which we have no doubt taken for granted.

ARTICLE XIII — BY-LAWS AND AMENDMENTS

The LCA constitution calls for a ninety-day notice of proposed amendments, or, after approval of the council, notification of all members by mail at least thirty days before final action. At present we have no such stipulation. As at present, by-laws not in conflict with the constitution may be adopted.

Note: One item, now covered in our AELC model is not covered in the new constitution. This is the matter of "Order of Business." It should be possible to insert this, or to include it in the by-laws. The Approved Constitution for Synods calls for the revised version of Robert's Rules of Order as governing all procedures.

*Color, Chronicle and**Comment on the Formation of*

A Great New Lutheran Church

Pastor Ottar Jorgensen

Minneapolis, Minnesota

IT WAS A beautiful and bright, sunlit day from dawn to dusk, like a mid-summer's day as the American, the Evangelical and the United Evangelical Lutheran Church bodies met and merged to constitute The American Lutheran Church.

As one early in the morning approached the well-known surroundings on Grant Street with Central Lutheran to the East and the Minneapolis Auditorium a block to the West, one immediately sensed the festive spirit of the day. Many will remember well the setting from the Lutheran World Federation convention of 1957. There were, of course, not as many people moving about, nor the cosmopolitan spirit of those great days, but Grant Street was decorated with insignia shields backed by pennants of the colors of the United States. These shields were beautifully done in rose, blue, gold and red. Luther's insignia in the center and the field of the shield bisected lengthwise and crosswise by a red cross. The four areas thus formed, carried symbols of the fanshaped seashell for baptism, the chalice for communion, and the open Bible, and trinity symbols. The inscription above, in gold, read: The American Lutheran Church.

Inside in the spacious cathedral-like Central Lutheran, the real moving spirit and power of the merger was gathering the participants, delegates and guests, in communion at the Lord's altar and table.

Dr. Henry Schuh, president of the ALC, gave the sermon. His text was: Psalm 24:3-5. Dr. Reuben Gornitzka, first pastor of Central, was the liturgist. Assisting at the communion service were nine pastors. It was a solemn service, moving with dignity, and in the spirit of the occasion. Here, in the truest sense, the church became one. As group after group left the communion rail, the voice of Pastor Gornitzka sounded over the public address system throughout the church and adjacent rooms of Central's buildings: "The Body of our Lord Jesus Christ and His precious Blood strengthen and preserve you in the true faith unto eternal life." It goes without saying it was a large communion. Hundreds upon hundreds knelt at the Lord's communion. The soft music of many familiar hymns and chorales formed the background. Mrs. Frederic Hilary was the organist.

Came 10:30 and the colorful procession from Central to the Auditorium was under way. The one thousand delegates preceded by the officials of the merging churches and the members of the Joint Union Committee were led by four young persons bearing the flags of the United States, Canada, the Christian Church and the new The American Lutheran Church.

Following the opening service, with singing of hymns, confession of the Apostle's Creed, responsive

reading and prayer, under the direction of Dr. L. S. Price, Convention Chaplain, Dr. William Larsen, who was chairman, called the convention to order, and shortly we heard the president of the merging churches give certification to the effect that their respective synods were now ready to merge. Then followed one of the most significant moments of the convention as the chaplain intoned:

"Forasmuch as the delegates of American Lutheran Church, The Evangelical Lutheran Church, and United Evangelical Lutheran Church in convention assembled this twenty-second day of April, in the year of our Lord, nineteen hundred and sixty, have covenanted together to form one new Lutheran body in Christ; and

Forasmuch as men and women of good Christian mind and purpose do here cast their lot together for a more effective witness and work in the Church of Christ in the world;

Let there now be given a visible sign and witness of this new unity by the joining of hands of the presidents of the uniting Churches."

As the three presidents, robed in white surplices and red stoles, joined hands standing before the altar and facing the assembly, Dr. Price continued in prayer:

"Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church by Christ Jesus throughout all ages, world without end. Amen."

The assembly standing joined in the Lord's Prayer and the singing of "A Mighty Fortress Is Our God." It was a heart warming experience to be present in this great congregation of over 6,000 Lutherans in this historic moment.

Lifted up over the altar was a shining white background with the inscription, "Thine Be The Glory." Rising towards these words was an arrow, fed by three streams seeking its mark in "Thine Be The Glory," — or was it like a rocket rising from its launching pad?

Now followed in quick succession the adoption of constitution and by-laws, articles of incorporation, and affirmation of articles of union.

Dr. William Larsen was an able chairman, directing these affairs with precision and dignity and in a manner free from hurry or strain. Three important offices were to be filled by the constituting convention: president, vice president and secretary.

As the convention proceeded to elect the president for the new church, a sense of alertness, reserved excitement and anticipation filled the air. This was an important moment. Three men, Dr. Frederick A.

Pastor Jorgensen served as representative for LUTHERAN TIDINGS at the recent historic Minneapolis meeting which he here describes so inspiringly. —The Editor.

Schiotz, president of the ELC, Dr. Norman Menter, first vice president of the ALC, and Dr. William Larsen, president of the UELC, undoubtedly were in the foreground of the mind of the convention. In balloting for officers, the first ballot was a nomination ballot. Dr. Schiotz was elected as president on the third ballot. The vast audience rose in spontaneous tribute to Dr. Schiotz, on the announcement that he had been elected as the first president for The American Lutheran Church. Dr. Larsen, the chairman, reserved the privilege to present Dr. and Mrs. Schiotz to the convention at the afternoon session.

When that moment came, and this much revered and beloved couple came to the platform, they received a standing ovation by the assembly. Dr. Larsen, in paying tribute to Dr. Schiotz, spoke of him as a "spirit filled man, fair and tireless." Dr. Schiotz, responded by saying that he felt very humble, and "personally embarrassed because again you have reached into the ELC" to elect someone to this high office.—Ten of the thirteen important positions, board executives, had already been filled by ELC men by the Joint Union Committee.

Dr. Schiotz then turned and looked up to the inscription lifted high on the backdrop curtain of the stage, "Thine Be The Glory" and said, "May it ever be etched in my soul." He felt "overwhelmed" as he was called upon to take over the responsibilities of the high office to which he now had been elected. Dr. Schiotz also paid a touching tribute to his good wife, the former Dagny Aasen, who stood by his side.

The leadership of The American Lutheran Church is in the hands of a man, slight of build, of serious, gentle and humble disposition. He is a man of worldwide church stature. He inspires confidence and trust and deep respect. May God bless and uphold this good man as he leads this great sector of our beloved Lutheran Church.

Dr. Norman Menter was elected vice president on the second ballot. He pledged his support to his "chief" and stated that he had no crown prince aspirations whatsoever. He injected a little humor for which he is so well known by saying, he had a gift for Dr. Schiotz which he was going to give him immediately on leaving the platform. The gift was a box of aspirin.—He didn't say so, but the inference was clear, that with the president's job go a certain amount of "headaches."

Dr. William Larsen was elected secretary, a full time job, on the second ballot. The able vice chairman, Dr. O. K. Malwim, was in charge as the announcement was made that Dr. Larsen was elected. He was called from backstage to the rostrum and received a standing ovation from the assembly. Dr. Larsen is the youngest of the three men heading the new church body. He is president of the smallest of the uniting bodies, the UELC. He is a personable and genial person, able and forthright. He is affectionately called "Pastor Bill" in the Minneapolis Area, where formerly he served as Lutheran student pastor at the University of Minnesota.

In the lull between balloting some routine business, but important, took place. All was not cut and dried. A couple of spirited discussions took place, but all with

dignity and reserve, and a sense of deep responsibility worthy of the occasion. Also, greetings were received by letter or telegram, from a goodly number of other Lutheran Church bodies. Dr. John Steensvog, president of the Lutheran Free Church, especially impressed the assembly with his cordial greeting from the Lutheran Free Church. He rejoiced with his fellow Lutherans of the new church, but was sad because he and his church were not a part of this merger. He felt his church belonged with The American Lutheran Church.

There was a greeting from King Olav of Norway read by Dr. Henrik Hauge, a representative of the Church of Norway, who then added the greeting from the mother church of the ELC. "The daughter has married," he stated, "and we give her our blessing."

Under the inspiring direction of the veteran director, Dr. Oscar Overby, of St. Olaf, Northfield, Minnesota, the assembly found edification in singing of many of the hymns found in the program for the various services of the constituting convention. This took place during the intervals of balloting while waiting for the results.

It was a great experience to be a part of this hymn singing, rejoicing fellowship of the Lutheran Church. The singing varied from unison, harmony and antiphonal singing. This was decidedly a man's convention; if there were any women among the one thousand official delegates they were hid from your reporter in the vast sea of men. But in the antiphonal singing the women voices came through from the balconies and guest sections on the main floor, clear as bells. Seldom, if ever, has one heard "O Day Full Of Grace" sung with such majestic slow moving cadence to swell to a resounding crescendo in the words —

"And there we shall walk in endless light,
With blest ones his praise forth telling."

This was again made possible through the inspired and inspiring director, Dr. Overby. He turned this great assembly of the church into a chorus of united Christian fellowship lifting hearts and voices in Glory to God.

May we close our little story of a historic convention in the Lutheran Church by quoting from Dr. A. N. Rogness in his sermon at the installation service Saturday afternoon for the first president of The American Lutheran Church.

"We are not the only church which Christ owns in America, nor even the only Lutheran Church. In using the term American, I hope we will be haunted by the continuing task of identifying ourselves with others who carry the name Lutheran and the name Church."

And so Sunday evening came the closing Musical Festival of the Constituting Convention of The American Lutheran Church. The Minneapolis Auditorium seating 10,000 people was packed to overflowing.

The president, Dr. Frederic Schiotz, stated in his greeting that this, The American Lutheran Church, is a conservative church. It takes its stand in the teachings of the Bible. It is also a radical church, and Dr. Schiotz now spoke with candor and firmness, in that it faces the issues of the day. As an illustration he called upon the people of the church to take a firm stand in the race question. And for us here in Minne-

83rd Annual Convention of the American Evangelical Lutheran Church

August 9-14, 1960

The 83rd annual convention of the American Evangelical Lutheran Church will be held at the Westminster Presbyterian Church, 1301 Kimball Avenue, Waterloo, Iowa, beginning with a worship service Tuesday, August 9, 8 p. m., upon the invitation of St. Ansgar's Evangelical Lutheran Church, 1122 West Eleventh Street, Waterloo, Iowa.

The business session of the Church as well as all the main meetings and services will be held at the Westminster Presbyterian Church. The business sessions of the convention will begin Wednesday, August 10, at 10 a. m. Registration for all pastors and delegates as well as visitors will take place at Westminster Church. Noon and evening meals will be served in the dining room there; breakfast will be served in St. Ansgar's Church.

All congregations of the American Evangelical Lutheran Church are urged to be represented at the convention by delegates chosen according to the by-laws of said Church. All pastors are likewise urged to attend. Regarding election of delegates to the convention the AELC constitution Articles VIII and IX apply as well as By-Laws Article V, 7a, b, c and d.

May I quote also by-laws, Article 6b: "Each congregation shall submit in writing the names and profession or occupation of its delegates to this credentials committee by July 15." The name and address of the credentials committee chairman is: Mrs. Herlov Olsen, 1127 Grant Avenue, Waterloo, Iowa.

The convention will deal with all business submitted to it for action according to the rules governing the convention. All reports from the various institutions, missions, councils and committees as well as the presidents of the nine districts must be in the hands of the president of the AELC by May 20 in order that they may be printed in the Annual Report and distributed to the congregations and pastors for their study in due time before the convention.

Any member of a congregation, any congregation or pastor of a congregation may submit topics for the consideration of the convention according to Article VIII, 5. Such topics must be in the hands of the president in time for publication in the July 5 issue of LUTHERAN TIDINGS.

The question of merger with the Augustana Lutheran Church, the Suomi Lutheran Church and the United Lutheran Church will doubtless be the foremost issue facing the convention. Copies of the four main merger documents have been distributed to all pastors of the AELC and to all congregations, one copy for each possible delegate and pastor, in order that these or any other members of the AELC may study same in order to be prepared to vote on the merger issue. A copy of "Agreement of Consolidation" will be sent by mail to each individual pastor and delegate according to legal requirements approximately one month before the convention. It is therefore imperative that names of all delegates be sub-

mitted to the credentials committee as soon as this is possible.

Members and friends of the AELC are invited to attend the meetings and services of the convention. The facilities of the Westminster Presbyterian Church are very spacious and comfortable. St. Ansgar's Lutheran Church will make the necessary announcement concerning lodging and meals of delegates, pastors and guests.

May God through His word and spirit prepare our hearts and minds for participation in the affairs of the convention. May He guide us to face the serious decisions and weighty actions placed before this convention in order that His will may be done in all things.

Alfred Jensen.

Des Moines, Iowa

May 2, 1960

Convention Invitation

The pastor and members of St. Ansgar's Lutheran Church, Waterloo, Iowa, take pleasure in inviting pastors, delegates and friends representing congregations of the American Evangelical Lutheran Church to attend the 83rd Annual Convention to be held in our city, August 9-14, 1960, according to plans announced by the synod president, Dr. Alfred Jensen. We do believe that the facilities of our congregation, the facilities engaged at Westminster Presbyterian Church, and the accommodations offered by neighboring AELC congregations will amply provide for all who desire to participate in the convention.

Before May 15th our Registration and Credentials Committee will mail to each congregation such information as may be needed by those who would register as delegates or guests for the convention. This mailing will include registration cards, information on motel and hotel accommodations for those who desire same, and information on rail, airline and highway routings to Waterloo, Iowa.

May we remind you that provisions of the synod by-laws call for all delegates to be registered before July 15. We urge you to honor this provision in order that local committees can make the finest preparations for your arrival. All registrations should be mailed to Mrs. Herlov Olsen, Registration and Credentials Chairman, St. Ansgar's Lutheran Church, 1122 West Eleventh, Waterloo, Iowa.

We can assure you that we shall do our very best to act, for the first time in our congregational history, as good synod convention hosts in a year when every member of the American Evangelical Lutheran Church is hoping and praying for God's blessing upon this decisive convention.

Sincerely,

Roger P. Olesen, President of the Congregation
Axel U. Larsen, Convention Committee Chm.
Richard H. Sorensen, Pastor.



Paging Youth

American Evangelical Luth.
Youth Fellowship

EDITOR: EVERETT NIELSEN
1100 Boyd
Des Moines 16, Iowa

Jessen to Direct Synod's Youth

Mr. Richard (Dick) Jessen, National AELYF president, will begin work on a full time basis June 1 for the period of the summer as Synod Youth Activities Director. He has been selected by the National Board and will have his office at 1100 Boyd Ave., Des Moines 16, Iowa.

Mr. Jessen is well known in youth work, not only in the AELC, but also in other Lutheran bodies because of his high caliber contributions at All-Lutheran Youth meetings and gatherings. He has set up several new programs in AELYF, including the Leadership Training Schools currently in operation.

One of the main emphasis this summer will be to organize and put into effect a caravan program. Such a program is composed of several young people who are chosen on the basis of high quality leadership in district activities who will visit various congregations. At each stop, they will give assistance in program planning, worship suggestions, recreation helps and generally help to spark the local work. Tentative plans call for two areas to be visited by Caravanners: The Great Plains and the Lake Michigan districts.

The Youth Activities Director will also visit an Augustana and possibly a ULCA Leadership Training School to observe their techniques and content so that our own may be improved. He will also plan to visit other meetings of benefit to AELYF as a whole.

The Synod Youth Activities Director program grew out of needs expressed by various groups to have a full time director of programs and activities who could also visit camps and other meetings. Last summer, AELYF hired Everett Nielsen to do this work, paying his salary and traveling expenses. At the AELC convention in August, the synod voted to pay the salary for 1960, for which the AELYF is very grateful. AELYF will pay the traveling expenses.

Mr. Jessen, who will also visit various camps during the summer, will be planning the 1960-61 program for this synod's youth. Contacts for a visit from him should be made as soon as possible.

Editor Attends JYPC Meeting

Everett Nielsen, editor of PAGING YOUTH, attended a meeting of the Joint Youth Publications Council in Columbus, Ohio, on May 3. This attendance is a result of the action taken at the Nysted convention voting to become an "associate member" of JYPC which prints the topic and program manual currently in use by many LYFs. Results of the meeting will be made known soon.

Iowans to Convene in June

The 1960 convention of the Iowa District of AELYF will be held at Luther Memorial Church, Des Moines, Iowa, June 3, 4 and 5. The registrations should be sent to Vernon Johnson, Grand View College, Des Moines 16, Iowa, as soon as possible. The fee is \$1.00.

If any LYF has not paid its dues, they should do so immediately so that voting rights may be granted. Dues should be sent to Miss Diane Hansen, 107 Welch Hall, Iowa State University, Ames, Iowa.

A new "group" plan will be in effect this year, whereby each conventioneer will be assigned to a particular group. Each of these will discuss a particular phase of LYF work, reporting its findings to the entire convention.

The tentative schedule is as follows:

Friday, June 3—

7:30 p. m.—Register, get acquainted, small group meetings, nominating and auditing committees meet.

Saturday, June 4—

9:00 a. m.—Morning worship

10:00 a. m.—Business meeting

10:50 a. m.—Song break

11:10 a. m.—Business continued, election of vice president and advisor.

12:00 Noon—Lunch followed by a trip to a modern shopping center for bowling and window shopping.

3:30 p. m.—Presentation of group findings

6:00 p. m.—Banquet. Dr. Alfred J. Beil, President of the Iowa Synod, ULCA, guest speaker

8:00 p. m.—Folk dancing

9:30 p. m.—Devotions

Sunday, June 5—

9:45 a. m.—Bible study

10:45 a. m.—Morning worship service

12:00 Noon—Dinner and final announcements

One possible point for discussion will be the hope that the Iowa District will support a student as part of the International Christian Youth Exchange. At least one Iowa congregation has already voted to participate in the one-way program. (Watch in a future issue for an article concerning Luther Memorial's move to do this.)

Over the Typewriter

The reports of local groups is pretty slim this time! We hope the summer slump has not already hit you. We do know that proms and plans for graduation and summer jobs take a lot of time, but don't neglect your LYF activities. And while you are planning, do some serious thinking about attending camp this summer. A week at camp can be a very memorable experience.

Our Women's Work

MRS. AAGE PAULSEN, EDITOR

Beaver Crossing, Nebraska



Subscriptions

More reports of subscriptions to Lutheran Women. Mrs. Holm reports Roscommon Junior Ladies' Aid 100 per cent and reports from five other women's groups in District II. Mrs. Chadwick reports from District I, and a few more reported from District VII. Thank you.

E. P.

Women's Retreat — District III

MAY 13, 14 and 15, 1960

PROGRAM

"Come To Share In Life Abundant"

Friday, May 13

- 3:00 p. m.—Arrive, coffee
- 4:00 p. m.—Registration
- 5:00 p. m.—"Let's Get Acquainted," singing
- 7:00 p. m.—Mixer
- 8:00 p. m.—Lecture: Why We Have Sects, Dr. Johannes Knudsen, Chicago Lutheran Theological Seminary
- 9:00 p. m.—Coffee, campfire, evening devotions

Saturday, May 14

- 8:00 a. m.—Breakfast
- 9:00 a. m.—Singing
- 9:30 a. m.—Bible hour and devotions, Mrs. Alfred Holgaard, Clinton, Iowa
- 10:30 a. m.—Lecture: Why Stewardship?, Pastor Robert S. Heide, Bethania Lutheran Church, Racine, Wisconsin
- 11:30 a. m.—Plan and prepare evening activity
- 12:00 Noon—Dinner
- 2:00 p. m.—Merger matters, a panel discussion
- 3:20 p. m.—Coffee
- 3:45 p. m.—Women's Contribution to Church and Community, discussion led by Mrs. Johannes Knudsen
- 5:30 p. m.—Supper
- 6:30 p. m.—Surprise?
- 7:30 p. m.—Missions Around The World, Miss Evelyn A. Stark, Executive Director, Augustana Lutheran Church Women
- 9:00 p. m.—Coffee, campfire, evening devotions

Sunday, May 15

- 8:00 a. m.—Breakfast
- 9:00 a. m.—Evaluation of Retreat
- 10:00 a. m.—Worship service, Address: The Lutheran Church — Its Ecumenical Outreach, Mrs. Howard S. Bechtolt, United Lutheran Church Women, Chicago, Ill.
- 12:00 Noon—Dinner and farewells

Two prominent church women from our merging churches will address the Women's Retreat, District

III, according to an announcement by Mrs. Peter D. Thomsen, chairman of the program committee. The Retreat will be held at Long Lake Camp, near Round Lake, Ill., on May 13, 14 and 15.

Miss Evelyn A. Stark, Executive Director of the Augustana Lutheran Church Women, of Chicago, Ill., will speak Saturday evening on "Missions Around the World," presenting slides from mission areas in Japan, India, Africa, Hong Kong and Taiwan.

Miss Stark has served the Augustana Lutheran Church as a full time employee for the past twenty years. She served as Director of Promotion and Young Women's Secretary for the Women's Missionary Society; as secretary in the office of the Division of American Missions, National Lutheran Council, Chicago, Ill.; parish worker in Emanuel Lutheran Church, Manchester, Conn., and Ebenezer Lutheran Church, Chicago, Ill. She was employed as executive Director of the Women's Missionary Society in 1949 and continues in this capacity for the new organization for women in the Augustana Lutheran Church. Her office is maintained in Chicago, Ill., at 3939 Pine Grove Avenue.

Miss Stark has been active in the youth program of the Church serving in the Illinois Conference Luther League and in the Augustana Luther League as an officer and leader. Presently she is advisory member of several of the boards of the church, including the Board of Youth Activities, Board of American Missions, Board of World Missions, and has been active in inter-Lutheran work involving women's auxiliaries.

Mrs. Howard S. Bechtolt, 8246 S. Kimbark Avenue, Chicago, Ill., a member of the United Lutheran Church Women, will present as her topic at the Sunday worship service, "The Lutheran Church—Its Ecumenical Outreach."

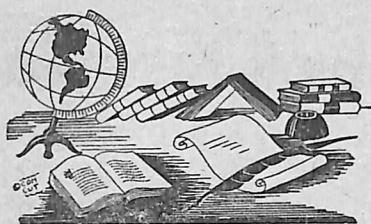
Mrs. Bechtolt, a graduate of Wittenberg University, Springfield, Ohio, and a former high school teacher, has served in many capacities of leadership within the United Lutheran Church Women and in ecumenical activities. She

is past president of her local "Women of the Church," of the Chicago Conference, ULCW, and of Illinois ULCW. For nine years she was a member of the

(Continued on Page 13)



OPINION AND COMMENT



EVER SINCE Adlai Stevenson risked election to the presidency by speaking forthrightly on the subject of atom bomb testing, the world has been better aware of mankind's danger. Man's intelligence is not able to cope with his emotions, even in such areas as international affairs. Despite awareness of great danger, our suspicions have continued to rule over our common sense, and we have preferred to remain on the slightly insane path of bomb testing and of general armaments. The disarmament talks have kept some of us hopeful, but the results have not led to optimism; one can be hopeful and still be realistic. . . . Our Western culture, and the cultures prior to it, have not taken the Fifth Commandment about not killing to be an absolute. Some things in our tradition have frankly been thought to outweigh our reluctance about taking life. Achieving and maintaining freedom, combatting tyranny — such things have often in our civilization been thought so important that there was justification for taking action which involved the loss of life. (The current flurry of excitement over capital punishment recalls one more instance where many people are convinced that death as a tool is a necessary evil.) Reflective people must weigh for themselves as carefully as possible the factors involved. What are the circumstances under which the important values are so threatened as to justify killing? Absolute pacifists have maintained that there are no such circumstances, but most people have assumed that there are. Foreign policy of great nations has always been conducted and judged on this basis. The effectiveness of modern weapons, however, is ample cause for rethinking on the part of every individual Christian. We cannot justify any course of action today which is calculated to lead to the general destruction which nuclear weapons make possible and inevitable. It is said that our policy is one of nuclear deterrence — prevention of the use of nuclear weapons. Nuclear deterrence, it is said, makes possible the preservation of the values of freedom, diversity and cultural growth. To preserve them, almost any risk is tolerable. Nevertheless, thoughtful people must try in every way to minimize the risk. Our first efforts are to do this technically. Within a few years, it appears that we can so design and construct our nuclear defense system and our offensive potential that no rational purpose could be served by the Soviet Union in starting a nuclear war. When this stage is reached, there is hope that there would be little purpose in either side in accelerating the arms race. When this point is reached, it should be possible to begin to see real progress on disarmament. Agreements on the control and regulation of armaments which would reduce the risk of nuclear war will then emerge, in the opinion of this writer. Until then, we must be pre-

pared for further frustration and further long talks with only minimal effect.

THIS ISSUE GETS into preparation while we are attending the annual Studenterfest at Grand View College, in Des Moines, Iowa. As our fingers move across the keys we unconsciously keep time to the folk-dance music floating through the window from the exhibition going on outside on Grandview Avenue. We wonder how many readers of TIDINGS have gone through the delight of participating in Studenterfest, as a student and then later for "homecoming?" The number must be in the thousands. Our school makes a deposit in the character and personality of students so that our synod life becomes of more than casual interest. Perhaps many people would not be reading our paper at all if they had not experienced the fraternity and sorority of life on the Des Moines campus, and there were touched by the synod spirit.

WE HAVE LIKEWISE been through Pastors' Institute this week, and the schedule this year was unusually stimulating. Sharply contrasted personalities appeared on the program. The theme was "Faith and Culture," relating man's aesthetic and intellectual life to his ethic and to his spiritual profundities. Dean Kildegard presented a brief analysis of the history of the immigrant Dane and his church life (Ethnic in Exile) which will be published in part in the next issue of LUTHERAN TIDINGS.

ONE OTHER DES MOINES event took place during the week, and this was our main reason for making the long trip. The Council of Ecumenical Studies has two major meetings a year, and one of these occurred during the week. This year one of the subjects under study was so current and of such general interest that the Council conducted a panel meeting on the program of Pastors' Institute. The topic: Population Explosion. Three extremely interesting papers were presented (by Ove Nielsen, Axel Kildegard and Mrs. Ernest Nielsen) considering various phases of the subject. In the next issue of LUTHERAN TIDINGS we hope to be able to present the gist of the discussion and papers in a special article. The second topic for discussion was the subject of church taxation, especially as it concerns the recent local California disturbances in this area. The members of the Council represent many divisions of synod work, and the studies are extremely helpful in clarifying and directing the thinking of these specialists, on major problems of the day. Dr. Alfred Jensen is chairman of the Council, and Howard Christensen is secretary. The Council reports each year to the Annual Convention.

Needed

A Bible and a newspaper in every house, a good school in every district — all studied and appreciated as they merit — are the principal support of virtue, morality and civil liberty.

— Franklin.

Rural Life Sunday Observance

May 22, 1960

E. W. MUELLER

THE OBSERVANCE of Rural Life Sunday in our country is traced back to an event which occurred in France many centuries ago. However, the basic thoughts which are the foundation stones for the observance of Rural Life Sunday are as old as the stones that Cain and Abel used to build the altars on which they laid their thank-offerings. Both performed the same act of worship. The one met with God's favor; the other did not. The difference lay in the area of faith.

The basic thought of Rural Life Sunday is man's dependence on the blessings of the Creator for his livelihood. In the simple agrarian way of life this was expressed when man sowed and reaped in faith and used the fruits of the fields to satisfy the needs of neighbor and self. Where faith was strong it was done in a way that made for contentment and growth. Life found its highest expression in the joyful acknowledgment of God as Creator and Redeemer.

Today we have a much more complex society. The agricultural way of life no longer can stand by itself. It is closely related to industry and urban living. The farmers dependency on industry has not made him less dependent on the Creator. The opposite is true. The more interrelated society becomes and the more impersonal the relations are, the greater the need that men see themselves as having the same Creator and Redeemer. In this picture of complex interrelatedness the church observes Rural Life Sunday.

The sin of the misuse of something good is always present. It is for us to rule over this sin.

Rural Life Sunday observance is not for the purpose of glorifying a particular way of life. We need to be careful that no one receives the impression that we are worshipping God's creation. The Creator alone is worthy of our adoration. There is a danger in speaking of the holy earth. God alone is holy!

Rural Life Sunday observance reminds us that we are earth people who are fed by God through the medium of the soil. People today eat out of the Hand of God just as much as did the children of Israel when they ate the manna in the wilderness, or when Jesus fed the five thousand in Galilee. The difference is that today God uses the orderly processes of nature.

This Luther has expressed so beautifully for us in his explanation to the first article. It is the last sentence of this explanation that a proper observance of Rural Life Sunday will emphasize; namely, "For all of which I am in duty bound to thank, praise, serve and obey Him."

This is done in the everyday situations of life — sowing the wheat and planting the corn is one of those situations, but not the only one. Millions of people never plant or sow. They too are dependent on God. They too need to serve and obey Him. Our Christian faith must become enmeshed with land, machines,

factories. Our God is not just a Sunday God or a church God. He is the God of the field, of the factory, of the farm organization, of the labor union, and of the legislative hall. The simple blessing of seed and soil serve to remind us how down-to-earth God is. How near He is to us. Yet we worship Him in awe and adore His majesty.

The farmer is ever at work improving the fertility of his fields with crop rotation. He reshapes his fields through contours and grass waterways to make them more protective.

God also is at work in His field, which is mankind. Sometimes He runs His subsoiler, the law, over His land to loose up unproductive soil and make it more receptive to the gentle rains. We need more fully to understand what God is after as He performs His work to develop His people. It is not adequate to say He is only interested in their eternal salvation.

This answers for us the question, What is God's goal for man? It does not tell us what is the Divine role of the redeemed individual as he waits for the Lord to come again. Surely it is not just to sit. Here the Church must offer the people aids in a way so they can take hold of them and use them.

I would like to make a few suggestions to the people who belong to town and country churches. I would like to begin by looking at the word "work."

We have often equated work with production. We have said that man's basic role is to produce. In many areas we have more than solved the problem of production. Then we began to speak of man's role as a consumer. By means of planned programs we have sought to increase people's capacity to consume so man could continue in his role of producer. This does not make sense. It is not wrong to produce. It is not wrong to consume. But it is wrong to say that it is the basic role of man. Producing and consuming are a means to an end. God would use them as means. They give man cause for praise. They give him the capacity and the opportunity to serve.

God as He works in His field, mankind, is interested in the development of the people He has redeemed. He is interested in their growth. Man finds his highest development in fellowship with God and in service to his neighbor. God is not content to work with mental concepts. He is at work with people who have flesh and blood.

People live in families — in a small fellowship like two roommates in an apartment, or 500 or 10,000 people in a community. People work on a farm or in an office or in a grain elevator or in a village. It is here that development can take place. It is here that services can be rendered to a neighbor in Christ's name. It is in the service of his neighbor that man finds his real role.

Rural Life Sunday observance can help people to

(Continued on Page 16)

Rural Life Note From Abroad

The Khulna Agricultural and Uplift Center

DR. A. RUSSELL STEVENSON

(In his assignment as program director for Church World Service, Dr. Stevenson's duties take him into every part of the free world where projects supported by American churches bring both promise and realization of a better life to millions of the world's neediest. In this article he tells the story of a practical Christian agricultural missionary who, working side by side with the impoverished villagers, is helping them to help themselves.)



DAVID STOCKLEY is a tall, heavy-set redhead in his early thirties. He looks like a British farmer — set him down anywhere from Dorset to Northumberland and he would seem to have grown out of the soil. But David Stockley's present farm is a long way from his ancestral England. It is in Khulna, forty miles from the city of Jessore in East Pakistan.

To get to Khulna from Jessore you travel four hours on one of the slowest railroads in the world. Then you walk along a crowded, dirty street amid the seething confusion of men, animals and vehicles, past a Baptist mission church, and you come to the edge of Stockley's project. It is called the Khulna Agricultural and Village Uplift Center. And it is working a modern-day miracle.

* * *

The "farm" at the Khulna Agricultural and Village Uplift Center, as farms in England or America go, is small in size — only eight acres.

But as the loaves and fishes, which were only seven — being five and two — were multiplied until "the multitude... did eat and were filled," the fruits of David Stockley's labors at Khulna too are multiplied many thousandfold and because of them hungry multitudes of Pakistani are fed.

* * *

A missionary of the British Baptist Board, it is sobering to realize that David Stockley is the only agricultural missionary in all of East Pakistan, a country whose forty million people live mainly in tiny villages and whose entire and precarious subsistence must be wrested from the soil.

I went to Khulna in November during a two month journey for Church World Service, a journey that took me to fifteen countries in the Middle East and Asia. Through such appeals as the One Great Hour of Sharing, our churches provide Stockley with "leverage" money, the funds over and above his mission board's appropriation which allows the leeway to experiment and to invest in a wide variety of projects that build for the future even as they serve the present.

I found him in his usual dress, a pair of old trousers rolled up to the knees, a shirt with an open collar that had seen lots of wear, and bare feet.

Bengali villagers don't wear shoes to wade into their rice paddies, and David Stockley lives the life of a Bengali villager. He spends days at a time with

villagers eating their food, speaking their language, and working beside them in their fields.

The chief difference between them is that David has a degree in Agricultural Science from an English university, has mastered the proper ways to plant, cultivate and harvest rice, and — what is most important — knows how to pass this on to Pakistanis who still are doing things in centuries-old ways.

* * *

The Khulna Center's purpose is to become the very best farm in the country, and to encourage individual farmers to come and see for themselves the difference that is made by modern methods of cultivation under natural conditions identical to those of their own fields.

Stockley gets his message across by farming his own eight acres, cut down a few years ago from thirty by a governmental requisition of the land for building purposes. The result of patient experimentation and of improved methods of planting seed, preparation of the soil, fertilizers, better plowing and other "new" ideas is a bumper rice crop.

It is there for everyone to see and copy.

The villagers' eyes grow wide with wonder when they see for themselves what is happening at Khulna. Invariably the question is planted in their minds, "If it can be done here why can't I do it?"

* * *

Stockley is an effective teacher. He is blunt and to-the-point. He hasn't time for diplomatic phrases. Sometimes he loses patience with villagers who have ignored his advice.

"I showed you what to do but you didn't do it," he will say in effect, "now don't complain to me." His village friends respect his forthrightness.

* * *

Stockley explained why the rice yield in East Pakistan is so uncertain and so low.

The area has possibly the heaviest rainfall in the world, as much as three hundred inches a year. Seed improperly planted washes away. In times of drought, there is inadequate irrigation.

The villagers still use wooden plows which penetrate only a few inches. Seed selection is unknown, there is no pest or disease control, harvesting is by archaic methods.

The staff at Khulna is proving that practically all these things can be overcome with a modest amount of knowledge, careful methods, and with inexpensive but improved tools.

* * *

In addition to rice and other field crops, the Khulna farm has begun to experiment with fruit trees — banana, mango, guava, fig, cocoanut.

A poultry project was started five years ago with flocks of Rhode Island Reds and white leghorns. Eggs, three times the size of the eggs available in the villages,

(Continued on Page 16)

The Voice From Grand View

All About Studenterfest, Honors and Smart People!

Wouldn't you just know it? In our enthusiasm about the coming of Spring (see LT April 20), we overlooked the fact that April is sometimes quite capricious! Not only have we had Spring, but Summer, too, and the "natives" of Des Moines tell us that there was a layer of snow on the ground for Easter! This proves to be only half the story, because this morning the temperature was a cold and damp 38. It is now sunny, and far from warm, but we are grateful for the sunshine. The gymnastics exhibition was put on outdoors, but it was cool. Wonder what this afternoon will do to the folk dancing. We noticed that in the past, some of the neighborhood folk stood around to watch. If we have to go inside for the folk dancing, there will be some who will not see and enjoy that part of Studenterfest. The play is cute, and we look forward to two good presentations of it. For the benefit of those who cannot be with us we shall endeavor to give a report of Studenterfest next time. There is such a vast amount of work that goes with putting on this event that we could wish that many, many more might be able to see, hear and enjoy it with us.

The name of our new magazine featuring the writing of GVC students, is LUR. It contains poetry, stories, character studies and other features usually in demand for inclusion in a good magazine. It really is a most worthwhile little publication. It sells for 50c, and may be had through the GVC book store.

OUR CHURCH

Clinton, Iowa. Pastor and Mrs. Eilert Nielsen will observe their 40th wedding anniversary on May 14 (the actual day is May 12). Pastor Nielsen will also be congratulated on the 40th anniversary of his ordination.

Des Moines, Iowa. Arthur A. Marck has recently been appointed to the important post of executive director for Lutheran Welfare in the state of Iowa. A Grand View alumnus, coming from our Detroit congregation originally, Arthur Marck has been with the Lutheran Welfare in Iowa since 1954. He and his wife, the former Anna Marie Skov, have six children, and they are members of Luther Memorial Church here....The Lenten program in this church emphasized "The Cross and the Arts." One of the evenings was given to the presentation of the ancient "morality play" called "Everyman," the best-known of the miracle plays of the middle ages, the author of which is unknown. The play was given again during Pastors' Institute. Dean Axel Kildegaard served as pastor of the congregation during the past year,

Our faculty continues to make "news" in Des Moines. Mr. Harry Jensen has been elected to the board of directors of the Des Moines Civic Music Association. Nice huh? (We think so!)

Did you know that 33 students were presented with Honor Society pins recently? Three gold pins were awarded to students with a 3.25 grade point average for three semesters, and silver pins were awarded to 30 students who maintained this same average for one semester. One of our coeds, Virginia Marshall, was awarded the Chemistry Handbook in recognition of her outstanding work in chemistry. This is the first time in the history of GVC that this honor has been won by the fairer sex. Since we are on the subject of superior people, intellectually speaking, we thought you might like to know that one of our former students, Bruce Mikel, of Detroit, Michigan, and at present a student at Princeton University, was recently elected to the honorary national scholastic society, Phi Beta Kappa. How's that for an honor? Congratulations!

We have two more opportunities to tell LT readers all (ALL?, well nearly all) about the goings on at Grand View. Maybe we can do a little better next time. We've had a hectic time this past week, and I could use a little sleep. "Sleep, what's that?", quips my roommate. Well maybe in a month or so when school is out, we can all take a day or so to find out just what sleep is. Might prove an interesting experiment!!!

Info, Inc.

but will now be moving to Maywood, Ill., in June.

Cedar Falls, Iowa. Theology Candidate Everett Nielsen was guest preacher in Bethlehem Church here April 3, during the Leadership Training School for Luther Leaguers held that week end in the church.

Women's Retreat—District III

(Continued from Page 9)

national board, ULCW, serving as first vice president and chairman of the Personnel Committee. Mrs. Bechtolt has the distinction of being the first woman delegate to sit in the biennial convention of the United Lutheran Church, Cleveland, 1946. Presently, she is an elected member of the national board of Deaconess Work, ULCA.

Mrs. Bechtolt is an active member of the United Church Women of Greater Chicago, of which she is a past president. Presently she serves on the state and national boards of the United Church Women of America. During 1955-58 she was national chairman for the "Church Woman" and member of the Administrative Committee. In 1950 she was alternate delegate to the constituting convention of the National Council of Churches of Christ.

She has served on the leadership training staff of many Lutheran and interdenominational summer institutes.

The program for the Retreat also offers lectures by Dr. Johannes Knudsen and Pastor Robert S. Heide; Bible hour led by Mrs. Alfred-Holgaard; discussion on "Women's Contribution to Church and Community" led by Mrs. Johannes Knudsen; and a panel discussion on Merger Matters, on which Miss Stark and Mrs. Bechtolt will participate.

We invite all women of the American Evangelical Lutheran Church to attend our Retreat. The cost is nominal — \$1 for registration and \$11 for meals and lodging. Please register, enclosing your \$1, before May 6. Write to: Mrs. Peter D. Thomsen, 1044 Elmwood Avenue, Oak Park, Illinois.

Emilie Stockholm,
Publicity Chairman.

Women's Retreat—District II

MONDAY, TUESDAY, WEDNESDAY,
JUNE 27, 28 and 29

Theme: "Tomorrow's Mission Work"

PLACE: A comfortable camp on the shores of beautiful Portage Lake at Onekama, Michigan, just north of Manistee.

COME and enjoy inspirational talks in a relaxed atmosphere.

HAVE fun, swimming, boating, play shuffleboard, read, visit and have the joy of renewing old friendships and making new ones.

ACCOMMODATIONS are excellent. Rest rooms completely modern and adequate. We have the facilities; all we need is YOU!

COME and bring a friend. Leave your housework behind you and enjoy care-free days. NO K.P.

Meals and lodging \$10. Registration \$1. Registration may be made, and further information received by writing:

Mrs. Clara E. Petersen, 301 Third St., Manistee, Mich.; Mrs. Christine Anderson, 307 McKee Street, Manistee, Mich.; or Mrs. Donald Holm, 300 Walnut St., Manistee, Mich.

Complete programs will be sent later.

Nebraska Gathered

APRIL 22-24, 1960

Another "Fellowship Week End" at Nysted has come and gone, and we who attended give thanks to God for the fellowship, the speakers, discussion and the weather (it was perfect on Saturday and Sunday). Attendance was good — they say the best ever. There were 50 for the evening meal on Friday, 80 Saturday noon, and 60 for the Sunday dinner. Brigita and Herta Jacobsen served delicious meals and the ladies of the Nysted congregation changed off furnishing and serving lunch in the afternoons and evenings. For this we thank them.

We had a little difficulty in getting started. Three cars protested while en route. One was that in which Pastor Folmer Farstrup of Cordova was riding. He was to have spoken at 2:30 on Friday afternoon, but didn't get there before six that evening. Nevertheless we started; an interesting story was read, we had coffee,

and Otto Hoiberg gave a very interesting lecture telling of his two years in Turkey. That evening he showed pictures and told about their trip to Palestine.

There was singing before and after each session, and two short sessions of singing each evening, led by Marylin Larkowski, with her husband, Pastor Lavern Larkowski, at the piano.

Saturday started with morning devotions, then breakfast, a lecture by Pastor Erik Moller on "Christian Life is a Pilgrimage" and a closing lecture by Dr. Hoiberg. After this, the women of the district had a meeting while the men, led by Pastor Farstrup, discussed capital punishment.

After dinner we were introduced to Augustana and ULCA. Pastor Sabin Swenson of Omaha, president of the Nebraska Conference of the Augustana Church, and Mr. Howard Petersen of Grand Island, a ULCA layman, gave us historical background and the functional operation of their respective churches. After coffee, a panel discussion on the proposed merger of the AELC, Augustana, Suomi and ULCA was had. In the evening there was singing, and the movie, "One Foot in Heaven" was shown.

On Sunday, Pastor Golbeck, superintendent of the 360-member (and still expanding) "Good Samaritan Retirement Village" of Hastings, Nebraska, preached the sermon and lectured in the afternoon on "An Eye for the Future," the purpose of which was to help us grow old gracefully.

The meeting closed with coffee Sunday afternoon. It is the opinion of this writer that it was a fruitful meeting, and I wish to thank those who made this possible by their attendance and their contribution.

Carl Laursen, Director.

California Convention Program

First Lutheran Church of Watsonville

Alta Vista Street

Friday

7:00 p. m.—Registration in the church.

8:00 p. m.—Opening address: "A Mission to the Chromosomes," Pastor John Arthur, Executive Director of the Lutheran Student Foundation of Northern California and pastor to students at Stanford and San Jose State. He has recently accepted the position of Western Regional representative for the Division of College and University Work, National Lutheran Council. He is a member of the Augustana Church. A discussion and coffee hour will follow.

Saturday

9:00 a. m.—Registration in the church.

9:30 a. m.—Opening worship: Pastor A. E. Farstrup, Vice President of the California District, Solvang.

10:15 a. m.—Business session.

12:00 Noon—Luncheon.

1:30 p. m.—Solvang Lutheran Home annual meeting.

3:00 p. m.—Coffee hour.

3:30 p. m.—District business resumed.

4:30 p. m.—Address by Pastor Verner Hansen.

6:00 p. m.—Supper

7:00 p. m.—Women's Missionary Society meeting.

8:00 p. m.—Program presented by the host congregation. Pastor Niels Nielsen of Fresno will close the evening with devotions.

Sunday

9 & 11 a. m.—Morning worship with holy communion. Pastor Owen Gramps of Watsonville will deliver the message. Verner Hansen of Los Angeles will conduct the liturgy.

12:30 p. m.—Banquet.

3:00 p. m.—Dedication of the new building at First Lutheran Church of Watsonville. Pastor A. E. Farstrup, Vice President of the American Evangelical Lutheran Church will perform the act of dedication. Paul Nussle, California District President, will deliver the dedicatory message.

CHURCHES DEPLORE SOUTH AFRICAN VIOLENCE

(Geneva)—A wave of protest has come from churches in many countries following the bloodshed when police fired on African demonstrators who were protesting against the pass laws at Sharpeville and Langa, South Africa.

The Christian Council of South Africa asked for a prompt government inquiry. The Rev. Basil Brown, chairman of the Council's Action Committee, said that "large-scale shooting of African men, women and children cannot go unchallenged. It is a shock to the Christian conscience of South Africa."

The Synod of the Dutch Reformed Church in Johannesburg passed a resolution expressing "grave concern and regret" at the incidents.

The Anglican Bishop of Johannesburg, Dr. Ambrose Reeves, early called for a judicial inquiry. He afterwards repeated the demand in a statement issued on behalf of a multi-racial "Committee of Fourteen" opposed to apartheid.

The statement cited sworn affidavits made in hospitals by victims of the shooting at Sharpeville. According to Dr. Reeves the persons interviewed agreed with European observers in estimating the crowd of demonstrators at 4,000. The South African government had set the figure at 20,000.

Two of one hundred affidavits said some African children had thrown stones, but other affidavits did not mention this claim.

Dr. Reeves said the greater proportion of hospital patients under treatment had been wounded in the back.

He emphasized that the Committee of Fourteen wanted people overseas to know that a growing number of white South Africans were shocked by what occurred.

In Johannesburg, Chief Rabbi L. I. Rabinowitz voiced the hope that the shootings might be a turning point in race relations in South Africa and that there would be "a gradual ascent from the depths to which we have now descended, to a healthier relationship more in accordance

with Jewish and Christian ethics and with the will of God."

First reports from the scene at Sharpeville included descriptions of the activity of African Salvation Army workers in uniforms, and of an African minister of religion, in bringing help to the wounded.

In England, Christian Action, a movement prominent in previous support for protests against South African government policy, sent money to aid relatives and dependents of the shooting victims and called a public meeting in London on March 28.

The Archbishop of Canterbury, Dr. Geoffrey Fisher, asked all members of the Church of England to support an appeal for prayer made by Dr. Joost de Blank, the Anglican Archbishop of Capetown.

In a message sent to a conference being held at Kitwe in Northern Rhodesia to consider the problems of the Federation of Central Africa, the general secretary and staff of the World Council of Churches alluded to mounting interracial tension in several countries.

Greeting the Rhodesian meeting, which has been called by the Commission of the Churches on International Affairs, the WCC staff group, led by Dr. W. A. Visser 't Hooft, assured the participants of "our prayers for your conference, convened to face difficult problems at a time of racial tragedy and violence in several parts of the world, which have shocked the churches. Remembering the Evanston conviction that segregation is contrary to the Gospel, we pray for speedy removal of the causes of such affronts to humanity, wherever they occur today and for reconciliation and justice" said the message.

(The 1954 Evanston Assembly of the World Council of Churches urged the WCC's member churches "to renounce all forms of segregation or discrimination and to work for their abolition within their own life and within society.")

In a telegram addressed to the Archbishop of Durban, Joseph Cardinal Frings, Archbishop of Cologne, expresses his horror at the action of the police in South Africa. The telegram reads: "Horried at bloodshed of defenseless people even including women stop I greet you and pray for peaceful solution of the problems in South Africa."

EPS, Geneva.

CCIA APPEALS TO EISENHOWER FOR ATOM TEST CONTROLS

(New York)—Dr. O. Frederick Nolde, director of the Commission of the Churches on International Affairs, in a communication sent to President Eisenhower, has urged that the United States should immediately declare its readiness to negotiate a final treaty on the cessation of nuclear tests where detection is now possible and to make formal arrangements for a limited moratorium on underground explosions of small nuclear weapons.

This, the communication stated, should be done on condition that the Soviet Union agrees to reasonably adequate provisions for inspection and control in areas where tests are finally banned and arrangements for international research procedures designed to devise methods of inspection and

Rural Life Abroad

Farm Project Aids Chinese Refugees

Porto Alegre, Brazil—(LWF)—The story of how Lutherans are giving refugees from Communist China a new start in life by resettlement as farmers in the rural part of Hong Kong colony was told in a report presented to the Lutheran World Federation Executive Committee at its meeting here.

Desperately in need of a place to live and a way to earn a living, the refugee families are provided a plot of government-donated arable land and, on easy repayment terms, a cottage costing \$300 and a cash loan to buy such things as pigs, chickens, tools and seed.

Growth of a self-help program including projects like this farming one has been among the "especially notable developments in the LWF work among Chinese refugees in Hong Kong during the past year," Director Bengt Hoffman of the Department of World Service informed the Executive Committee.

In 1959, "about 500 destitute refugee family units have become self-supporting thanks to the efforts of the LWF/WS to find markets for their products in the western world," he said. "Those who have found a means of livelihood in this way have been given minor loans for the erection of houses to replace their ramshackle refugee dwellings."

Support for LWF refugee projects such as the farming one is provided by the federation's member Churches and national committees through both the department's regular annual \$1.5 million program and its special \$1 million World Refugee Year program. Until now, Swedish groups have been the chief contributors to the farm scheme.

Dr. Hoffman said the administration of the farm projects "is in the hands of the leader of the LWF/WS self-support pro-

control in areas where they do not now exist.

Dr. Nolde is an associate general secretary of the World Council of Churches. He has returned to the USA from Geneva, where he conferred with heads of delegations participating in the conference on cessation of testing. The Commission of the Churches on International Affairs is a joint agency of the World Council of Churches and the International Missionary Council.

A statement adopted by the World Council of Churches' Executive Committee at Buenos Aires early in February urged that a final treaty should be concluded to cease nuclear tests where reasonable inspection and control are now possible but that a formal agreement should also be negotiated to cease the testing of smaller underground weapons, at least for a specified period, on condition that arrangements be made for international research to devise methods of inspection where that is now impossible.

gram, Deacon Daniel Nelsson," a Swedish lay worker who is assistant director of the federation's large refugee aid operation in Hong Kong.

"The first farming settlement with nine houses, pig sties and chicken coops was completed in 1959 (and) another....is being prepared," reported Dr. Hoffman. Besides the \$300 for a dwelling, the LWF provides \$100 for the sties and coops, and a self-support grant of between \$50 and \$85 to buy the livestock and poultry to put in them.

"The other outstanding feature in the Hong Kong program during the past year," the world service executive said, "was the erection and completion of the hospital in the New Territories area."

The institution to which he referred was the Chien Ai Hospital at Fanling, which was formally opened on March 11 at a ceremony presided over by the governor of the colony. It has 50 beds and can take 100 out-patients a day.

Dr. Hoffman reported that the new medical facility would have its own board, "with (some) members appointed by the local Chinese church," and that "provision is made for pastoral service at the hospital in cooperation with local missions and church."

He disclosed that in India the LWF/WS plans to join with national and American Christian relief agencies in "a coordinated action" of assistance to some of the millions of displaced persons from Pakistan now living in the West Bengal area.

In Jordan, the United Nations Relief and Works Agency, which recently was given a new three-year mandate, has advised the federation that it wishes it to continue administering the famous Augusta Victoria Hospital in Jerusalem with UN subsidy as a free medical care center for Arab refugees, according to Dr. Hoffman.

In view of this, he said, the LWF/WS will continue for the present, but the department is at the same time planning for the day when this service will no longer be needed and the hospital property on the Mount of Olives can be returned to its German Evangelical owners.

Besides "providing the witnessing community with the opportunity of aiding non-Christians," Dr. Hoffman told the Executive Committee, the world service department is also "pursuing (its) task of strengthening the witnessing community."

This includes aid to churches in totalitarian countries where they do not have "full freedom of competition in the field of opinion and faith," he said, noting that a large part of the LWF/WS program funds went to such churches in five European countries.

The department director cited also its "congregation extension among refugees and migrants" in Austria, Germany, Great Britain, Italy, Australia and South Africa, its "revitalizing congregations" in stewardship, and its church workers' exchange program.

Bishops Condemn Forced Collectivisation

(Berlin)—Methods used to speed up the Communist Government's policy of collective farming in East Germany (DDR) have drawn a unanimous letter of protest from Protestant bishops there.

The protest was addressed to DDR President Otto Grotewohl and sent to parishes throughout East Germany.

"Farmers are being forced against their will to enter the agricultural cooperatives," say the bishops. "The state legal officers, the police and the state security organs are being roped in to exercise economic, political and moral pressure on farmers; and then the farmers have to make a written statement that they are joining the cooperative 'of their own accord'."

The letter goes on to say that this is an infringement of human dignity and conscience and the Church cannot remain silent, though the bishops say it is not the Church's task to decide on the economic questions involved, only on the human factors involved in enforcement of the policy.

The writers close by asking President Grotewohl to see that peace and human dignity are preserved among the German people.

The German Evangelical Church of the Union also voiced "serious anxiety" over implementation of the DDR farm policy at the March meeting of its Council.

A communiqué addressed to pastors of the ECU in East Germany urged them to support their members with God's Word "so that they do not give way to fatigue, despair and unbelief, but remain loyal to their Protestant faith in spite of the change in their conditions, and live like Christians."

The ECU includes the churches of Berlin-Brandenburg, Pomerania, Silesia, the Province of Saxony, Westphalia and the Rhineland.

In a reply to the letter from the East German bishops, Herr Werner Eggerath, Secretary of State for Religious Affairs in the DDR, admitted that there were bound to be problems in implementing collectivisation. He insisted that the problems were being solved — and in the farmers' interest. Herr Eggerath stressed that the principle of voluntary membership was "an essential part of our government's policy."

A leading article in the East Berlin publication "Neue Zeit," which sympathizes with the DDR Government, approves the new agrarian policy as a form of economic organization "in which the Christian life can be lived better than under a system of private farm ownership." The paper quotes the views of some pastors who back the policy.

The Roman Catholic "Petrusblatt" and other papers also protest. Referring to government officials "Petrusblatt" says "they proclaim the separation of Church and state. They are consistently eradicating all Christian thought from the state," the paper says, "but when it suits them they don't shrink from roping in religion to support their own political purposes and quoting 'Christians' who distort the words of Christ."

EPS, Geneva.

Rural Life Sunday Observance

(Continued from Page 11)

see how the Christian faith, the well kept fields, and the happy, God-fearing family belong together. They are one piece.

Rural Life Sunday can help town and country congregations to see their task in establishing Christian homes in the country, in the village, in the small cities they serve — establishing God-fearing families who are strong in confessing their faith in Christ and who are secure in their homes and on their farms and in their jobs.

Members who belong to these town and country churches will need to see it as their Christian task to work for the establishment and maintenance of a social, economic and spiritual atmosphere that is favorable to the growth of Christian family life. They will need to work in and through the organizations of their choice. It is not enough to belong to an organization just to get benefits such as low-cost auto insurance. Organizations give them an opportunity to bear witness to the points of view they hold as intelligent Christians.

I do not believe that this calls for a special program on the part of the church. It calls for a clear understanding of duty and responsibility on the part of each Christian in his situation as a parent, as a farmer, as an office worker, as a teacher, or as a customer — an understanding of our duty in our particular assignment and our responsibility to our near neighbors and to our neighbors far away.

To achieve this goal we need: 1—Effective town and country congregations with adequate facilities. 2—Pastors who have a

vision of the task which needs to be done in our mechanized town and country communities so that machines and agricultural know-how will be dedicated to God. 3—Pastors who gratefully accept the task of being the proclaimers of the whole Gospel of Christ. 4—Congregations who earnestly pray that God through His Word may lead and keep them in Divine fellowship. 5—Congregations who also pray that God may see fit to use them in the development of responsible communities.

This is a big assignment that town and country congregations need to accept in faith. A proper observance of Rural Life Sunday by the Church will put this assignment into sharp focus against the background of our contemporary town and country communities.

Danebod Activities 1960

Here is a calendar of some of the events at Danebod Folk School, Tyler, Minnesota, during the summer and fall:

June 15-17—Summer camp for children.

July 24-30—Leisure Time Workshop. Families as well as individuals come and share skills and ideas in crafts, the arts, folk singing and folk dancing, community living. Books to be discussed this year are: Espy, "Quiet, Yelled Mrs. Rabbitt," Huxley: "Brave New World Re-Visited," and Neider: "Autobiography of Mark Twain."

August 21-27—Family Camp, sponsored by the American Friends Service Committee.

August 30-September 4—Danish Folk Meeting. Speakers will be Alfred C. Nielsen, Carlo Christensen, P. Rasmussen, Harald Ibsen, John Enselmann, Michael Mikkelsen and Enok Mortensen.

For further information about any of these activities write to the director of Danebod Folk School.

Enok Mortensen,
Tyler, Minnesota.

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The Khulna Agricultural and Uplift Center

(Continued from Page 12)

and chicks are now available for village distribution and use.

Efforts are also being made to improve the strain of cattle. The result will be better cows for the villages and a milk-yield of gallons per day instead of a few pints.

* * * *

Other things are going on at Khulna. Stockley and his staff are persuading a growing number of villagers to invest in shares for a small cooperative, they are experimenting with designs for a rice thresher patterned after a Japanese model but only half as expensive.

Hand drawn charts are prepared for village teaching. Joyce Stockley works with village women and demonstrates easier and healthier ways of homemaking. One unemployed man is being taught to make wooden toys.

Wherever there is need, wherever — among people living on the very margin of life — a small assist can be a mighty help, the Stockleys and their staff try to do something about it. Practical, versatile,

persevering, they have achieved a high percentage of successes.

* * * *

The Center at Khulna is not an end in itself. It is a beginning.

It serves the people in a way and on a level they can understand.

Nothing is forced. Nothing is free. The villager has to make the effort and give of himself. Once he is willing to do that there is help available to put him, his family, and his community on the road to better economic health. This is technical assistance at its highest level of effectiveness.

Through such devoted people abroad, the American churches are reenforcing ecumenical ventures in many places, of which not the least is Khulna.

In all of them Christian understanding and Christian effort, only seeking unselfishly to help, are generating freedom from want, building the dignities and liberties that ensue, and making a witness in deed as well as in words.

Your support to the overseas aid programs of LWA can make the efforts of many, such as David Stockley give "a better way of life" to millions of our underprivileged brethren abroad. —The Editor.

A Great New Lutheran Church

(Continued from Page 6)

apolis it means, open occupancy; permitting Negro people to buy homes and to live any place in our city where they choose, without penalty of paying exorbitant prices not asked of the white man.

He held out a hand to the proposed four way merger with which we in the AELC are concerned, and he mentioned conversations with the Lutheran Church-Missouri Synod.

The Una Sancta, a cantata, composed and directed by Dr. Paul Christiansen, climaxed in a beautiful way the conclusion of these historic days in the Lutheran Church. How heart warming it was for an AELC'er to hear Grundtvig's "Built On The Rock" sung by this great congregation and once more to blend one's voice in the majestic words and music of the ancient Danish Day Hymn sung this day by thousands of American fellow Lutherans in our City Auditorium.

"With joy we depart for our fatherland,
Where God our Father is dwelling,
Where ready for us His mansions stand,
Where heaven with praise is swelling;
And there we shall walk in endless light,
With blest ones His praise forth telling."

Nikolai F. S. Grundtvig.

In closing, the Honorary President-elect of The American Lutheran Church, Dr. Henry F. Schuh, stepped to the lecturn, and God's blessing, grace and peace flowed out over the congregation in the words of the ancient benediction of the church.

Again Grant Street, with Central Lutheran Church and the City Auditorium, in Minneapolis had been the scene for history-making events in the Evangelical Lutheran Church in America.

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 _____

May 5, 1960

Name _____

New Address _____

City _____ State _____

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