

# Lutheran Tidings

PUBLISHED BY THE AMERICAN EVANGELICAL LUTHERAN CHURCH



The 1960 Pentecost poster of the World Council of Churches has as its theme "One Spirit—One Body." The poster features the descending dove, symbolizing the Holy Spirit. In color, the background is black with red and blue flames.

## Pentecost 1960

### *A Message from the Presidents of the World Council of Churches*

(ROMANS 8:5-6)

As presidents of the World Council of Churches we greet our brethren in all the member churches at Witsuntide. We rejoice in the gift of that oneness in Christ which enlightened His followers when the day of Pentecost was fully come.

As we recall the first assembly in the history of the Christian Church, we are uplifted by visible signs of that oneness renewed in the history of our time. As members of one body all over the earth, we have committed ourselves to stay together and to grow together toward newness and fullness of life.

This year we are confronted with the spiritual task of making straight the way for a great gathering, the first assembly to be held by the World Council of Churches in Asia in 1961. While there are religions and philosophies, new and old, resurgent in Asia and other continents, we have our firm foundation in the promise given by our Lord on the day of His ascension. Wherever His people may be, they shall receive strength to overcome the world.

When He, the Holy Spirit, comes in our midst, we are new beings. Our self-absorption and our fears are taken away. Our contentment with something less than true unity in the Church gives way to a deeper and fuller appraisal of God's design. We are thus called to be partners all with one accord in God's creative work. We seek each other in a new way because God has found us in a new way. For as many as are led by the Spirit, they are the sons of God.

As sons and fellow-workers with God, we become true brothers, bearing one another's burdens. The Church, which has the promise of victory, is called, with one spirit and one heart, to reach out to the millions of men and women who struggle for a life free of fear, hunger, injustice, dispossession, persecution and political or spiritual oppression.

In view of this great mission, we who work for the greater unity and strength of the Church humbly proclaim this year's Whitsuntide as a day of universal prayer, so that God's spirit may be brought to those who "were far off and peace to those who were near" (Eph. 2:17, R.S.V.).

With a renewed faith, with love and compassion, we call upon all the churches of Christ and all Christians to reconsider their duty in the light of the Spirit given to us, and to rededicate themselves as witnesses to Christ.

"Now we have received not the spirit of the world, but the spirit which is from God; that we might understand the gifts bestowed on us by God" (I Cor. 2:12).

The Presidents of the World Council of Churches:

**Dr. John Baillie, Edinburgh**

**Bishop S. U. Barbieri, Buenos Aires**

**Bishop Otto Dibelius, Berlin**

**Archbishop Iakovos, New York**

**Metropolitan Juhanon Mar Thoma, Tiruvella**

**Bishop Henry Knox Sherrill, Boxford, Mass.**

### LIBERTY

And say, finally, whether peace is best preserved by giving energy to the government, or information to the people. This last is the most certain, and the most legitimate engine of government. Educate and inform the whole mass of people....They are the only sure reliance for the preservation of our liberty.

— Thomas Jefferson.

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# The Church, the Sacraments, and the Ministry

## JCLU Committee on Doctrine and Living Tradition

**T**HE CHURCH BODIES represented in the Joint Commission on Lutheran Unity hold in common the following teachings concerning the church, the sacraments and the ministry:

### THE CHURCH

1. The church is the fruition of God's eternal redemptive purpose for mankind. It is the new humanity brought into being by Christ's triumph over sin and death. It is the fellowship of the redeemed, through which Christ continues His work and reaps the fruit of His victory. It is the community of those whom the Holy Spirit has united with Christ and who confess Christ.

2. The nature of the church cannot be understood by historical, psychological or sociological analysis. As a manifestation of God's kingdom and a creation of the Holy Spirit the nature of the church can be apprehended only by faith. Instead of viewing the church as an institution of human origin, faith sees it, in the rich imagery of Scripture, as the body of Christ, the bride of Christ, the branches of the true vine, the flock of God, the household of God, the colony of heaven, the temple of the Spirit.

3. The mission of the church is to bring men into fellowship with God and membership in His kingdom. To accomplish this purpose Christ has given His church the word and the sacraments. Where the word is rightly presented and the sacraments rightly administered, there the Holy Spirit works faith in Christ and binds believers together into one, holy, catholic and apostolic church.

4. The unity of the church is a gift of the Spirit, not a human achievement. The body of Christ is one. The divided "bodies" of Christendom must seek to realize in their historical existence the unity which they already share as members of the body of Christ.

5. The true church consists of all believers and only believers. The church is therefore a hidden reality visible only to the eyes of faith since God and God alone knows who the believers are. Through the preaching of the word and the administration of the sacraments the hidden church becomes manifest. Word and sacraments are the marks or signs of the presence of the church.

6. A congregation of believers gathered around the word and the sacraments inevitably becomes an organization. Such an organization may be composed of unbelievers as well as believers. The organization may nevertheless be called the church, for in it the true church manifests its presence through the proclamation of the word and the administration of the sacraments. The presence of the true church is, however, not derived from nor restricted to the congregation as an organizational pattern.

7. The presence of Christ through the word and the sacraments characterizes also the organized body of believers beyond the congregation and it too may therefore be designated as the church. No form of

church government may lay claim to divine origin or sanction since the word and the sacraments are the constitutive element in the life of the church.

8. All believers are called to share in Christ's mission to the world. The various offices in the church are all differentiated functions of the primary task of proclaiming the Gospel.

### THE SACRAMENTS

1. The Gospel through which the Holy Spirit creates and sustains the church has been given to it in the form of word and sacraments.

2. Christ Himself is present in the Gospel and the gifts and benefits of the word and sacraments are the fruits of His redemption and are not to be separated from Him. To receive the word and sacraments beneficially in faith is to receive Christ Himself.

3. Whenever and wherever Christians gather for worship, whether the sacraments are celebrated or not, they gather as those who have been baptized into the death of Christ and for whom Christ has given His body and shed His blood. Wherever the Gospel is, there is Christ Himself, and where Christ is, there are all the gifts and benefits of His redemption.

4. Although both word and sacraments are forms of the Gospel and both mediate Christ and His gifts, they also have distinctive functions. Christian instruction and liturgical practice must recognize these distinctive functions in order that the word be rightly preached and the sacraments rightly administered.

5. The sacrament of holy baptism is the form of the Gospel Christ has chosen to use in adopting men into the household of God. As the sacrament of initiation baptism is therefore an act of God. Faith as the response to and reliance upon God's act in Christ knows baptism to be the personal bestowal of Christ's redemption.

6. The sacrament of the Lord's supper is the form of the Gospel Christ has chosen to use in sustaining faith. As the sacrament of nutrition the Lord's supper is Christ's ministry to His believers rather than their service to Him. Through this sacrament Christ keeps vital in the memory of the church His sacrifice on the cross. Faith alone makes the sinner a worthy guest at the Lord's table for faith is the receiving of Christ and His gifts, the forgiveness of sins, life and salvation. In this sacrament the believer is united with Christ and the whole body of Christian believers. Here those who believe also wait upon the Lord to come in the fullness of His Kingdom.

7. Repentance and confession of sin are necessary aspects of faith. Where they are lacking there the relationship to the word is intellectualized and the relationship to the sacraments sacramentalized. That this may not occur, the church, in preaching the word and administering the sacraments, must continue in watchfulness and prayer that the Holy Spirit may keep her in the true faith in Jesus Christ. Thus with the necessity of the means of grace the church must recognize the sovereignty of the Holy Spirit.

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## Lutheran World Relief Aids Chile

New York—(NLC)—Victims of the recent earthquake disaster in Chile received an initial shipment of 64,000 pounds of clothing from Lutheran World Relief three days after the first devastating series of tremors hit on May 21, according to the Rev. Ove R. Nielsen, assistant executive secretary of LWR.

Mr. Nielsen said that the natural catastrophe has already killed more than a thousand persons, with some 500 reported missing and an estimated two million left homeless. "According to reports, many more will die from infection and exposure," he said.

The clothing, which was followed by a \$1,500 cash grant from LWR for further aid to the disaster stricken area, is being distributed by Ayuda Cristiana Evangelica, relief and welfare agency of the Chilean Protestant churches.

Originally the shipment had been planned for the on-going program of the Chilean agency, which distributes food and clothing sent to the country by LWR and Church World Service, relief agency of the National Council of Churches. Ayuda Cristiana Evangelica normally provides assistance to some 105,000 needy people.

CWS was able to make 1,500 blankets and 80,000 pounds of food immediately available to the disaster victims from supplies in Chile. A cash grant of \$5,000 has been given for aid to the victims by the interdenominational agency, with additional supplies of 50,000 pounds of clothing and \$10,000 worth of medicines being rushed to the scene from the United States.

Lutheran World Relief is the material aid agency of the Churches of the National Lutheran Council who support it through their gifts to Lutheran World Action, annual financial appeal of the NLC. It also serves the Board of World Relief of the Lutheran Church-Missouri Synod.



(WCC photo by John Taylor)

News of Agadir has vanished from the world press as suddenly as it appeared when a mysterious earthquake and tidal wave destroyed the Moroccan city. But the thousands of homeless living in emergency tent cities remain. Help was rushed to the scene by church agencies responding to an urgent call from the World Council of Churches, in the form of blankets, tents, medicines, disinfectants, and other supplies.

## Liberia Marks Centenary of Lutheran Missions

Monrovia, Liberia—(LWF)—The centenary of the initiation of Lutheran missionary work in this west African republic was celebrated here with a program in which Liberian President William V. S. Tubman took part.

This missionary work, from which the Evangelical Lutheran Church in Liberia was organized in 1948, is an overseas enterprise of the United Lutheran Church in America.

Heading the list of visiting church leaders on the centennial program April 24-30, were Dr. Earl S. Erb of New York, executive secretary of the ULCA Board of Foreign Missions, and the Rev. Stefano R. Moshi, president of the Lutheran Church of Northern Tanganyika.

Mr. Moshi is the African member of the Lutheran World Federation Commission on World Mission. His 134,000-member Church is the second largest Lutheran body on this continent. He delivered the principal address of the celebration in this city's big central pavilion.

The anniversary week opened on April 24 with special observances in the 37 congregations of the 5,000-member Liberian Church. For the rest of the week, representatives from all the parishes gathered for festivities here and at Muhlenberg.

Muhlenberg is the name that was given to the first mission center, 25 miles up the St. Paul river from here, when it was established on April 27, 1860, by the pioneer missionaries, the Rev. Morris Officer and Henry Heigard.

Among the messages of greeting received from other parts of the world was a cable from the LWF Department of World Mission paying tribute to the mission's "faithful service" and giving assurance of "prayers for continued blessing in years ahead."

Jubilee features included showing of the film "Martin Luther" and issuance of an attractive centennial booklet.

Dr. Erb came to Liberia for a two-week visit not only to represent the ULCA officially at the 100th anniversary celebration but also to confer with mission and church leaders about the progress of the work.

Such conferences included an examination of the church constitution with the aim of finding ways to strengthen the indigenous Lutheran leadership and planning committee discussions on a proposed hospital under joint auspices.

The 60-bed institution, to be known as Phebe Hospital, is expected to cost \$950,000 and has been described as "the largest single project ever launched by the (ULCA) Board of Foreign Missions." It is being undertaken with assistance from the Episcopal and Methodist Churches and the Liberian government.

In accordance with plans now being developed, the hospital will be located 120 miles from here in the central Liberian locality of Suakoko. The Lutheran mission in this country already operates the 25-bed Curran Memorial Hospital and nurses' training school at Zorzor and has five dispensaries staffed by three doctors.



# The Church Extends Its Love

HAROLD OLSEN, Pastor

CEDAR FALLS, IOWA



AM DEEPLY grateful that I have this opportunity to address you this evening. It is always a pleasure to meet members of our church in other areas of the state, yes, and even of the nation; but I am still more grateful for the motivation which prompted the invitation for me to come here to speak before this group. This is the last annual meeting of the Lutheran Welfare Society of Iowa that the agency will have six supporting synods represented. Because this is the case your state director felt that it would be well to hear from the synod presidents of the six supporting synods at the annual meetings held throughout the state and to ask them to speak on the subject of the church's interest in welfare work.

I have amended the topic a bit — calling it The Church Extends Its Love — but I hope that in doing so I will still be talking about the interest of the church in welfare work and more specifically the welfare work as we know it and hope it to be in the state of Iowa.

It is well nigh impossible to look upon the welfare work of the church and more specifically the Lutheran Welfare Society of Iowa without some kind of proper evaluation of the church, herself. Without this evaluation we come to look upon the Lutheran Welfare Society as merely another social institution or agency and Lutheran Welfare Society is more than this.

Beginning last December 23rd the Christian Century began a series of articles by leading church men and theologians which might serve as an evaluation of the past decade from 1950 to 1959. The first of these articles was by John C. Bennett, Professor of Applied Christianity at Union Theological Seminary in New York City and was entitled: HOW MY MIND HAS CHANGED. Dr. Bennett penned some words in that article which I should like to share with you:

"Today I am convinced that our country is handicapped by the fact that there has been so little of the socialistic impulse in our tradition. We seem singularly unable to do well those things that cannot be done for profit and which depend upon the initiative of the state or of the community working through the state; we adhere to the half conscious dogma that those things which can only be done effectively by the community are in some way on a lower level than those which are effectively done for profit by individuals and private groups."

Dr. Bennett is striking a serious blow at the individualism that has penetrated the thinking of the people of our country from the very beginning of its history. And interestingly enough this individualistic thinking has become a part of our thinking with respect to what the church is. So thoroughly has it permeated our thinking concerning the church that we have come to think of the church as a collection

of individuals, of autonomous congregations and of autonomous synods and denominations and the like. I, for one, would not like to see this individualism dissipated completely, but our very current interest in merger within the church today and for the last half century would tend to suggest that in the midst of this individualistic concept of the church we have overlooked a very important quality and characteristic of the church, viz. its corporateness. While the church is made up of individuals such as you and me and of multivarious synods and denominations, it is nevertheless quite consistantly in the scriptures referred to as the BODY of Christ, a corporate entity of which Christ is the head.

Since the elevation of Pope John XXIII we have heard a lot of the term "SEPARATED BRETHREN" in connection with the Protestant churches of the world and we could go into a good deal of discussion as to who these "separated brethren" are and who ought to have this term applied to them and who is responsible for the separateness. We need not do that here, but we cannot deny that there is a tremendous separation in the church of Jesus Christ on earth and it is a separation which seriously obscures the fact that we are the corporate BODY of Christ which is so plainly in evidence in the New Testament. In our persistence on separateness and individualism, and particularly in this country, we have ignored the fact that we have in fact one gospel to proclaim and that we are not individuals alone dedicated to Christ, each with a gospel to proclaim. On the contrary we are individually members of the church which proclaims the gospel of God in Jesus Christ.

I would further like to point out that I am not speaking to you this evening because I am Harold Olsen. Before this evening came along relatively very few of you knew anything of my existence. You have not invited me to be your guest this evening so that I may promote my gospel or promote myself to you. You might well have chosen someone of whom you had known much more if this were the case. Again on the contrary I am here by virtue of the fact that a large number of people have corporately asked me to represent them as their president. My powers and authorities, if I have any at all, are purely and simply those vested upon me by the church who has elected me.

The reason that I have emphasized the corporateness of the church this evening is that all too often, we come to think of an agency such as Lutheran Welfare Society as something separate from the church, that it is an entity which has been established to work along side of the church or even to carry on a

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Pastor Olsen gave this address at a Branch Meeting of the Lutheran Welfare Service of Iowa. He is president of the Iowa District of the AELC and a Home Mission pastor.



ministry which the church cannot perform. Surely this is not the case. Lutheran Welfare Society as well as the seminaries and colleges, the department of missions and the Ladies' Aid of the local church, is the church. Lutheran Welfare is not an agency established to carry on the work which the church cannot do. It is in fact the church doing what it ought to do. Lutheran Welfare has no special theology of mercy. It has no special gospel to proclaim. It is not merely another institution. It is the church in action, responding to the gospel in terms of mercy with personnel who are also members of the body of Christ.

Mr. Harold J. Belgum of the Evangelical Lutheran Church has stated it well in his address to the Lutheran World Conference on Social Responsibility held at Wittenberg College, Springfield, Ohio in 1957:

"Lutheran welfare work is 'an organic expression of the life and being of the Lutheran Church.'

"I believe this statement by the Commission on Inner Missions is an affirmation of faith in what Lutheran welfare work ought to be rather than a description of what it really is.

"Our helping and healing ministry ought, indeed, to be most intimately connected with the preaching ministry, the sacraments, the cycle of our church year and the great doctrines of our church." The Report, page 117

To state it in another way: The mission of mercy which Lutheran Welfare performs, the theology which motivates this mission and the workers of the various branches and departments are the mission of the church, the theology of the church and the members of the church.

Because the welfare work of the church is so specifically a part of the church herself, I believe that an agency such as Lutheran Welfare Society of Iowa should and can do two things:

The first of these is to REVEAL THE CORPORATENESS OF THE CHURCH to the church itself and to the community. Let me begin with the church itself. It is so easy for a branch of the church to become preoccupied with herself and her own significance in the corporateness of the church. But Lutheran Welfare which is on the front lines of mercy endeavors can alert the church to her responsibility in the matter of proclaiming the one gospel that she has.

Dr. Conrad Hoyer, in speaking to an assembly of Lutheran leaders in the state at Des Moines last spring, pointed out that quite often the church has come together in her separated parts because she has had to define her ministry to the needy in terms of the theology which is inherent in her very nature. Cooperation in such a thing as the establishment of new churches throughout the country has often caused the church to examine her theology more carefully than she has ever done before. And quite often the result of this enforced study of theology has caused the church to recognize her corporateness in Christ with her responsibility for proclaiming one gospel of one Lord.

In a like manner Lutheran Welfare in reporting to the churches on its ministry of mercy can cause the church to re-examine her nature, her theology and mission. As the church examines herself in terms of the need of administering mercy in response to the

gospel the church can see in a better perspective her own nature as the corporate body of Christ. In light of the need for mercy and healing the church cannot become preoccupied with her idiosyncrasies, but rather with her true nature as the body of Christ.

Even as this was pointed out by Dr. Hoyer this has been pointed out in the very history of the development of the National Lutheran Council. A World War demanded that the Lutheran Church provide chaplains for the men of the services, but the government which was involved in the war felt no particular desire to deal with all of the various Lutheran bodies independently and so the church recognized that here, indeed, she had a ministry which she could do together. Out of that need rose the National Lutheran Council eventually which has served to aid us again and again in the matter of defining our nature. With the advent of World War II and the Korean conflict the same cooperation began to take place between the National Lutheran Council and the Lutheran Church-Missouri Synod. As "Love's Working Arm" reaches out to crying humanity, it brings back the signal for the whole body to respond. But Lutheran Welfare must

also reveal the corporateness of the church to the community. Here in Iowa I believe that Lutheran Welfare has done a wonderful task in this respect. Lutheran Welfare is not the United Lutheran Church in action. It is not the American Lutheran Church in action. It is not the Evangelical Lutheran Church in action. It is the entire Lutheran Church in action. Certainly Lutheran

Welfare Society in Iowa has been preoccupied with service to illegitimate children, unwed mothers, foster and adoptive parents and the like, but even as it has been of service to these specific needs, it has testified to the entire state that the Lutheran Church is a corporate church. As Lutheran Welfare reached out with a helping and healing hand to distressed souls, it has said to these people this is the Lutheran Church giving a hand where it is needed.

If anything has rendered the church ineffective, it is that the church has been "separated" so that the outsider might say of her that she knows not what she is or believes. What could be more damaging to a world which cries out for something to believe and something to have faith in?

The second of the tasks of Lutheran Welfare is TO CARRY ON THE WORKS WHICH TESTIFY TO OUR FAITH IN THE CORPORATENESS OF THE CHURCH AS THE BODY OF CHRIST.

Last month Christian Century carried an article entitled: NO HOLY CHARADE. The article was a take-off on the movie "Say One For Me." Here is a quote from that article:

"In SAY ONE FOR ME Father Bing is acting most of the time in behalf of Debbie's sick father, trying to keep daughter Debbie pure. At the same time the film seems to be saying that while it's nice to have the church to fall back on, the vital and interesting things in the world have no connection with the church. The fast, smart world of show business is neither censured nor presented with any reality; in fact it is

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# Pentecost

JAMES W. KENNEDY, D.D.

**O**N ASCENSION DAY, our Lord left His earthly ministry in the hands of those few frail reeds, the disciples, who at the moment were faltering and unsure of what to do. Jesus pulled them to attention with a final word of authority. "Ye shall receive power when the Holy Spirit is come upon you." (Acts 1:8 R.S.V.) On that first Ascension Day Jesus promised His followers that there would be a great outpouring of the Holy Spirit. The record proves it happened just ten days later as the Christian community of Jerusalem was gathered together for prayer and worship.

The Holy Spirit descended upon them and they were renewed and revitalized, filled with power to proclaim God's Word with persuasive conviction that Jesus was God's Christ, and that His Spirit was with them. From that moment things began to happen and the Church lived in the certainty that it was filled with the Holy Spirit who empowered the members and gave them ability to heal and to cast out demons, directed them in the appointment of leaders, initiated missionary enterprise and sustained them in persecution.

It all began when the Spirit of the Lord carried those at Pentecost, especially Peter and Stephen, beyond themselves. They didn't know that they could do what they did. But by the help of the Holy Spirit, Peter had an eloquence he had not shown before, and Stephen spoke out boldly and prayed for those who stoned him.

We declare and teach that on Pentecost the Church was born. This in a sense is true, although the foundations had long been built. But this was the real, primary and enduring result of the Spirit's coming. The power of the Spirit was manifested in the forming of the Church, which is "Holy because the Holy Spirit dwells in it."

The Church is a unique society because it shares a new and common life and love. The Church is one in Christ, it continues steadfastly in the apostles' teaching and fellowship, and speaks the Word of God with understanding so all men can hear in their own "tongues the wonderful works of God."

God has sent the life-energy of the Eternal flowing through the fellowship into the lives of the believers. That is the meaning of the power of the Spirit. By this Spirit men and women become reconciled to God and are made new creatures. But the members of the fellowship must **make a personal response to the God whom Christ reveals** and, as they do, they know that God grants them powers of His Spirit to accomplish with Him His saving purpose for the world.

Pentecost, or Whitsunday, with its red symbolizing the tongues of flame, comes with rushing power and might on a Sunday in Church under the inspiration of prayer, praise, Scripture reading and song.

***This Issue of LUTHERAN TIDINGS Will Reach Readers After the Day of Pentecost. This Message Carries the Meaning of the Festival Beyond June 5, and is Absorbing Throughout.***

But the power seems to drain out of us quickly, all of a sudden, and we become like a dead battery. The secret, which is no secret, is the fact of intense concentration in that one place where the disciples were gathered with one accord. That is the major point of it all — concentration. Power comes through concentration in prayer and supplication, with expectation and faith, ready for the inflow of God's Holy Spirit with power, and its overflow, even as at Pentecost.

Take concentration as it affects the art of loving, and the need for it as the failures of love become manifest. Dr. Erich Fromm, a distinguished psychiatrist, has this to say:

"Concentration is a necessary condition for the mastery of an art. Anyone who has ever tried to learn an art knows this. Yet concentration is rare in our culture. On the contrary, our culture leads to an unconcentrated and diffused mode of life, hardly paralleled anywhere else.

"If one wants to become a master in any art, one's whole life must be devoted to it, or at least related to it — practicing discipline, concentration, and patience throughout every phase of his life... If one is concentrated, it matters little **what** one is doing; the important, as well as the unimportant things assume a new dimension of reality, because they have one's full attention."

The disciples "continued... in prayer and supplication" and searched the Scriptures daily to discover how they might be fulfilled. When they "were all with one accord in one place" this power came. Our divisions, our lack of power, point to a slipshod devotional life, a lack of concentration on God's Holy Word, obedience of our Lord's commands, and to an undisciplined life. But the exceptions to this picture give us hope....

The Holy Spirit helps make us whole and complete, filling the chinks in our spiritual armor, correcting defects in our character, solidifying our belief into one unassailable bulwark. The Holy Spirit "shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." And this is done within the Fellowship, the **koinonia**, which is a new name for a new thing, "community of spirit issuing in community of life," because the Holy Ghost dwells in it and sanctifies (makes whole, completes) its members. The power of the Spirit was manifested first in the experience of this company of men and women concentrating on Jesus' promise, "ye shall receive power."

Pentecost may never be repeated in us in the same

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Dr. Kennedy gave this sermon in New York's Episcopal "Church of the Ascension." He is author of "Holy Islands" (Morehouse-Gorham).



way as recorded in the Acts, but through the fellowship (the *koinonia*) we shall receive installment of His power, an "earnest of the Spirit," and shall be helped to grow in wisdom, in faith and in witness to whatever we have received of this power.

Dorothy Sayers, who turned from creating mysteries to penetrating a greater mystery, spoke truly when she said: "the average Church member is about as well-equipped to do battle on fundamentals with a Marxian atheist or a Wellsian agnostic as a boy with a pea shooter facing a fanfare of machine guns."

I have often been in this situation, unable and ill-equipped to bear strong witness for Christ. The only remedy is to prepare by the help of God's Holy Spirit to "be ready always to give an answer to every man that asketh you (or badgers you or argues with you) a reason for the hope that is in you."

The only way anyone can be theologically and intellectually adequate is by the power of the Holy Ghost for He shall lead you into all truth. The disciples received power only after long apprenticeship under Christ, the acceptance of His Lordship and the continuing practice of prayer, faith and mercy. I recall a man in our Richmond, Virginia, Friday luncheon group who asked, "Why can't I receive power, like the early disciples did, and do the same things because of it, like Peter and Stephen?" Our Lord said, "You shall receive power," but He added, "when the Holy Spirit has come upon you." (R.S.V.) How did they prepare to receive Him? How do we? This man wanted the power to work miracles. But the meaning of "power" in this context is the power of God within mediated to others through us. The big word is concentration. The discipline of devotion demands it. The training for spiritual battle demands it. The very act of love toward others demands it.

Whatever interpretation we may give to the prophetic outpouring of the Spirit and the ecstatic speaking on tongues or strange languages, it seems certain that the Spirit descended upon laymen, ordinary men and women, who became channels for God's voice without much arguing about its nature or splitting hairs about doctrine with "diversities of gifts but the same Spirit."

The Spirit comes as a blessed disturber to people as individuals and as groups. The personal habits and social customs that were thought to be fixed are changed, not merely because "those who would turn the world upside down have come," but because the "free, life-renewing Spirit invaded this world from outside," and men resisted it no longer.

James Thurber has done us a great service in writing his story of "The Wonderful O." He attempts to show what would happen if just one vowel, O, were removed from our equipment for speaking, writing and singing what is on our minds. Even God would go. In this rather ridiculous little story, Thurber points out how the elimination of one key letter—"the abolishing of everything that is called by a name with an O in it, O-bearing books and places and people"

— can result in the same confusion of speech as at Pentecost as the disciples "began to speak with other tongues, as the Spirit gave them utterance."

In the language of religion the O is the perfect circle, without beginning or ending, symbolizing the perfection of God and therefore essential for Christian life and speech. For us the Holy Spirit has restored the O to our everyday language.

With the O restored "We do hear spoken in our tongues the wonderful works of God." The Spirit is to the divine life what blood is to physical human life, essential for activity, thought and personal relationships. It is "a continually vitalizing and energizing force, to which the apostle Paul assigns the attributes of personality because the effects of His presence correspond so widely and so closely to what was known of self-consciousness and self-direction of Christ." But it doesn't come automatically. It comes only by a personal surrender of will and way to Him.

"At the Tower of Babel all the tongues were confounded, and as a result men could no longer understand one another as they all spoke different languages.

This confusion is now brought to an end by the language of God, which is universal and intelligible and the only means of mutual understanding among men. And the Church is the place where the miracle happens."

A Pentecost message from the seven presidents of the World Council of Churches declared once that "men of themselves have not the power to do the good they know they ought to do," but the power does not come until men are ready to consecrate themselves fully to the service of Christ and become "willing instruments of His saving work."

"Whitsunday comes to tell us that the one and only way in which our weaknesses can be transformed into strength is by receiving the lifegiving Spirit which turned disappointed disciples into courageous witnesses."

We must show the nations that there exists a people of God which lives in the strength of the Holy Spirit. "Ye shall receive power when the Holy Ghost has come upon you."

When we are ready to concentrate on completing our Christian life and developing our God-given potential; when we face a difficult task ready to ask and receive God's help for doing it; when we are willing to allow God's spark to ignite us; then the promised power will be received "not many days hence."

Mid all the traffic of the ways,  
Turmoils without, within,  
Make in my heart a quiet place  
And come and dwell therein;

A little shrine of quietness,  
All sacred to Thyself,  
Where Thou shalt all my soul possess—  
And I may find myself.

— John Oxenham.



## Our Women's Work

MRS. AAGE PAULSEN, EDITOR

Beaver Crossing, Nebraska



### Key Woman Reports

Dear Editor:

As Key Woman of St. John's Lutheran Church of Ringsted, Iowa, I thought you would perhaps be interested in a report of our Spring Fellowship Day, April 21, 1960. I am enclosing clipping and a picture taken that day of our "Oldest and Youngest" taken at our second annual WMS Spring Fellowship Day. This meeting included all of Iowa District IV of AELC and several neighboring ALCW and ULCW were also invited. The theme of the festival was "Christian Service." The meeting was a huge success, weather perfect, good attendance.

The elderly lady in the picture is Mrs. Helena Rovn of rural Ringsted. She is 87 years of age, in good health, lives alone and keeps her own home in the same home she has lived in since 1882. God willing, Mr. and Mrs. Rovn lived together to enjoy their 60th wedding anniversary. Mr. Rovn passed away in 1952. They were the second couple to be married in our country church.

The little girl in the picture is Lavon Heerdt, age 11 months; a great-granddaughter of the late Hans Madsen, who donated the land on which our church, parish hall and parsonage now stand.

Mrs. Rovn clasps Lavon's hand as if to say, "Come little one. You are a builder of tomorrow."

Mrs. Marie Heerdt.

Ringsted, Iowa.



### Spring Festival

The Women's Mission Society of District IV of the AELC held its annual Spring Festival at the St. John's church Thursday, April 21. About 100 visiting guests were present. Coffee and doughnuts were served in the Parish dining hall to all the guests as they arrived, before they went to register at the church.

The morning session was opened by the St. John's WMS Key Woman, Mrs. Marie Heerdt. She extended a hearty welcome to all present and expressed her hope that the day would be festive and inspirational. Mrs. Marian Petersen led in prayer and devotion. Several hymns were sung.

Mrs. Esther Haner of Brayton, president of the WMS of District IV, conducted the meeting. The theme of the festival was "Christian Service." Reports were given from three Mission churches in Iowa, St. Paul and St. Peter of Cedar Falls, and Brayton Lutheran of Brayton. Several good thoughts on the meaning of Christian Service and how it could be used within the local groups, were exchanged.

Dr. Ernest Nielsen, president of Grand View College, Des Moines, gave a talk on "Christian Higher Education."

The noon luncheon, which the Presbyterian ladies so willingly served in their dining hall of their church, to the St. John's women and their guests, was excellent. About 125 were registered for the luncheon.

The afternoon session opened with a thirty minute period of singing out of the "Word of Song," with Pastor Carlo Petersen as leader and Mrs. Joan Heerdt at the piano. Mrs. Cora Fagre of Estherville was the guest speaker. Her theme was "Women's Place in Christian Service." A vocal number, "Come Unto Me" was given by seven St. John's church women with Mrs. Alice Sorensen at the piano.

Mrs. Joan Heerdt and Mrs. Marian Petersen gave an organ and piano duet during the offering. Mrs. Vivian Christian and Mrs. Rose Nielsen were ushers. The meeting closed with a hymn and a prayer.

Afternoon lunch was served buffet style at the parish hall to all present. Here again, as at the luncheon, the table decorations and centerpieces carried out the theme "Christian Service." It was, from beginning to finish a very festive, inspirational and informative day for all who came and shared the day with one another.

### Reminder

Let's all make a special effort in our local groups, in each of our districts, to send in our share of the quota for our district's contribution to the WMS budget. We can do it.

E. P.





## Paging Youth

American Evangelical Luth.  
Youth Fellowship

EDITOR: EVERETT NIELSEN

512 East Washington Avenue  
Bridgeport 8, Connecticut

### Caravans Are Coming

AELYF is embarking upon an exciting, new (for us anyway) venture called Caravaning! This has been discussed among us for nearly two years, and now, after having exchanged ideas with other synods already in the Caravan field, we're going to jump in feet first. Because our experience is limited, our first thrust will be limited. Plans are being made for caravans in the Great Plains and Lake Michigan Districts (these were the districts in which Leadership Training Schools were not held). Pastors have been contacted and we are awaiting their replies. Several outstanding AELYF-ers will be the Caravanners along with the Summer Activities Director, Dick Jessen. Here is the plan:

A Caravan of two or three youths plus the Activities Director will visit the Fellowships individually. The approach will be that of a two-day "Workshop-at-home." Of course, the schedule will vary to fit the local situation, but a typical two-day schedule will be as follows:

First Day	Second Day
9 AM The morning of the	Caravanners meet
10 AM first day will usual-	Discuss local situation
ly be devoted to	with the Pastor
11 AM travel	Meet with LYF officers
Noon Lunch	Lunch
1 PM Check two-day schedule with Pastor	
2 PM Ladies group or meet	Ladies group or Friends
with Friends of	of Youth
Youth	
3 PM Break	Break
3:30 Meet with confirmands	Sight-seeing?
4:30 Break	Break
6 PM Fellowship supper	Family supper
7 PM Workshop	Workshop-LYFers and
	parents
8:45 Closing devotions	Closing devotions

A great deal is packed into a small space, but with an enthusiastic reception on your part, much can be accomplished. The Caravans are planned for late July and August, and the time allotted for them is short, so only a few LYFs can be contacted. Whether the program will expand and reach out to other areas next year depends entirely upon the success of this year's efforts. We need your wholehearted support!

**Dick Jessen**, Summer Activities Director.

All the beautiful sentiments in the world weigh less than a single lovely action.

—James Russell Lowell.

### Atlantic District Convention

The Atlantic District AELYF convention will be held June 24-26 at Newington, Connecticut. The cost will be \$6.50 for the weekend. The Friday evening and Saturday morning sessions will be held at the church, and the rest of Saturday will be enjoyed at a YMCA camp near Hartford. Sunday's sessions will be back at the church. When registering, please include the following data: name, age, sex, date and time of arrival, means of transportation, who will be driving, and include all names of adults who will be coming. Registrations should be sent to Miss Mary Larsen, 28 Bulkeley Ave., Hartford, 6, Connecticut.

The schedule is as follows:

#### Friday Evening, June 24

- 7:00 p. m.—Registration, fellowship
- 8:30 p. m.—Opening talk by Pastor K. Kirkegaard-Jensen, Edison, New Jersey
- 9:15 p. m.—Refreshments
- 10:00 p. m.—Placement to the homes

#### Saturday, June 25

- 8:30 a. m.—Registration
- 9:00 a. m.—Morning devotions
- 9:30 a. m.—Business session with election
- 12:00 Noon—Dinner
- 1:00 p. m.—Outing, sports, including boating and swimming at a YMCA camp
- 5:30 p. m.—Picnic supper
- 6:30 p. m.—Guest speaker, Pastor Everett Nielsen, Bridgeport, Connecticut
- 8:00 p. m.—Dancing and refreshments
- 11:00 p. m.—Campfire
- 11:30 p. m.—Goodnight!

#### Sunday, June 26

- 10:45 a. m.—Worship service with holy communion, Pastor Holger Nielsen, Newington, Conn., sermon by Pastor Donald Baron, Newark, New Jersey
  - 12:30 p. m.—Dinner
  - 1:30 p. m.—Guest speaker, Pastor Gordon Nelson, Holy Trinity Church, Newington, Conn.
  - 3:00 p. m.—Coffee and closing meeting
- Register immediately to ensure a fine time!

### Over the Typewriter

This is the last issue gathered by your editor at 1100 Boyd...don't forget to change your mailing addresses to Bridgeport. Dick Jessen will handle the next issue as we will be on the road about the time it is due to be written. He will "guest edit" again around Synod Convention time in August. We hope you keep in touch. As this issue goes to press, the Iowans are finishing up their convention in Des Moines. We hope to have a report on the results of that meeting for you soon. Don't forget to get out camping at your district camp! And keep the editor informed about what happens there.



## Opinion and Comment

A NUMBER of our churches have recently been confronted with a condition which ought not to be a "problem" but which, realistically viewed, does present some perplexing situations. Sunday morning at 11 o'clock has been called the most segregated hour in American life. Those congregations which are never faced with the situation of having Negro visitors in church, and of having an evangelistic task among Negroes at their door, often say smugly that there is no problem — "Of course, they are welcome!" We are reminded of the celebrated case of the Negro girl who wanted entrance to a Southern university and was refused. The University of Copenhagen promptly sent her an invitation to attend there. It is easy to solve a problem in that way, when the problem does not really exist. The girl in school in Copenhagen would have no effect at all on the life at that campus and in that academic environment. Admittance of the girl to the Southern school, however, would mean the upsetting of a whole way of life. And this is what causes the problem. The values are not superficial, such as: "Negroes are just as good as whites. That is all there is to it." The question is: Are the traditions and social concepts and fellowship of long standing threatened by this new development? This is a much deeper question, and many people find it much harder to solve. Some churches are located in the heart of non-white neighborhoods, and a whole-hearted evangelistic program in the neighborhood could easily result in a completely changed congregation, with utterly new emphasis and new worship attitudes and a new social life within the church. This possibility is what makes many people hold back on a whole-hearted welcoming of Negroes into church. To denounce this attitude as false and sinful is to lack understanding and charitableness. However, there can be no question but what the values of congregational life which are most important will survive a blending of cultures. Familiar patterns may fade into the background gradually, but the essential spiritual life will always continue if it was there in the first place.

THERE ARE a few radical "racists" who sincerely feel that whites are superior to Negroes. This utterly mistaken notion is contradictory to Christianity's teaching, and is a phase of the problem that cannot be condoned. South Africa is not the only place where this attitude is found. Many persons feel this sub-consciously, if not openly. Eleven o'clock Sunday morning — yes; but what about 11 o'clock Saturday night? The "country-club set" is also usually highly segregated. Many social clubs are uni-racial. Such clubs, as well as churches, have lagged behind the Supreme Court. They have lagged behind the trade unions, factories, schools, department stores (excepting lunch counters), athletic gatherings, etc. Persons with deepfelt feelings about race differences often resort to such defenses of their position as this: "If God didn't want races segregated, why did He create so many races and colors?" There are many answers to this, including the biological one that if He really wanted them segregated He would have arranged for the impossibility

of their inter-breeding. Integrationists also quote Scripture (Book of Acts) which says that God "hath made of one blood all nations of men for to dwell on all the face of the earth." (The segregationists thereupon are quick to quote the remainder of that verse which says "...and hath determined the times before appointed, and the bounds of their habitation.") When Jesus returned to his home town to preach for the first time, His first sermon dealt with race prejudice, and in a few minutes the synagogue was in an uproar. Studying the statements of Jesus, it is clear that segregation was so far from His view of life and of our relationships as God's children, that Christians cannot maintain it as a philosophy and continue to claim the name "Christian." We recall a devastating sentence from Romain Gary's French novel "The Roots of Heaven." One of the characters says "Racists have long proclaimed that Negroes aren't really men like us, but maybe it's only another false hope they're dangling under the eyes of our black brothers." It is difficult for the churches to make pronouncements on this subject of *apartheid* because they are immediately accused of hypocrisy. "Physician, heal thyself!" Yet, the church must continue to lead the way wherever it can. And local congregations must examine themselves deeply to discover the nature of their special character and their reasons for existence, and willingly make adjustments if necessary. If they do not, then one wonders if their death will not be hastened, rather than slowed.... Sarah Bernhardt once appeared in a play that had for its final sentence the cry, "Father, forgive them **not**, for they **know** what they do."

NEXT WEEK, our great sister church "Augustana Lutheran Church" celebrates its 100th anniversary. The celebration is to be held June 6-12 in Rock Island, Illinois. Special guests will attend, including Archbishop Gunnar Hultgren, primate of the Church of Sweden, as well as Bishop Gert Borgenstierna. Rock Island is the home of Augustana Seminary and also of Augustana College, and almost all of the pastors of Augustana have received their training in either college or seminary there. (It is the only Augustana seminary.) The headquarters of the church is Minneapolis. The first congregation of the 1,248 was organized at New Sweden, Iowa, in 1848, and the old, old church has been rebuilt and dedicated as an historic shrine. We are happy to congratulate the Augustana Church on this great anniversary; if the merger comes about we in the AELC can be proud soon to be sharing in the traditions which this centennial bespeaks.

WATERLOO is calling, and the synod convention is now a scant two months away. We hope that many interested church people in local congregations will raise their horizons of interest to encompass the synod as well. Sometimes the best local workers have no interest in synod affairs. It is nice to see old, familiar faces at conventions, but in some ways it is even nicer to see young, new faces. It is a mistake for congregations, in considering delegates, to think seriously only about those with a long record of synod experience. Such experience ought to be developed in others as well.



## 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.



*Crowded Classrooms Make College Enrollment a Real Problem for Many Young People. Even a Year in Advance is Not too Early to Plan for*

## *Admission to College*

**DR. ERNEST NIELSEN**

**PRESIDENT, GRAND VIEW COLLEGE**

The months of May and June have significant importance for many young people, not the least for those who are in high school and college. Final examinations, promotions, graduation and commencement are very real to every student who is enrolled in any high school or college where educational standards are maintained at a challenging level. This is also the period when students leave friends and school behind in order to transfer to another institution. It is difficult to realize that another academic year is about to close, and that many of the students will not return. In a real sense, students and faculty meet the challenge of the future nearly every day.

On the 13th of June the second annual six week summer session begins. Several conferences and Junior Camp are scheduled for the summer months. The college's contribution to these groups is more than providing facilities and services. As I travel about in circles outside the synod, I often meet young people and adults who speak in praise of Grand View as they narrate their experiences as participants in one of the conferences which have been held on our campus.

There is something distinctive about Grand View. There is a potency about the college which is evident in the comments of the students who graduate. For any number of students the thrust of the college lies in the student-teacher relationship. It is not by accident that the college is visited by many educators. While

they come to see, their comments often prove to be very helpful. They confirm our faith in the role of the church college. To the extent that church members support the college by sending their sons and daughters to Grand View, they are making their indirect contribution to extending quality education to more Lutheran young people. It is still possible, as the following lines will show, for parents and young people to consider Grand View. Applications will receive prompt attention.

All applications are processed in the admissions office of the college. Presently, the work of this office is centered upon the prospects for the fall of 1960. Admissions offices today do not only identify and solicit students. Recruitment alone is not enough. As never before guidance plays an increasingly important factor in the whole process of enrolling in college. Today, the majority of college bound students apply early for admission to the college of their choice. Nevertheless, many students wait until after high school graduation before making application. It is to this group, in particular, that we would like to address our remarks.

The church is deeply interested in encouraging its young people to attend Grand View College. It demonstrates its concern for the number of students from our churches who could do college work by offering a grant of \$50 per semester to confirmed or contributing members of the synod who enroll at Grand View. For synod students whose homes are more

than 1,000 miles from Des Moines, an additional grant of \$25 per semester will be awarded. Any student who enters Grand View as a freshman with a high school record which places him or her in the upper 15 per cent of the graduating class, or who scores in the upper 15 per cent of the American College Test, will be granted a \$100 tuition scholarship to be used for the second semester of the freshman year.

There are two reasons for this rather detailed reference to some of the grants-in-aid available to our students. There is a correlation between a college's educational standards and its program of self-help, scholarships, grants-in-aid, and loans. We also know that many students are unable to finance a college education without some assistance.

We are very anxious to receive help in identifying the young people of college age in our congregations who ought to be encouraged to attend Grand View. Our new college catalogue is just off the press, and we shall be glad to send it to any person and address upon request. **It is not too late to decide to enter Grand View this fall.** This statement, I think, is of extraordinary significance because it reflects the college's position that it does exist for the young people of the church. In a day in which parents fret over the question whether their young people can enter any one of several colleges, we are able to say, "There is one specific college, Grand View, which they may enter."

### **LUTHERANS HELP DEDICATE PROTESTANT CHURCH CENTER**

New York — (NLC) — Lutheran Bishop Hanns Lilje of Germany participated in dedication of the new Interchurch Center here on Sunday afternoon, May 29. The \$20 million, 19-story building opened late last year as national headquarters for Protestant and Orthodox denominations and their agencies.

Leaders and representatives of more than 30 communions sharing in the Center's facilities took part in a public service of worship at neighboring Riverside Church, at which Bishop Lilje preached the sermon.

Bishop Lilje, who is serving as guest lecturer at Union Theological Seminary here, is head of the Lutheran Church of Hannover and president of the United Evangelical Lutheran Church in Germany (VELKD).

Following the service, a processional of

100 church leaders proceeded from the church to the main entrance of the Center, at 475 Riverside Drive, for completion of the dedicatory ceremonies.

Edmund F. Wagner, treasurer of the United Lutheran Church in America, who is president of the Center's Board of Trustees, received the keys to the building from representatives of the builders and architects of the Center.

Recently, an impressive monumental marble wall panel in the main lobby of the Interchurch Center was unveiled in honor of Dr. Franklin Clark Fry, president of the ULCA. The \$45,000 mosaic was given by 154 laymen and pastors of the ULCA.

Inscribed in gold leaf seven inches high on the marble wall are the words of St. Paul from Ephesians 4:4-6 — "There is one body and one spirit, just as you were called to the one hope that belongs to your

call, one Lord, one faith, one baptism, one God and Father of us all, who is above all and through all and in all."

Also inscribed on the wall is this tribute to Dr. Fry: "Our unity in Christ was a vital concern of Franklin Clark Fry, D. D., president, United Lutheran Church in America, 1945-\_\_\_\_; president, the Lutheran World Federation, 1957-\_\_\_\_; Chairman, Central Committee of the World Council of Churches, 1954-\_\_\_\_ when this visible symbol of Christian unity was built and dedicated."

President Eisenhower laid the cornerstone of the Interchurch Center on October 12, 1958. Since that date construction has been virtually completed, with 90 per cent of the office space occupied by church or church-related tenants.

The only way to compel men to speak good of us is to do it.

— Voltaire.



# Church News From Around the World

## LUTHERAN BOARD URGES END TO NUCLEAR WEAPONS TESTS

Atlantic City, April 29—The social mission board of the largest Lutheran church body in North America has unanimously adopted a statement urging all governments which have nuclear weapons to "persist in the efforts to arrive at effective multilateral agreements on the cessation of all kinds of nuclear weapons testing."

The eight-point statement was approved by the United Lutheran Church in America's Board of Social Missions after a one-year study under the direction of the board's Department of Social Action. The Rev. Rufus Cornelsen of New York, director of social action, supervised and wrote the statement.

The statement will be recommended to the 22nd biennial convention of the United Lutheran Church for adoption at its October meeting here, the Rev. Dr. Harold Haas, board executive secretary, said.

The entire statement follows:

"1. We believe that the great technological advances of the Nuclear-Space Age hold great, great promise for the future of civilization at the same time that they pose the possibility of its destruction. We believe that these new dimensions of knowledge and power have developed under the sovereignty of God Who continues to rule over men and nations. In the light of His redeeming act in Jesus Christ we hold that it is His loving will that this new potential be used in the service of justice, freedom and peace, and that it is the responsibility of Christians to make every effort to guard against its destructive employment and to harness it for the general enhancement of the life of all mankind.

"2. We recognize that, because of the pervasiveness of sin, war is always a threat; but we do not believe that it is therefore inevitable. Hence Christians are constrained by the love of God in Christ to join with others in working for the abolition of war and for the extension of peace, justice and freedom among the nations.

"3. We urge the governments of the United States and Canada to wage peace and seek the prevention of war simultaneously by (a) assisting the economically underprivileged nations of the world to attain higher standards of living; (b) consolidating and extending their ties with the free world; (c) engaging in such forms of peaceful cooperation and competitive coexistence with the Communist world as will not further the totalitarian concept of control.

"4. We urge the United States and Canada to support and strengthen the United Nations and its agencies with more serious consideration being given to a cultivation of readiness among the nations for the formation and support of a permanent international security force and the development of the rule of international law.

"5. We reaffirm that though pacifism is rejected as normative for the Church's political ethic, it should be respected and

protected as a vocational choice for individual Christians.

"6. We recognize that the possession of armaments is today a basic element in international diplomacy and that their deterrent value and the right of their use in war as defense measures are justifiable as a necessary evil in a sinful world. We hold, however, that the use of arms in aggressive and preventive wars cannot be sanctioned. Moreover, with respect to nuclear weapons and other devices capable of total destruction we say that their all-out employment by any nation is never justifiable, for this would most certainly engulf the nations in a holocaust of mutual annihilation.

"7. We call upon the governments of the United States and other nuclear powers to persist in the efforts to arrive at effective multilateral agreements on the cessation of all kinds of nuclear weapons testing. In the meantime, in view of the health hazards from radioactive fallout and the dangers inherent in further accelerating the weapons build-up through nuclear experimentation, we urge that the present moratorium on testing be continued. Furthermore, we strongly suggest that the problems of testing and armaments control be considered in the larger context of diplomacy, military deterrence value, health and survival hazards, and the present and possible future role of conventional weapons and tactical nuclear weapons.

"8. Recognizing that an open-ended armaments race poses grave peril for ourselves and all nations, we urge the governments of the United States and Canada to engage in untiring search for new and viable forms of arms limitation and control. We believe that this requires dealing realistically with the unsolved problems of the cold war. Any approach should therefore include efforts directed at relaxation of international tensions and settlements of political problems and calls for a readiness for step-by-step progress and patience with limited achievements."

## LWF NEAR EAST POSTS CHANGE OCCUPANTS

Geneva—(LWF)—Incoming and outgoing top officials of the Lutheran World Federation's Arab refugee aid work in the Near East arrived here in late April for talks at LWF headquarters before proceeding to their new homes and tasks.

They were Axel Christensen, Danish layman who has been senior representative in that area. Sture Persson, Swedish layman who has been administrator of Augusta Victoria Hospital, Jerusalem, and the Rev. Allan Rosengren, Swedish pastor who replaces Mr. Christensen.

Both Mr. Christensen and Mr. Persson completed three-year terms on April 1. The latter turned his hospital post over directly to his successor, Harald Haanes, Norwegian layman who had already arrived in Jordan.

In the interim between Mr. Christensen's departure from Jerusalem early in April and Pastor Rosengren's arrival at the be-

ginning of May, Dr. George Farah, medical director of the LWF's Near East refugee program, was acting senior representative. The Stockholm clergyman's journey to Jordan was delayed because he was recovering from a recent serious illness.

The two men whose service for the federation was completed went from here to their respective homelands.

Mr. Christensen, who is 66, said he plans to retire. His varied global career included a total of eight years' relief work for the federation. He was manager of such work in China in 1948-50 and administrator of Augusta Victoria Hospital from 1955 to 1957 before becoming senior representative in the latter year.

Mr. Persson returns to vocational guidance work in the Swedish public school system, now as inspector for southern Sweden. He was engaged in this work for 16 years prior to becoming Mr. Christensen's successor at the hospital in Jerusalem.

## LUTHERAN ARTIST DEPICTS CHRIST AS AN AFRICAN

By Ann Dufford, NLC Staff Writer

New York—(NLC)—"If Christianity is to penetrate into our hearts, then Christ must be one of us."

That was the belief voiced here by Mr. Sam J. Ntiro in explaining why he depicted Christ as an African in painting mural of the Crucifixion.

A member of the Chagga tribe of Tanganyika in British East Africa, Mr. Ntiro is the son of Lutheran parents. Both he and his wife Sara, who comes from Hoima, Uganda, are visiting the United States on a ten-week study tour under the auspices of the Carnegie Corporation of New York.

When the couple attended a recent luncheon given in their honor by the National Lutheran Council, Mr. Ntiro described the 32 by 10-foot mural which he painted for the village church at Kakindo, Uganda, East Africa.

In the center of the picture is the Crucifixion scene. Christ hangs on the cross, his black hands pulling away from the nails in a motion of pleading. His black-brown body writhes, shining with perspiration. A white cloth is tied about his waist.

Around him mills a crowd of people, watching in wonder and in sorrow. These are his friends, his loved ones, those who have mocked him, and his persecutors. They are dressed in the garb of Ugandan Africans.

On a nearby tree, Judas, clothed in African tunic, prepares to hang himself. In the background is a round grass hut such as the villagers in Kakindo live in, and in the distance a storm gathers over the rhythmically rolling hills of the African interior.

The mural has five panels: to the far right is a picture of Jesus, an African dressed in white robe preaching the Word. Next is a startling illustration of the Conversion of St. Paul, who kneels in the dust, only the top of his black head and the soles of his black feet showing. In the



center is the Crucifixion scene, bordered on the left by the artists' depiction of Christ's Entry into Jerusalem surrounded by African villagers. To the far left is painted the Feeding of the Five Thousand — all of whom are Africans.

The Carnegie Corporation, which has sponsored Ntiro's visit, provides grants to individuals for travel and study in order to promote understanding among the peoples of the United States and the British Dominions and Colonies.

Mr. Ntiro is lecturer in art at the School of Fine Arts, Makerere College in Kampala, Uganda. Makerere is a part of the University College of East Africa, an educational institution affiliated with the University of London. It is supported by the governments of Kenya, Uganda, Tanganyika and Zanzibar. The college has a student body of close to 900 students, some 60 of whom are Lutherans. Mr. Ntiro is the only Lutheran faculty member. A graduate of Makerere himself, he attended a Lutheran primary school as a child.

The talented young artist was born in 1923, during the period when the Augustana Lutheran Church was administering the mission work in his home area — along the fertile slopes of the Kilimanjaro mountain.

## Correspondence . . .

DEAR EDITOR:

The problem seems to be very simple — three million lay members will be represented by 350 lay delegates; the ministers, about 2,000, will be represented by 350 minister delegates; in all 700 delegates at a new church convention! The Synods may within themselves have more voting power, but all final decisions rest with the Church Central Committee, who can decide in all questions, for all the synods, including the Press.

Christian Warthoe,  
Chicago.

DEAR EDITOR:

I read with interest your editorial of May 5, 1960, page 10. This sentence especially caught my attention, "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."

As an Army man you should know the strange logic it has always used. The Army comes with tanks and the enemy produces a more powerful rifle; then comes yet a heavier tank with steel plates etc., then a more powerful gun etc. I doubt there is or will be a nuclear defense but what the enemy will find a way to break through and so we follow the same old military pattern of thinking. They can do no otherwise, but it's futile. War is obsolete. If the world continues to follow its old thinking on these matters it's Dooms Day. The whole world today is on a death march but I hope that we can turn about and march toward a new day but those who have no hope say — "It's later than you think."

Are wars declared and fought because there is a "rational purpose?" Is it not rather that we are irrational and emotions

## The Voice from Grand View

# So Long, But Not Good-by!

The academic year of 1959-60 is now a thing of the past. The culmination came with the most impressive event of the year, commencement. There is something very colorful about an academic procession: caps, gowns and hoods. The members of the choir in their lovely maroon robes led off, followed by the graduates, faculty and administration. Our speaker was Dr. Robert Mortvedt, and his subject was "Marching to a Different Drum." It was a challenge and an inspiration to all who heard it. Dean Axel Kildegaard presented the diploma to Mr. A. Everett Nielsen who had completed his work in the Seminary. Ten junior college students were awarded the Associate in Arts degree and about fifty others were given diplomas. Mrs. Brady presented certificates to the girls who had finished their work in Elementary Education. As a member of the scholarship committee, Mrs. Jeannice Noyes presented the scholarships to these six people: Beverly Ann Johnson, Virginia L. Marshall, Solveig E. Petersen, Karl D. Sears, John R. Lincoln and William C. Jacobson. Since none of these students knew that they had been selected for this honor, it was quite interesting to note the expressions of honest surprise each one showed. In every case, we would like to say that it couldn't have happened to a more worthy person. Congratulations to all of you. After closing the commencement with the Grand View College anthem,

run wild and we hunger and thirst for revenge of the other fellow. Mr. K. in Paris did not seem very rational. And yet we must have a nuclear deterrence to curb his ambitions until he reasons that he can make powder of our nation because he has overcome our defense system. If we follow the logic of the sword it goes on and on. Will we ever fully understand the prophecy made 2,000 years ago, "he who uses the sword shall be overcome by the sword." In 1960 this prophecy has come to its terrible fulfillment.

Rev. Holger O. Nielsen,  
42 West Hartford Road,  
Newington 11, Conn.

## To Friends of the Porto Novo Mission

Recently it has been our endeavor to help raise funds for the long-hoped-for house of worship at Seva Mandir. And Mary Chakko writes that they are very appreciative of our help, and hope soon to begin erecting their church.

And now a new development is adding hope and joy to the little community there, as their own native Dr. Menon, the long time friend and supporter of the mission has decided to set up a much needed clinic there. This is a great sacrifice for Dr. Menon to make. He is a skilled surgeon and practitioner, having obtained most of his training in England. And as he has hitherto served in a hospital, he is now

we were dismissed by the benediction given by Dr. Alfred Jensen. Later coffee was served by the Faculty Wives in the lounge at Old Main. There was a great deal of visiting over the coffee cups, and we can not pass by this opportunity without saying "thank you" to the Faculty Wives who were responsible for this very nice gesture.

Later on there were tears, along with promises to "see you at homecoming." And of course there are quite a number of us who will return this fall for another year at GVC. We are told that GVC and the campus are about the dearest things imaginable during the summer months, and it doesn't take too much persuasion to make us believe it. (We have a suspicion that our "neighbors" in the area are glad to see the streets cleared of automobiles for a few weeks each summer.) All of this leads us to this one conclusion: We ARE missed!!!

Next fall when we return there will be new faces, both in the faculty and student body. There will be new challenges, new opportunities and new courses. There is nothing static about education, and that creates new interest.

Will we be seeing YOU next September? Before you decide on a college, why not give your own GVC a thought. You will never be sorry if you come here, and believe me, I know.

So long for now.

Info, Inc.

in need of equipment. Mary Chakko, therefore makes her appeal in a recent letter, wondering if there might be friends here in America who would feel it in their heart to reach them a helping hand. The people around Seva Mandir are very poor, so Dr. Menon can expect only scant remuneration for his services there.

At present the clinic is much in need of a microscope, the cost of which is four to five hundred dollars.

To you who wish to help them obtain this instrument, will you please send your contributions to: Mrs. Nina Kirkegaard-Jensen, 120 Pleasant Avenue, Fords, N. J., as I have asked her to take charge of these gifts, and send them out, until my return from a trip to Europe and the Near East, in early November.

My sincere thanks to all contributors.

Nanna Goodhope,  
Viborg, South Dakota.

## Gifts for Porto Novo Mission

Mrs. Soren Hansen, Des Moines, Ia.	\$ 2.00
Mrs. Hans Nissen, Marquette, Nebr.	1.00
Mrs. Nanna Goodhope, Viborg, S. D.	7.00
Danish Ladies' Aid, Askov, Minn.	10.00
Olav Pedersen, Lindsay, Nebr.	10.00
Mrs. N. P. Christensen, Waterloo, Ia.	10.00
English Ladies' Aid, Askov, Minn.	10.00

TOTAL .....\$ 50.00



## OUR CHURCH

**Tacoma, Wash.** Pastor John Pedersen is currently vacationing in Denmark. He and his son John now live at 3814 North Cheyenne, Tacoma 7, Wash. The congregation here is awaiting the arrival of new pastor Carl Laursen.

**Hartford, Conn. (Newington).** The librarian of Hartford Public Library, Magnus K. Kristoffersen, born in Holstebro, Denmark, 62 years ago, passed away last month and was buried from our church with Pastor Holger Nielsen officiating. An editorial in the Hartford Times said, "the late librarian was noted not only for his scholarly attainments but for his administrative ability as well. It was under his expert guidance that the city made the move quickly and smoothly from its antiquated library quarters to the spacious new three million dollar structure in January, 1957.... Among his many assets was his foreign heritage, which gave him a breadth and depth of viewpoint that proved to be of great value in his profession. He was not only solidly grounded in English literature but also thoroughly familiar with the culture of many European countries." After the cremation, his ashes were shipped to the family burial plot in Holstebro. A son, Kaj, is with the San Francisco Examiner.

**Chicago, Ill.** Mr. J. K. Jensen passed away May 24. Known throughout the synod for his many faithful years as treasurer of the synod's Pastor's Pension Board, Mr. Jensen will also be deeply missed in the Chicago community, where he was always

active in Lutheran Charities, the Children's Home and the Danish Aid and Relief Society. Memorial services were conducted in Trinity Church May 28, and interment was in Mount Olive cemetery.

**Fords, N. J.** Mr. Axel Olsen has recently resigned from his many decades of service of treasurer of the Perth Amboy Children's Home Fund. He was first elected to the office in 1912 and has held it ever since. It is doubtful if any office in the synod has ever been held so long by one person. After 48 years in the post, Mr. Olsen has now found it necessary to withdraw.

**Watsonville, Calif.** The striking and lovely new church here was dedicated before an over-flow crowd of 200 persons on Sunday, May 29, during the district convention. Pastor A. E. Farstrup, Vice President of the Synod, officiated, while District President Paul Nussle preached the sermon. (Complete report on convention in next issue.) The new church is most modern and unusual, but exceptionally worshipful, and accoustically inspiring.

**Seattle, Wash.** Pastor Walter E. Brown is dead. He passed away after a long illness which had partially incapacitated him during much of his ministry. Pastor Brown was born in Seattle and graduated from Washington University and Grand View Seminary, and also Maywood. His parishes in our synod were Diamond Lake-Ruthton, Minnesota, and White, South Dakota. He was also pastor for a short time in Globe, Arizona, before returning to Seattle. There he was part-time assistant at the University Lutheran Church and assistant pastor of Central Lutheran Church. Surviving are his wife, Thelma, and a daughter, Kathleen, 6, and a son, Timothy, 5.

must therefore issue a pastoral call before an individual member may assume the office of the word and sacraments. This call may be issued by a local congregation or any regularly constituted representative agency of the church.

5. The office of the ministry is publicly committed to the person called thereto by the rite of ordination. There is no time limit in the call to the ministry which is thus ratified. Continuance in the ministry does, however, normally require the exercise of the functions of the office.

6. The call must include the designation to a specific field of labor. While normally the ministry will be thought of in terms of the parish ministry, the office is not confined to this particular context. The call may therefore specify other fields of labor than the parish ministry. The church will in such cases determine the validity of the call as it considers the nature and scope of the work. However, those who are called by the church are not ordained to a particular position but to an office. The ministry is therefore a ministry belonging to the whole church while at the same time it is a call to a specific field of labor.

## The Church Extends Its Love

(Continued from Page 8)

glamorized. The assumption throughout is that the church surely cannot approve of this world, so throughout all the 'this world' scenes Crosby sits by looking mute and uncomfortable.

"There is not the faintest indication that the church of Jesus Christ belongs in the world — yes, even in the theatre world — and that the power of God's forgiveness and love is the real active agent.

"Hollywood thus shrewdly assesses how many Americans regard their church. IT IS A KIND OF HOLY CHARADE TO BE OBSERVED AND RESPECTED, BUT NOT TO BE CONFUSED WITH REALITY." 1/6/60 p/12

The welfare agencies of the church must somehow dispell the notion that the church is not concerned with the real things in life. The welfare arm of the Lutheran Church must not only help us in defining our corporateness in Christ, but it must also help the community understand that the church is not a HOLY CHARADE, but a moving and active and committed body of Christ which is concerned with the needs of human beings.

We are all familiar with the "Boy's Town" slogan: "He ain't heavy, he's my brother." Somehow LWS must give to this expression even more maturity and allow the community to know that the burdens which they bear are heavy burdens but by the grace of God who has revealed that grace in Jesus Christ we will help to carry the burdens which fall so heavy on humanity. The Church must through Lutheran Welfare extend its love in response to our corporate faith which we all have in Jesus Christ.

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## The Church, the Sacraments, and the Ministry

(Continued from Page 3)

### THE MINISTRY

1. The office of the ministry is the holy and divinely instituted office of the word and sacraments to which a man is called by God through the church.

2. The ministry is both a commission from Christ and a commission from the church for Christ calls men through His church for service in His church.

3. The ministry is an office in the service of the word. Its authority is derived from a commission of Christ transmitted through the congregation. The historic succession consists in the service of the word through which Christ continues to be present in His church. Authority and power as they attend this office are therefore derived from the living Christ through the Holy Spirit and not from a hierarchical rite of ordination.

4. The functions of the ministry belong to the church and are exercised by those who have been called by the church to perform them on her behalf. The church

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June 5, 1960

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