

Lutheran Tidings

PUBLISHED BY THE AMERICAN EVANGELICAL LUTHERAN CHURCH



Pictured above is Augustana Theological Seminary, Rock Island, Illinois. Like Augustana College and like the Augustana Church as a whole, the seminary this year observes its 100th anniversary. The seminary was first located in 1860, in Chicago, and then later moved to Paxton, Illinois. Almost all the Augustana ministers are trained here. See inside for further Augustana Centennial news.

At a Church Service

God bless all those whose membership is here;
Thy people, Lord, who love Thy house and Thee,
And may we find in Thy great book at last,
Each name recorded for eternity.

God bless the strangers gathered in our midst;
Lonely, perhaps, and far from home, they need
The blessed comfort of their Father's house,

The proffered bread of life on which to feed.
God bless the one who here propounds Thy truths,
Be in his heart, speak through the words he speaks,
That every listening, eager one may find
The wisdom and the comfort that he seeks.
And when, at last, the benediction said,
May we go, strengthened for the days ahead.

— Grace Noll Crowell.

Augustana Seminary Celebrates Centennial

The Augustana Lutheran Church on Wednesday, June 8, celebrated the 100th anniversary of its theological seminary as a "school of the prophets" which has trained more than 2,400 men for the ministry in the past century.

But joy over the centennial was tempered by sober realization that Augustana Theological Seminary here may soon cease to exist as a separate institution as a result of the Church's projected union with the United Lutheran Church in America, Suomi Synod and American Evangelical Lutheran Church.

Located in Rock Island for 85 years after three years in Chicago and 12 years in Paxton, Ill., the Augustana Seminary will probably return to a campus in Chicago or environs, although several other options are under consideration.

The Rev. Dr. Karl E. Mattson, president of the seminary, disclosed to the denomination's 101st annual synod here that the strongest possibility lay in merger of the school with three other seminaries in the Chicago area.

He said that no decision has been made, but studies thus far "seem to make this conclusion rather self evident," and it "seems to be the best answer to the questions of our future existence."

Dr. Mattson pointed out that the proposed organizational structure of the new Church provides for ownership and control of the seminaries by the various synods or territorial units of the Church rather than by the church body itself, as is the case in Augustana.

"If we expect to continue with the status quo," he said, "we will find ourselves in a position where we must share financial support and students with at least one or more seminaries who will be serving the same area. The prospect, if the status quo is to be maintained, is a smaller and weaker seminary."

The main proposal under study would unite Augustana Seminary with Chicago Seminary at Maywood, Ill., one of the ten seminaries operated by the United Lutheran Church; Suomi Seminary, which relocated at Maywood in 1958; and Grand View Seminary, the AELC's school at Des Moines, Iowa, which plans to move to Maywood next fall.

Dr. Mattson reported that the contemplated new seminary in Chicago would be composed of three or four schools — a Bachelor of Divinity department, a graduate department giving a Master of Sacred Theology and a doctor's degree in theology, a school of missions and, perhaps, a school for lay training in theology.

Other alternatives facing Augustana Seminary include possible merger with Central Seminary at Fremont, Nebr., at a new location; possible merger with Pacific Lutheran Seminary on its campus in Berkeley, Calif.; and the possibility of continued existence in its present location and the possibility of merger with other seminaries to be located in the Rock Island area.



Dr. T. N. Hasselquist, first of eleven men to hold office as president of Augustana Lutheran Church, served for 10 years, and was elected at the first synod of the Church at Jefferson Prairie, Wisconsin, June, 1860. ...

Augustana Church Asks Further Social Action

Rock Island, Ill.—Several resolutions on international affairs were adopted by the Augustana Lutheran Church at the closing business session of its 101st annual synod here Saturday, June 11.

Delegates requested the Church's Commission on Social Action to study and report next year on the question of recognition of Red China by the United States and the admission of Red China to the United Nations. The study, according to the resolution, is to include "the determination of whether the Church should take any stand on such matters."

The synod also urged the government of the United States "to put forth every possible effort through the United Nations toward ending the arms race, and to continue to work toward a controlled and adequately safeguarded mutual disarmament."

"To this end we would favor legislation looking toward the establishment of a special agency in the national government on peace and disarmament," the resolution said.

In the same connection, delegates urged the auxiliary and educational agencies of the Church to suggest or prepare information and programs "pertaining to the dangers of continued nuclear testing and of a possible nuclear war."

The Church's Commission on Social Action was asked to study the advisability of creating a church peace commission or committee to work in cooperation with the corresponding agency of the National Council of Churches and to report its recommendations to next year's synod in Seattle, Wash.

Adopted as an interim statement of policy was a resolution which noted a "basic difference" in the understanding of baptism between Lutherans and the Church of Jesus Christ of Latter Day Saints.

It said that individuals who have been affiliated with the Latter Day Saints and who become candidates for membership in an Augustana congregation should be "thoroughly instructed in the fundamental differences between Latter Day Saints doctrine and our Lutheran Confessions, especially with reference to baptism, the normal result of which instruction should be a request for conditional rebaptism."

Discussion from the floor indicated a considerable difference of opinion on this subject among the delegates and it was voted to request the Department of Theological Cooperation of the National Lutheran Council to study the issue.

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*The Past is Prologue**The Future Invites Us*

Life in the Future Lutheran Church in
America, Forseen by AELC Theologian

AXEL C. KILDEGAARD

DEAN, GRAND VIEW SEMINARY

WHAT WILL it be like — to be a member of the new church which invites us into the future? The basic documents that are being presented to our church this summer by the Joint Commission on Lutheran Unity can give us the formal structure and many clues on what to expect. But beyond the constitutions and the by-laws, what will our life be like in a three million member church?

The first comment is obvious, but often overlooked. We will still be members of a congregation — in all likelihood the same one with the same people, the same weaknesses and the same strengths that mark that congregation now. Actually, the proposed merger is neither the panacea for all our woes nor the bugaboo that will ruin all that which we love in our congregations. The word that your pastor will preach, the confession that you will make, and the relationships in which your own faith is known and defined — these will not change overnight, nor basically ever. Our need for God's love and forgiveness will remain. The Gospel is itself constant and our changes, insofar as we remain dependent upon Him, will only be those of growth.

But there will be more help and there will be more guidance. Think if all the congregations of our synod were located within your own state. Think of all the activities and agencies of our church as these are spread out across the breadth of our nation and then of the things that we would like to do but cannot because the distances are too great. Those activities and agencies will become within reach. The new state synod of which your congregation will be a part will be divided into districts containing 20 to 40 congregations. There will be Sunday School Institutes, youth rallies, women's retreats, workshops for council members, and other conferences. Instead of being a day or several days drive away — and thus beyond the reach of most of our people — the meetings will be within a few hours or even minutes away. Decisions and policies will still be made on the level of the local congregation but with a great deal more professional insight. The present tendency of our congregations to be isolated and even provincial will no longer be justified.

There will be strangers. I suspect that this frightens many of us. All those people! It is true that much of our church life has been marked on the local, the district and the national levels by personal friendships. Three things might be noted here. First, how many of the members of your congregation have ever attended a district or a national convention? To some of us this is a familiar and valued experience but we are in the minority. It would be good to get more of our people involved in such relationships. Second,

let us not confuse the fellowship of human friendship with that responsible stewardship of God's grace to which we are called in His Church. Too often we forget the latter. Finally, through common purpose and love the stranger of today becomes the friend of tomorrow. Some of our people have experienced a very real sense of being members of one another in Christ. This experience has been fed at rare meetings, held at considerable effort. We covet the same for more of our people — and resent the barriers of time and distance which have limited this within our own church. It will take time to grow together in the new church in such a way that the same experience may be achieved. But it is exciting to think of the many friends that await us and how much easier it will be to retain and nourish our contacts and life with them.

There will be new responsibilities and much to learn. The concerns of a small congregation and of a small synod are limited, often to the basic problem of survival. When that question no longer gnaws at our energies, our time and interest can go forth to the essential business of a church: evangelism and service. You may belong to a congregation whose concerns are already awakened and whose life now carries with it some of the excitement that lies in wait for us in this regard in the new church. Our mission horizons will be extended, both with respect to work at home and that abroad. There will be much which we will learn and for which our prayers will grow. A man's love may be measured by the concern and the commitment which his life carries — and perhaps the easiest way in which we can sum up this characteristic of life in the new church is to say that our love will grow.

It may be that during these past few months more of our members have become aware of the meanings of church life and structure than during any such period in our history. Lay people as well as pastors have studied and come to terms not only with the official documents that JCLU has produced but also the lives of the churches involved therein and not least that of their own church. We tend to take the familiar for granted until the situation demands that we examine it. Many of us have really come to recognize both the depth and the superficiality of our own church life as we have become engrossed in the present discussion. That suggests a further responsibility of our life within the new church. Two things may be said to be part of the life of a member of the historic body of Christ: 1) That he honor the gifts of God's grace in the past by being a good steward thereof in the present. God has bestowed His grace upon us freely and abundantly during the

years of our life as an independent synod. It would be sacrilegious and even blasphemous not to bring that particular heritage that is ours with us into the new church. That means searching out and understanding our own selves in order that we might give unto others. 2) A Christian is receptive to that which God would give to him through the lives and history of others. The Word still shall be the source of our life in Him. His grace has lived for and sustained those into whose fellowship we are now invited. Our life within that new church must be marked by a receptivity and an openness if it is to bear fruit. To close one's life to the future is to choose death.

There will be continuity for us within the new church. Twenty per cent of America's population moves every year. You may have lived in the same home and community for many years — but where are your children? Chances are, if you live in a rural community, that once your children graduate from high school, they are on their way. There may not be any statistics on this but I am certain that we would be appalled if we knew how few of the children of our church continue within the fellowship of our church. Only a few become related to another congregation of our synod when they move to the city — only a few even have the chance, we probably do not have a congregation in that city. Many do not associate with another Lutheran church — their ways are different from ours. A considerable number, I am convinced, lose contact with the church altogether. There is a tragic waste of human souls reflected in our separateness at this point. Part of belonging to a new church such as the one which we are now considering is the possibility of a real continuity. How much it will not mean to continue to have common work and common cause with the sons and daughters of the home congregation who have become part of another community! You yourself will one day come to feel at home within the worship of congregations away from home.

Will there be growth in Christ? Not simply because there is a new church much larger and more active than the old one. That question is not one that this article can answer. Growth in Christ comes not from human devices or machinery. The Spirit is not subject to our schemes and plans. But perhaps there will be better means for the discovery of man — both by God and of God. Activity doesn't mean growth but neither does growth take place without movement. I am personally convinced that God in His Word has much in store for us within the life of that emerging church. The Lutheran Church in America does not yet exist but in the prayers, in the faith and in the dedicated work of many it is already a reality. Their conviction and mine is that God will not deny us that wealth of life of which our anticipations and prayers have already given us a foretaste.

Faith

Faith means believing what is incredible, or it is no virtue at all. Hope means hoping when things are hopeless, or it is no virtue at all. And charity means pardoning what is unpardonable or it is no virtue at all.

— G. K. Chesterton, *Heretics*.

Augustana Gives Overwhelming Approval to Four-way Merger

Rock Island, Ill., June 9—The Augustana Lutheran Church gave overwhelming approval here late Wednesday afternoon to plans for merger with three other church bodies into a new denomination of more than 3,000,000 members to be known as the Lutheran Church in America.

Nearly 2,000 delegates to Augustana's centennial synod approved a resolution to unite with the **American Evangelical Lutheran Church**, the United Lutheran Church in America, and the Finnish Evangelical Lutheran Church (Suomi Synod).

Endorsement of the resolution on merger carried with it approval of a constitution and by-laws of the proposed new church for adoption at its constituting convention, the target date of which has been tentatively set for June, 1962.

Other union documents approved by the delegates included articles of incorporation of the new church and suggested constitution for its 30 territorial synods and its more than 6,000 congregations.

The Augustana church was the first of four bodies to act upon the merger, the negotiations of which were begun in December, 1956. Its 13 geographical conferences must concur in the favorable decision at their conventions next spring, and a final vote on merger must be taken at next year's synod at Seattle, Wash.

Somewhat similar procedures will be followed by the other three bodies involved.

Morning, afternoon and evening business meetings of the synod on Wednesday had been set aside for consideration of the union documents. But the vote favoring merger came with dramatic suddenness as the afternoon session entered its final hour.

Up to that point a dozen speakers on each side of the merger question had participated in four hours of spirited but temperate debate. Then the Rev. Carl Luther Olson of Mesa, Ariz., called for the previous question, an undebatable motion intended to cut off discussion. Delegates upheld his request by better than a two-thirds majority required in a standing vote. No count was taken as those who stood in support of the motion far outnumbered those opposed to it.

A proposal to conduct the vote by written ballot was turned down in a voice vote that sounded close. But when division was called for the subsequent standing vote defeated the motion by 1,141 to 598.

After prayer by the Rev. Dr. Carl W. Segerhammar of Los Angeles, vice president of the Augustana Lutheran Church, the delegates gave resounding approval of the merger.

Belief

All the strength and force of a man comes from his faith in things unseen. He who believes is strong; he who doubts is weak. Strong convictions precede great actions. The man strongly possessed of an idea is the master of all who are uncertain or wavering. Clear, deep, living convictions rule the world.

— James Freeman Clarke.

Whether We Like it or Not

Population Explosion Is a Fact

— Editorial Report —

SOME WEEKS ago, at a meeting of pastors in Des Moines, a panel from the Council of Ecumenical Studies of our synod presented to the Pastors' Institute the problem of what is commonly termed "the population explosion." The panel discussion was introduced by the presentation of three papers on the subject by members of the Council, who had been assigned their topics by a meeting of the Council last August. The papers were presented by Mrs. A. Francis Nielsen, Pastor Ove Nielsen, and Dean Axel Kildegaard. Pastor Nielsen dealt with the international aspects of the topic, while Mrs. Nielsen's paper was on the implications of the topic for foreign missions. Dean Kildegaard's paper was entitled "Planned Parenthood and the Christian Faith." Following the discussion by the panel members, including Dr. Alfred Jensen, Dr. Ernest Nielsen, Pastor Howard Christensen and Pastor Verner Hansen, the ministers present for the institute joined in the discussion.

Among many major points which could be made, this report will touch on but two, and will then continue with selected quotations from the three papers.

Despite poverty and famine, despite major wars, human population has increased startlingly during the past century. It is dramatic to call the situation an "explosion." Yet many experts feel this is no exaggeration. In our generation the human number has reached two billion (doubled since a century ago). At the present rate, the three billion mark will be reached by 1964 and the fourth billion by 1980. Within twenty years it is expected that there might well be twice as many humans as there are now. The increase is expected mostly in so-called "underdeveloped" areas of the world, although such nations as the U. S. will also experience a great growth rise.

With such increases taking place in areas where there is a minimum of self-help possible, the responsibility on the more advanced nations lies heavily. Churches have the increasing task of providing food and clothing and shelter to the destitute, as has been done by such agencies as Lutheran World Relief and Church World Service. This is one major conclusion which is inescapable. Peace and prosperity at home renders even more importunate the demands of Christian conscience.

A second major implication which came out of the discussion concerned the traditional reverence for family life which Christians have always held. It is true that Christianity has found its best chance of survival in a family life which preserved and taught and continued its precepts. (This is perhaps true of any religion.) In underdeveloped nations, the survival prospects of any given child are very low, so that families might have 10 or more children in the hope that a few of them might grow up and the family name might be carried on by at least one son. Reference was made to Schweitzer's recently published

statement on the modern lack of "reverence for life" which has connotation not only in the discussion of war, where he placed it, but in the connotation of family planning and birth control, as well. But large families in underdeveloped countries find it almost impossible to have a "fulness of life" or "abundance" as Jesus called it, where the economic pinch is more of a hammerlock.

Further ideas from the papers follow:

(Ove Nielsen) "...the gap between the less developed and the more developed countries is widening rather than diminishing....the people of the world are contributing less than one per cent of their total income to development assistance....Adlai Stevenson wrote recently that 16 per cent of the world's population consumes 70 per cent of the world's wealth.... Certainly such countries as Canada, Australia and the United States could grow more food than they are presently producing....The new generation is expanding rapidly in less developed countries. It is quite naturally producing what may be called a disproportionate mass of frustrated and undisciplined youth.... These young people want a change for their people.... Eric Sevareid....reminded the Africans (recently) of their folly in wanting the fruit even before the tree takes root....He chided the young Africans for trying to rouse a whole continent to Pan-Africanism before the individual countries have gained democratic stability....The role of the church in the population explosion may be difficult to define but certainly a major concern in the years ahead, both at home and in other lands, is the family as an institution. The family is caught in the ferment and upheaval of social change. In many areas it is bewildered, frightened, subject to disruptive forces, and tending to lose its spiritual and social moorings....May the Church use (its) insights to the glory of God and to the preservation of the family during the trying years ahead. May it continue to teach its members that we are our brother's keeper."

(Axel Kildegaard) "The command of God to man that he be fruitful and multiply seems to be in direct and obvious contradiction to the practice of planned and therefore limited parenthood....the first church we know in fact is within the fellowship of home. To limit the numbers of this first faith community, the family under God, would in the eyes of some be akin to closing the membership of the Church itself....Psychologists and theologians are today agreed upon the function of sex — not as something to be viewed separately but as the summation and symbol of the total relationship between a husband and wife....it is something holy and infinitely private as the innermost treasure of the two who have pledged themselves to each other to become as one....To this sacrament of love within the home, God has in His divine providence added for some the additional boon of children....The question of responsible parenthood is there-

fore not contingent upon the function of sex as narrowly conceived by Roman Catholicism. It is rather a question of the capacity of the home to receive joyfully the possible gift of a child. That capacity is to be defined in terms of their own physical and economic well-being as well as their spiritual maturity....The command to be fruitful and to multiply....can hardly be said to express a contemporary urgency. While the practice of birth control may be motivated by an irresponsible selfishness that refuses to allow any infringements upon personal prosperity and enjoyment of life, it may also be expressive of that genuine sense of responsibility in which every Christian gives testimony to his faith....God's gifts are good....Apart from Him, they are in effect in denial of Him — and therein is to be found their sinfulness. Birth control is itself a neutral ground, which may be utilized in faith or in sin....A much more meaningful expression is 'responsible parenthood'."

(A. Frances Nielsen) "The main cause of death rates in the past has not been due to the scarcity of food, but to the prevalence of disease....population explodes, not so much because of high birth rates, but because deaths decline....Christian medical missions have led in health gains which have prolonged life....The....UNICEF and WHO have brought health programs and medicines to most of the world....in one year of work, 1958, UNICEF has helped make possible these statistics: 15,400,000 vaccinated against TB, (and) 32,000,000 protected against malaria....In all, about 50 million children or mothers may owe their lives in 1958 to UNICEF. It is then no small wonder that population of the world has reached such staggering totals....The most rapid growth is found in the hungriest lands. Each year a 'nation' larger than Italy is added to the world....In Japan, abortions number more than 2,000,000 per year....I believe it must be stressed that American Protestant Churches have an important mission of educating public opinion in America with reference to Japan's survival and its significance for the world's population. However, one could scarcely condone abortion as the best method to accomplish this reduction in population....India has hardly scratched the surface in her attempt to help....To an Indian, a large family is a substitute for social security, insurance policies, and homes for the aged....A strong program of evangelism is our first concern....Since only 18 per cent of the Indian people can read and write, and communications such as radio, TV and telephone are practically unknown to the masses, the work of Christian missions is cut out for them. The time has come for missions to broaden the scope of their activities among the village and country folk of the underdeveloped areas....For Christians to preach in abstract theological terms about Him who is the Bread of Life is to preach a gospel that has little meaning for those for whom bread, or its equivalent, is a luxury beyond their reach."

Out of the discussion which followed the presentation of these papers came such remarks as "What are we so worried about? Doesn't God know what He is doing?" Answers came, such as the possibility that the frontiers of space and the possibility of inhabiting other worlds may provide a safety valve for the pressures of over-population; however, this is impractical

in our present stage of technical knowledge. Reference was made to Whitehead's idea that God is "creativity" primarily, and that interference with this function of Him is certainly sin. The responsibility of missionaries seems on the whole to be increasing, rather than lessening, for several reasons: (1) Each year the percentage of Christians in the world drops (due to population expansion). (2) Infanticide and abortion are bound to appear to pagan people as the best answer to the problem of over-population. Such "genocide" is universally acknowledged as sin among Christians, except for medical reasons.

The church is sometimes lulled into self-satisfaction by its own mounting membership statistics and national prosperity. The facts seem to indicate, however, that there shall be no rest from brotherly concern and from active evangelization in the face of the augmentative forces at work on the human race.



In Memoriam

Johannes Pedersen, former pastor in Tacoma, Washington, passed away in Denmark on June 8. Pastor Pedersen had recently recovered from a severe stroke which he incurred just before the Seattle convention in 1958. He was on a trip alone to Denmark, when his son Gordon received the sad cable from the consul that his father had suddenly died. Burial was in Denmark, and Gordon flew to Denmark for the services. Johannes Pedersen was born November 29, 1900, at Glenstrup, near Hobro, Denmark. He came to America in 1926 and attended Dana College and Grand View. He was ordained in 1932 in Des Moines, and was pastor first in Calgary, Alberta. Other pastorates include Junction City, Oregon; Portland, Maine; Danavang, Texas. His most recent work in Tacoma lasted from 1953 until his recent retirement due to poor health. His marriage to Elizabeth Pedersen in 1934 gave him one son, Gordon. Pastor Pedersen was a serious and devoted minister, and an extraordinarily talented amateur artist, working in water colors and oils.

Walter Brown

It came as no surprise to hear of the death of Walter Brown because his body has been weakened by many sicknesses but it does bring a flood of memories. I was privileged to share many things with Walter Brown as his roommate, classmate, fledgling pastor, fishing companion and friend. We have shared many hours together in the past 13 years in writing and visiting. His mild manner, his generosity, his sense of humor, his activities, his thinking and his concern for the church were but a part of him. Behind all these there was a thankfulness for God's gifts and a determination to present the Christ he knew to everyone he met. This is the life of Walter Brown which lives on in memory. It has been a great blessing to have been his friend. May God bless his memory among us.

Arnold Knudsen.

Editor's Note: Pastor Brown's death was announced in the June 5 issue of LUTHERAN TIDINGS.

Legal Clarification

Merger Proceedings

The "Lutheran Church in America," if its formation is approved by the four participating church groups, will incorporate under the laws of Minnesota. The committee of lawyers for the Joint Commission on Lutheran Unity were agreed that the new law of Minnesota for non-profit organizations and for the consolidation of organizations such as church bodies, was the best law available, and it does not require that the headquarters of the new church be in the state of Minnesota.

In the May 20 issue of LUTHERAN TIDINGS we reported the action of our synod's Commission on Lutheran Unity, in recommending "merger." Since then the lawyers have informed us that, in accordance with Minnesota Law 317, the "board of directors" of each church proposing to enter the consolidation must approve the "Agreement of Consolidation," the legal document by which merger will be accomplished, and then submit the question of approval of the Agreement of Consolidation to the August 1960 and August 1961 conventions of our church.

This matter therefore came before the Synod Board meeting May 26, and the following resolution was passed unanimously:

RESOLVED, by the Synodical Board of the American Evangelical Lutheran Church, in its capacity as the board of directors of such corporation:

(1) That the Agreement of Consolidation between this corporation and the Augustana Evangelical Lutheran Church, the Suomi Synod or the Finnish Evangelical Lutheran Church of America and the United Lutheran Church in America be approved in the form appended hereto;

(2) That the Agreement be submitted to a vote of the annual convention of the American Evangelical Lutheran Church to be held August 9 to 14, inclusive, 1960, pursuant to notice mailed to all delegates and pastors not less than five nor more than thirty days prior to the date on which the vote will be taken; and

(3) That if approved by the favorable vote of at least two-thirds of the delegates and pastors in attendance, the Agreement shall be submitted, without further notice, for approval of the August, 1961, convention of the American Evangelical Lutheran Church on which occasion the favorable vote of at least two-thirds of the delegates and pastors in attendance shall be required.

Vice President A. E. Farstrup was absent and excused from this meeting of the Synod Board, but had sent by mail, a vote of approval of this resolution, subscribed and sworn before a notary public.

The above resolution was prepared for us by Attorney James W. Hall, and the board agreed to ask Mr. Hall for opinions on several more aspects of the merger question, such as what kind of a legal instrument would be required if the AEL Church chooses to enter the merger as a non-geographic synod.

Many other matters were considered by the Synod Board at its two day meeting, but the merger decision

overshadowed the rest. Another shadow was cast over the meeting with the announcement of the death, on May 24, of Mr. J. K. Jensen, Chicago, for many years the faithful treasurer of the Pastors' Pension Fund. Mr. Jensen had maintained a personal contact with each pensioner. The Synod Board took steps to fill the vacancy on the Pension Fund Board, until convention time, so that this board (according to its rules) may choose a treasurer from among its members, and pension checks may continue to be sent out regularly to the synod's many pensioners.

The proposed Synod Budget for 1961, and most of the other matters considered by the Synod Board, will be printed in the report to the 1960 convention, which will be sent out within a month.

Willard R. Garred, Secretary,
June 7, 1960 American Ev. Lutheran Church.

To be Elected

As of this date the following offices are to be filled by election at the 1960 convention of the American Evangelical Lutheran Church:

Synod President, minister, 4 year term.

Two Synod Trustees, laymen, 3 year term.

Grand View College & Seminary Board, one member, 4 year term

Board of Ordination, one layman, 4 year term.

Church Relations Committee (a part of the Commission on Lutheran Unity), one minister and two laymen, 2 year term.

Ministers Pension Fund Board, chairman (minister) and one unexpired term of 1 year (usually a layman), 3 year term for chairman.

Board of Parish Education, one member, layman, 4 years.

Board of Publications, one member, minister, 4 years; one member, layman (or woman), 3 years unexpired term.

Committee on Liturgy and Hymnal, five members, 2 year term; usually three ministers and two laymen.

Synod Santal Mission Committee, two members, 3 years, usually one clergy, one lay.

The four convention officers are elected annually.

Various members of Old People's Home Boards are also to be elected.

Note to incumbents in office: Synod By-Law V:21: "If the incumbent does not wish to be re-elected he must present a written notice to that effect to the secretary of the synod before the opening of the convention."

A Synod By-Law added in 1958 (V:18c) says: "As an aid to the nomination committee the president and the pastor of each congregation may submit names of qualified candidates in advance of the convention to the synodical secretary."

No one made use of this opportunity for nomination suggestions last year. If you have a good candidate in mind for some office, and are not a pastor or a president of a congregation, mention the name and qualifications to your pastor or president for forwarding to the synod secretary, who will present them to the nomination committee for consideration.

Rev. W. R. Garred, Secretary, AELC.
June 6, 1960 Route 2, Hampton, Iowa.



Paging Youth

American Evangelical Luth.
Youth Fellowship

EDITOR: EVERETT NIELSEN

512 East Washington Avenue
Bridgeport 8, Connecticut

A Letter from the President

Recently, Dick Jessen, AELYF president, received a letter from the youth of one of our congregations asking for some information about AELYF. Among the several questions were two that are particularly worthy of consideration on this page. They were 1) What is AELYF doing that will be of help to our local youth? and 2) What does AELYF expect of local youth fellowships? These questions presented opportunity for some real "down-to-earth" thinking, and what follows are the answers given to these two questions. Maybe they answer some questions you have about the value and purpose of AELYF.

"These questions can best be answered by looking at the scope of the program of AELYF. As far as AELYF is concerned, the most important work in church-related youth activity takes place on the local level. Any activity beyond this level, to be meaningful, serves either, or preferably both, of two purposes: 1) it provides aid intended to enrich, stimulate, and generally improve local work, and 2) it provides an opportunity for a limited number of youth to view church-related youth activity from a different and perhaps more penetrating perspective. As much as possible, AELYF's program is aimed toward these two purposes. The former is done by providing:

1. Guidance and learning at Leadership Training Schools.
2. Information about, and a means to obtaining, the best Lutheran youth program materials available.
3. Film strips particularly suited for LYF programming.
4. A Handbook to aid in the organization of a fellowship.
5. A Summer Activities Director whose particular duty is to act as a counselor for "ailing" fellowships and to help "healthy" fellowships to even richer experiences in LYFing.
6. Frequent bulletins containing programming hints and miscellaneous information.
7. Paging Youth which shares ideas of other fellowships and frequently contains challenging, stimulating articles.
8. An outstanding songbook, "A World of Song."
9. Opportunity for the local fellowship to be of service to the congregation by making available to its members a high quality Christmas magazine, YULE.
10. Workshops for Friends of Youth, which will begin next fall.
11. Whatever emphases are required to meet the changing needs of local church-related youth activity.

"The deeper perspective afforded a more limited number of youth through AELYF comes about in:

1. Experiences in international affairs such as our Operations India projects, the Ecumenical Youth Conference in Lausanne, Switzerland this summer and the International Christian Youth Exchange.
2. Representation in ecumenical affairs such as the United Christian Youth Movement, the North American Ecumenical Youth Assembly to be held in 1961, etc.
3. Representation in inter-Lutheran affairs such as the All-Lutheran Youth Leaders Council and committees meeting with the other Synods involved in our merger for the purpose of discussing Luther League activity in the proposed Lutheran Church in America.
4. Representation on inter-Lutheran youth publication boards.
5. Presentation of two Lutheran Youth Leadership Awards of \$200 each presented to outstanding high school seniors each year.
6. Experiences in fellowship, learning and policy-making at National AELYF Convention-Workshops and District AELYF affairs of all types.

"To be certain, there are responsibilities connected with AELYF membership. These should not be glossed over. AELYF expects interested, involved and enthusiastic support in terms of morale and finances in all projects that it undertakes in so far as these are worthy of this support. In specific, this means that representation at district and national conventions is requested, and that dues of \$1.00 per member per year are requested. Further, response to all inquiries and invitations is expected. But most of all, AELYF expects its members to strike out in their local and district work in such a fashion so as to never leave any doubt but what they are doing is to the glory of God!"

Youth Programs Seeking Locally Prepared Material

Lutheran Youth Fellowships are being invited to share the best of their own, locally created program ideas by submitting such program material to the editor of **Youth Programs**. An annual publication of program resources for Lutheran youth groups, **Youth Programs** is planning to print several programs developed locally in its 1961-62 edition. This is the edition that is the first which AELYF will actively help in producing. Let's show other Lutheran youth what our programs are like by submitting some of our best for publication!

Youth Programs will send \$20 to the treasury of any local group whose submission of program material is accepted for publication. Submissions must include, in addition to the program's complete subject matter, a description of presentation methods to be used and data about its original, local presentation (size and ages of audience, purpose, occasion, etc.)

Manuscripts should be four to six typewritten double-spaced pages in length, though lengthier material of exceptional merit will be considered. All submissions must be in the mail by October 1. Manuscripts should be sent to the AELYF Board. Increase the size of your treasury by sending in one of your most successful programs now!

Our Women's Work

MRS. AAGE PAULSEN, EDITOR

Beaver Crossing, Nebraska



Convention

The annual convention of WMS will be held concurrently with the AELC convention at the Westminster United Presbyterian Church, Waterloo, Iowa, August 9 to 14, 1960. A schedule of meetings will appear in a later issue of "Our Women's Work."

All our women's organizations are urged to send the names and addresses of their official delegates to the undersigned before July 1. Refer to the national WMS constitution for rules governing representation and election of delegates.

Miss Reeta Petersen, Secretary,
Women's Mission Society, AELC,
Gowen, Michigan.

District III Retreat

May 22, 1960

DEAR MARY:

Too bad you had to miss it! I mean the District III Retreat at Long Lake Camp last weekend. It was an exhilarating experience from beginning to end. Just the thing for a spring tonic to recreate one's soul after a hurried, exhausting winter. The weather was ideal, the lake peaceful, and all of nature beautiful and inviting.

Most of us were strangers when we arrived on Friday afternoon but became a fellowship of friends before our departure on Sunday afternoon. We had the pleasure of welcoming members of the United Lutheran Church Women and the Augustana Lutheran Church Women.

Twenty-two full time and twenty part time retreaters were listed by our registration committee. Our congregations in Dwight, Chicago (two), Clinton and Racine were represented.

Coffee and a social mixer started off the program which presented variety from start to finish — lectures, worship, singing, tasty meals, dorm pranks, discussions, K.P., hikes, coffee breaks and impromptu skits.

Dr. Johannes Knudsen appeared on three sessions of the programs. Friday evening he lectured on "Why We Have Sects," pointing out that the underlying reason for their existence is the failure of established denominations to meet the needs of people in all areas of Christian life. On Saturday morning, Dr. Joe led us in morning devotions and an hour of Bible study. In the afternoon he served as resource person for the merger panel, interpreting the purposes of the auxiliaries in the new Church, as outlined by JCLU.

In discussing "Why Stewardship?" on Saturday forenoon, Pastor Robert Heide gave his subject the 3-D treatment, bringing into clear focus all its aspects and relating them to every phase of Christian life. Stewardship of life is one of the greatest responsibilities of a Christian and to carry out that responsibility is correspondingly rewarding.

"Time for coffee" automatically dismissed our first afternoon session at which time merger questions were discussed by Mrs. Howard Bechtolt, ULCW; Evelyn Stark, ALCW; Mrs. Harry Andersen, AELC; with Dr. Joe as resource person, as mentioned previously, and yours truly as moderator.

The second afternoon session found the group in eager discussion on the "Church Woman's Responsibility in Civic and Community Affairs." This session was ably conducted by Mrs. Johannes Knudsen, who also introduced the subject.

When the inevitable K.P. duties were completed after supper, the gong called again. Great excitement was astir — a dramatic production was scheduled! Four groups of players had rehearsed, prepared costumes, made props, and were now ready to draw the curtain, which was done, figuratively, by the M.C. What exciting fun it was to see our retreaters play-acting in ridiculous situations

until the whole room resounded with laughter. You would have loved to have had a part in all the fun.

While all this was going on, the committee was in frantic search of a slide projector — we had forgotten the slide attachment for our own! What a dilemma! How could our featured guest, Miss Evelyn Stark, the executive director of the Augustana Lutheran Church Women, take us on a trip around the world unless.....? Well, she did! And what a memorable "trip." Africa, Hong Kong, India and Jerusalem — maybe not in that order — but we hit 'em all, by plane, jeep, or train. Miss Stark was vivid, expressive, imaginative, dramatic and delightfully humorous as she described her experiences on the missions fields of the Augustana Lutheran Church. No Kodachrome slide could have done it as effectively! She impressed upon us the urgent need for the gospel in the lives of millions of our fellowmen and imparted a desire to serve Christ more effectively by supporting generously the missions of our respective churches.

After the coffee break the one-day retreaters returned home and the evening was concluded with devotions.

The Sunday worship service was led by Mrs. Clarence Petersen, Maywood. Mrs. Howard Bechtolt, a talented leader from ULCA, addressed the group, speaking on "The Lutheran Church — Its Ecumenical Outreach." This closing meeting was another stimulating experience for all of us in worship, song and inspiration.

One more delicious meal in the lovely dining hall overlooking Long Lake, final farewells, and we were off for home grateful to God for His presence and guidance and appreciative of those who had contributed to the success of our retreat.

But I must tell you this before I close. Reservations for our next retreat have been made for the same time, same place, in 1961. Meet us there next year for a happy weekend filled with successive moments of song, worship, laughter, study, self-expression, prayer, as we together experience the joy of abundant living.

As always,

Emilie.

District IV Spring Fellowship Day

A very successful second annual Spring Fellowship Day was held April 21 for the WMS of District IV. Well over 100 women gathered for the day at Ringsted with all but one congregation being represented.

Upon arriving, coffee was served from 9:30 to 10. A welcome was given by Mrs. Marie Heerdt, key woman of Ringsted, and by Mrs. Royal Haner, district president. After singing a hymn, Mrs. Carlo Petersen, district program chairman, gave the devotions. This was followed by a panel discussion on organizing women's groups by Cedar Falls and Kimballton women. Dr. Ernest Nielsen spoke in behalf of Grand View College on "Service to Christian Education." Reports were given on the Lutheran Women magazine and on the progress of the home mission congregations.

At noon, the women adjourned to the Presbyterian church where a luncheon was served.

In the afternoon, group singing from A World of Song, led by Carlo Petersen, and a special vocal number by seven Ringsted women were enjoyed. Mrs. Roland Fagre of Estherville (the former Cora Sorensen of Ringsted) was our guest speaker for the day. Her topic was our theme for the day, "Women's Place in Christian Service." Following a hymn, offering and closing prayer, coffee was again served before departing for home.

Mrs. Lowell Haahr, District IV Sec.

District IV reports 200 subscriptions to Lutheran Women. Keep up the good work.

Opinion and Comment

EACH DAY that goes by seems to make more inevitable the third world war. Certainly, international relations are at such fever pitch right now that foolhardiness and frenzy seem the next and perhaps final stage before outright attack. Meanwhile our weapons race accelerates, and nuclear testing continues. Missiles blow up accidentally, and near-panic results. Underground nuclear testing is planned, threatening contamination of how many subterranean streams and water tables? An interesting point of ethics is raised by our great concern for the immediate preservation of status quo. The Communists are perfectly willing to sacrifice people now living for, they say, the sake of future generations. Our tendency seems to be a willingness to sacrifice the health and well-being of future generations for the sake of people now living. One wonders which policy is most defensible ethically? There must be a third more imaginative and more Christian possibility so that those horrid alternatives are not our only choices.... The emotional and moral health of the world is being damaged daily, and if war should come, who can calculate the moral trauma which would result? It is seldom that we meet folks who will even consider that there might be other possibilities than capitulation to the enemy or total war. If those two are our only choices, then we need more consideration of the consequences of both those alternatives so that our private and public thinking may have the benefit of range and clarity. John Bennett, of Union Seminary, raises the question of whether we could not allow Communism to find its own level in the world without decisive military opposition but with many other kinds of resistance in the various countries. (Just as Communism finds many means of resisting capitalism.) This is not offered as a tactic or a policy, but as an avenue of thought.

THE AUGUSTANA CHURCH has just voted by a resounding majority to accept the merger proposals of the JCLU. At its Centennial celebration convention (or "synod" as such meetings are called in the Augustana Church) more than 2,000 delegates heard Dr. Conrad Bergendoff, president of Augustana College, say, "The willingness of the Augustana Church to give up its identity after 100 years of fruitful activity is itself an evidence of a faith that the future will be different from the past." Four hours of debate preceded the vote which came out in "an affirmative roar and a negative whisper" — a voice vote. (A motion to vote by ballot was easily defeated.) There was some opposition to the merger under the present terms of consolidation. However, most of those who had objections emphasized that they favored eventual union of the four church bodies.

THE FEW objections raised are worth looking at. First, it was felt that there are some inequities in the pension plan, penalizing some pastors for their small salaries. Secondly, there was objection to the fact that not all 30 synods in the new church would be represented on the Executive Council. Third, there

was objection to a lack of centralized control of theological education (since there will be many seminaries in the new church, and not one, as is now the case in the Augustana Church). Late in the convention the "synod" did decide to ask for two changes in the constitution proposed for the new church. Five resolutions were proposed, but only two passed. One involved having a wider representation, by all synods, in the Executive Council (see above). The other involved a matter of doctrinal semantics which has been thoroughly discussed already by our own AELC synod. Augustana will ask the JCLU to consider including in the confession of faith a description of Holy Scripture as "the Word of God." The only way these two changes could be incorporated in the merger documents would be by **unanimous** approval of the 1,000 delegates from the merging churches at the constituting convention, now scheduled for 1962. This request on use of the phrase "the Word of God" appears at this time to have little chance of acceptance, since our own convention is on record as opposing it. However, minds have been changed on important matters before.

WE LOOKED over the tops of our glasses at Carl, our caustic church custodian, and said, "Carl, I want you to read the Youth Page in the current LUTHERAN TIDINGS. It may give you a new slant on youth. You are always far too bitter about the younger generation."

"Well, pastor, I usually do read that page, believe it or not. But most of the young people I have anything to do with are not very high-minded, far as I can see. They are all wrapped up in that idle teenager, Presley."

"You must mean teen-age idol."

"You have it your way and I'll have it mine. I think he ought to be haled before a judge."

"He has been, Carl. He has been haled before several governors, too."

"Don't go mixing me up with your tricky words, pastor. I don't have much respect for youngsters nowadays. Just can't believe I was ever one of 'em myself."

"George Bernard Shaw said once that youth is a wonderful thing — what a shame to waste it on children."

"Smart man, Shaw.... Say, pastor, is the church insurance all paid up? One of the tiles from the roof fell on me the other day. Might happen to a visitor some time. We ought to get that roof fixed."

"We have roofing firms bidding on it now, I'll check on our liability insurance later today, Carl. It is a good thing we are covered. I understand some churches don't carry such insurance. This doesn't seem quite fair to me — it's unfair to visitors in the church as well as members. Not only workers but guests should be insured when they are on our property."

"Right, pastor. Most churches carry plenty of fire insurance — but that just protects themselves. They ought to look out for other folk, too."

"Of course, in a real sense, they do. All our missionary and LWA work shows that, Carl. And don't forget that extra 12½% for LWA in this year's donation, for refugee work.... By the way, I hope you didn't get hurt. Did you see a doctor?"

"Yep, he took X-rays of my head. Didn't find anything."

"I can believe that."

Institutions in the Merged Church

Holger P. Jorgensen

Chairman, Board of Welfare

On December 30, 1958, Dr. Malvin H. Lundeen, chairman of the Joint Commission of Lutheran Unity, upon nominations from the presidents of the four respective Church bodies, appointed the following as a committee of the JCLU "to study the situation of existing institutions of an eleemosynary character, Bible Camps, etc., and the degree of relationship of each such institution to our present Church structures."

Dr. Harold Haas, ULCA; Rev. Douglas Ollila, Jr., Suomi; Rev. Holger P. Jorgensen, AELC; Rev. Lawrence Holt, Augustana.

This committee was asked to report to the JCLU at its March 5, 6, 7, 1959 meeting.

This committee held its first meeting in New York, N. Y., February 20, 1959. Believing that our task was not too great, the committee had scheduled only a one day meeting. However, we soon discovered that we had a tremendous task. As we got into the subject, it looked almost impossible. In fact, Dr. Haas once threw up his hands and said: "Let us report it can't be done!" But we knew that the JCLU would not accept such a report. Therefore, we went to work again.

First, we listed all the Lutheran health and welfare institutions in the four synods and their relationship to the synods. Here is where the difficulty lies. It was rather simple for Suomi and AELC. Suomi owns none and most of AELC's are either owned directly by the synod, or closely related to the synod.

However, in Augustana and ULCA, and especially the latter, there is every possible relationship.

In addition there are the Inter-Lutheran agencies.

The first report of this committee could only be a progress report because of the immensely complicated situation that will be difficult to resolve.

However, here are a few of the facts revealed by our study:

1. There are a large number of agencies. The Division of Welfare, NLC lists the existence of several hundred Lutheran Health and Welfare Agencies and Institutions in the USA and Canada. From the general listing, some kind of relationship exists to the four church bodies in the following approximate numbers: One of the bodies only: 110; inter-Lutheran: 65.

2. The policies of the several church bodies in determining relationship are quite different. In addition, these vary within the bodies. "Recognition," for example, may mean in one case only the participation of a single congregation; or it may mean formal action by the whole jurisdictional unit after careful study.

3. There are approximately 82 agencies that

have no relationship of any kind to the church except that individual numbers of congregations may serve on boards and contribute financial support.

4. The many agencies and institutions vary greatly in nature of services, geographical extent and size.

In April 1959, the committee held a second two-day meeting in New York. At this meeting we worked out a fairly accurate and detailed listing of all the agencies and their relationships.

At its July 1959, meeting the JCLU gave the committee the following instructions:

1. Develop further its study of the sources of financial support for related health and welfare agencies in the church of the future, indicating the amounts that can reasonably be expected from synods and the amount that ought to be provided out of the general church budget during the years of transition immediately following the organization of the new church.

2. Draft a position-paper outlining the relationships of health and welfare agencies with the new church of the future.

Anyone familiar with the Lutheran Welfare scene will immediately recognize that both of these assignments represent formidable tasks — how formidable even the members of the committee did not recognize at first.

At our third meeting, also in New York, we tackled these tasks. A position paper was drafted. It is a nine-page typewritten document, so I can here give only a brief resumé.

First of all it lists the historical situation of the agencies in the present synods. Secondly, it develops a basic philosophy of relationships, namely that the Lutheran health and welfare agencies and institutions should be integral parts of the ministry and structure of the church. It is our considered judgment that free association of Lutheran persons, or even Lutheran congregations apart from synodical control, will not serve in the best way to meet the emerging needs of the day.

For the institutions this basic philosophy means the same measure of control by the church over policy and program as is exercised over other aspects of the church's life, e. g. evangelism, Christian education, home missions, etc. Church relationship cannot be considered a device to gain more financial support from the church for associations that are not directly responsible and responsive to the church — no matter how worthy the service may be.

For the church it means an attitude toward its social ministry and a willingness to set up structures, that will enable a social ministry to be carried on by the church itself.

PRINCIPLES OF ORGANIZATION. There are at the present time a number of single body agencies serving territories that will include several synods of the LCA. Some re-arrangement will have to be made. It will be incumbent on the synods to restrict these agencies to service in a more realistic geographical area, such as service to children and the aged. Other types of service may properly serve a wider geographical area, such as Seamen's Mission, and other special

(Continued on Page 15)

The Rite of Ordination

JCLU Committee on Doctrine and Living Tradition

The Premises:

The ministry is an office or function of the community of believers in the service of the Word. "That we may obtain this faith the office of teaching the Gospel and administering the sacraments was instituted" (Aug. Con. Art. V, 1). The ministry of the Church as well as the Gospel and the sacraments are not ours but Christ's. "Christ instituted these and bequeathed them to the Church to use and exercise to the end of the world" (WA. 38, 240).

Ordination is the rite by which the Church commissions to the few the functions that belong to all. Through ordination the minister receives the right and obligation publicly to exercise the functions of preaching and administering the sacraments which belong to the whole community of believers. As the public ministry is a specific office, it is separate from that referred to in the concept of the universal priesthood. Through our baptism we are all priests. But Luther says simply, "We are all priests, but we are not all clergymen" (WA. 31, 211). Ordination is a commission from God as well as from the congregation. Faith discerns in the call of the Church the call of God. The man so commissioned fulfills the functions of the Church but in so doing he is also a servant of God.

Ordination does not confer an indelible character upon the man who is ordained but simply entrusts and empowers him with a function. "I cannot understand," wrote Luther, "why one who has been made a minister cannot again become a layman, for the sole difference between him and a layman is his ministry" (Works of Martin Luther, 2, 284). The difference is one of function. This infers that the Church has the right and obligation of recall as well as call. It can take away as well as bestow, decommission as well as commission.

The Conclusions:

1. Ordination is an ecclesiastical rite whereby the Church ratifies the call to the "ministry of the Word" and commits the office of the public ministry to the one called.

2. As the call to the ministry is not terminal, neither may ordination be so considered. But when the one called and ordained ceases to do the work of the ministry of the Word and enters into some other occupation, he ceases to be a minister. Ordination therefore confers no permanent or indelible mark. However, should a man desist from the function of the ministry and later be reinstated into this office, the rite of ordination shall not be repeated.

3. As the ministry is an office in the service of the Word essential to the life of the Church, the rite of ordination belongs to the total Church and not to the local congregations or a segment of the Church. The rite itself may be performed by a segment on behalf of the whole but those ordained are ministers of the total Church and never of the segment alone.

4. The Church as a whole has therefore also the

Augustana President Reports

Rock Island, Ill.—The president of the Augustana Lutheran Church at its convention June 7, urged its merger with three other church bodies as he warned that American Lutheranism must close ranks "if we are to meet the challenge of world-wide unbelief and anti-godliness."



Dr. Malvin Lundeen

"In these explosive and revolutionary times....we of the church cannot afford the luxury of a divided witness," asserted the Rev. Dr. Malvin H. Lundeen of Minneapolis, Minn., at the 605,000-member denomination's centennial observance here.

Making his first report as head of Augustana — fifth largest Lutheran body in America — Dr. Lundeen told the opening business session of its 101st annual synod that "we must manifest before an

unbelieving world the unity we profess."

"Any decision which will enable us to join forces with others," he said, "by that much, under God, will provide us with the additional resources we need as a church seeking to bear witness to the redeeming power of the Gospel before a world desperately in need."

Dr. Lundeen is chairman of the Joint Commission on Lutheran Unity, which since December of 1956 has been negotiating a four-way merger of Augustana, the American Evangelical Lutheran Church, the Suomi Synod and the United Lutheran Church in America.

Nearly 2,500 delegates, more than quadruple the 600 usually present at a synod, were in attendance. In recognition of Augustana's 100th anniversary this year, the current synod was designated as a general convention, thus permitting each congregation to be represented by its pastor and a lay delegate.

He added, however, that it was a merger "in which the twofold conditions emphasized frequently by Augustana have been met," namely, that "it has been and still is open to all Lutheran bodies," and that "it does face up to the matter of ecumenical relationship."

right and the obligation to establish and maintain conditions and standards to be met before the rite of ordination may be administered. This right and obligation should be implemented in the by-laws of the Church and the constitution of the synods.

5. Ordination as a rite consists of prayer, commissioning through the Word, and the laying on of hands thus signifying the conferring of particular functions of the Church upon the person ordained. As these functions are not solely those of a class or an office but of the whole Church, it would be appropriate if not only members of the clergy but also representative lay members of the Church participate in the rite itself.

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 V, 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 submitted 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

Topic for Discussion, No. 1

That the new merged church have at its church convention 250 Minister Delegates and 450 Lay Member Delegates, instead as now suggested — 350 Minister Delegates and 350 Lay Member Delegates.

Christian Warthoe.

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.

Notice

The booklet of 96 pages, called "Official Documents of the Lutheran Church in America, 1960," containing 1) Constitution of the Lutheran Church in America, 2) By-Laws of the Lutheran Church in America, 3) Approved Constitution for Synods of the Lutheran Church in America, 4) Approved Constitution for congregations of the Lutheran Church in America, which has been distributed to pastors and congregations of the American Evangelical Lutheran Church to the extent of a copy to each pastor and a copy to each possible delegate, can be had by any other member of the AELC free of charge until the present supply is exhausted. Mail a postcard to the synod office giving your name and address.

Alfred Jensen,
1232 Pennsylvania Avenue
Des Moines 16, Iowa.

OUR CHURCH

Dalum, Alberta, Canada. The annual Folkefest will be held here July 17 and 18 with the Rev. Arnold Knudsen, Junction City, Oregon, as principle speaker. These summer weekends are parts of a long tradition in this isolated outpost of our synod.

Hampton, Iowa. Synod Secretary Willard Garred and family are currently on a long trip to Kentucky and West Virginia, combining a vacation with a "family tree" search, and a visit to an early Garred homestead in eastern Kentucky.

Ludington, Mich. Bethany Church, of 1107 Madison Street here, is in search of copies of Hymnal for Church and Home. Perhaps some congregations who have adopted the New Service Book and Hymnal might be able to spare their old hymnals. Bethany Church would like at least 50 copies, and would like the music edition dated 1949 or 1953. Please write directly to Ludington, not to LUTHERAN TIDINGS.

Fredsville, Iowa. Ground breaking ceremonies were held June 12 on the site of the new church building now begun here. The present church has been used for 57 years and the congregation has undertaken no other major building project for 57 years.

Viborg, South Dakota. We have a report that Pastor Harold Ibsen has accepted a call to our church in Marquette, Nebraska.

Troy, New York and Newark, N. J. Our two congregations here have recently decided to leave the AELC to become part of other Lutheran synods.

Salinas, Calif. Seminary student Richard Jessen will speak here June 26. He will be in California to take part in the youth camp held in the Sierras near Fresno beginning on that date, and lasting for one week.

Detroit, Mich. Seminary student Paul Petersen, will be assistant to the pastor in St. Peter's church here during the summer months. Mr. Petersen is a graduate of Minnesota and holds both the Bachelor's and Master's degree. He is married, and

his home is Ringsted, Iowa. He will substitute for Pastor Howard Christensen when he is on vacation.

Los Angeles, Calif. A large turn-out heard Pastor A. E. Farstrup, JCLU member, present details of the coming merger at a recent special congregational meeting. He will visit all the churches in the district.

Board of Welfare Scholarship

On behalf of the Board of Welfare, AELC, I wish to call your attention to the scholarship available to graduate students in social work.

At our January Board of Welfare meeting the following rules were adopted:

One scholarship of \$250.00 was also awarded. There is then still \$250.00 available for the fall semester of 1960.

Any applications for the fall semester must be in by August 1, 1960 (see rules) so that the Board of Welfare may consider these applications at a meeting during the synodical convention August 9-14. I urge young people who may think they are eligible for this scholarship to study the rules and send to me for application blank.

Holger P. Jorgensen,
Chairman, Board of Welfare.

Purpose

Scholarships are available through the Board of Welfare, American Evangelical

Lutheran Church primarily for persons wishing to serve in the health and welfare agencies and institutions related to the synod, or to the National Lutheran Council.

Number and Amount

The amount of \$500.00 is available each year. It is suggested that each applicant apply for \$250.00 for a semester and re-apply for the second semester; and that the amount awarded each applicant be determined by the number of applicants. Assistance is given for graduate social work only.

Requirements

1. The applicant, as a rule, must be a member of the AELC. However, if there is no applicant from the AELC, exception can be made and grant a scholarship to a former member of AELC, but at present member of a congregation of a NLC body.

2. Applicant must have financial need for such assistance.

3. Applicant must enroll in an accredited school of social work.

Required Service

One year in a Lutheran health and welfare agency or institution for each year of scholarship assistance.

Application

Application should be made by August 1 and January 1 of the year assistance is needed to:

Reverend Holger P. Jorgensen,
Chairman, Board of Welfare
Box 187,
Alden, Minnesota.

Announcing

Grand View College Junior Camp

July 17 to 23

Boys and Girls Ages 12 to 15

Don't Delay - REGISTER NOW !

Church News From Around the World

FIVE THOUSAND RAM'S HORNS SIGNAL LUTHERAN "YEAR OF JUBILEE"

Minneapolis — Five thousand "ram's horns" will help a new Lutheran church body celebrate the first year of its existence.

The ancient Hebrew, trumpet-like instruments will be distributed among the congregations of The American Lutheran Church, the Jubilee Committee of the new church reported here.

They will be used during the Year of Jubilee festival which began in the church Pentecost Sunday (June 5).

The new church was formed here in late April by merger of the American, Evangelical, and United Evangelical Lutheran Churches (ALC, ELC, UELC). Their combined membership is more than 2½ million.

Conceived as a means of bridging the transition from three churches into one, the Year of Jubilee is intended to bring to individuals, families and congregations an awareness of the Presence of God, says Harold J. Belgum of Minneapolis, an ELC official who was named to direct the festival.

The ram's horn was chosen as the central symbol because to the people of the Old Testament, says Belgum, "It was sounded to signify, in effect: 'I am the Lord your God'."

Much as Lutherans have read in their Bibles of the shofar, or ram's horn, however, few had seen the instrument. (The word "Jubilee" stems from the Hebrew "yobel" which means "ram's horn.") The shofar has important functions in present-day Jewish worship services, in announcing the Day of Atonement, but is rarely heard elsewhere.

Its use was introduced to The American Lutheran Church at its founding convention Sunday, April 24, by Dr. Fredrik A. Schiotz, newly elected president of The ALC. He is also ELC president.

It was sounded by a seminarian in the convention auditorium filled with 10,000 people, gathered to hear a specially commissioned cantata, "Una Sancta" (One Holy Church).

The horns that will be distributed to the congregations are exact, life-size replicas of the one used for that occasion, Belgum said, and will be able to reproduce the shrieking blast of the shofar.

Sunday, May 29, the beginning of the Year of Jubilee was signaled, in congregations of The ALC in the United States and Canada, by trumpet calls during worship services, special prayers and sermons, or the singing of chorales native to the German, Norwegian, or Danish heritage of the three uniting churches.

Objective of the year-long festival is to bind the new church into an organic whole through special events of prayer, praise and thanksgiving.

It will be divided into two general phases. The preparatory phase is designed

to reach maturity on Reformation weekend, October 29-30, which in The ALC congregations will be a time for spiritual self-examination, thought and discussion on the significance of Luther's teachings for the laity, and singing.

The second phase, an attempt to see the festivals of the Christian year in fresh and creative perspective — starts Advent Sunday, November 27, and continues until Pentecost Sunday, 1961.

New Year's Eve "wake" services are scheduled in the 5,000 congregations because on the last night of this year, the ALC, ELC and UELC will be constitutionally discontinued. Under terms of the merger, the new church is to be operating from its headquarters in Minneapolis on January 1, 1961.

PROTESTANTS APPEAL FOR \$250,000 FOR CHILE QUAKE VICTIMS

New York—Acting in response to fresh reports of desperate suffering caused by recurring earthquakes and tidal waves in Chile, the Protestant churches of America and other countries of the world are appealing for \$250,000 in emergency relief funds for use in the disaster area.

The emergency funds requested are mainly designed for the purchase of building materials, medicines and other relief supplies drastically needed in the devastated area, where approximately 2,000,000 persons — 65 per cent of the population south of Santiago — has been left without shelter in the heart of the bitter Chilean winter.

The \$250,000 appeal — from the World Council of Churches at Geneva, Switzerland — has been addressed to member churches in nations throughout the world.

More than \$90,000 already has been subscribed by national church bodies. These funds include \$48,000 from the churches of Germany, \$14,000 from Great Britain, \$3,000 from The Netherlands, \$2,790 from New Zealand, \$1,000 from Norway, and \$22,500 from the United States.

Announcement in the United States of the world appeal was made by Dr. R. Norris Wilson, executive director of Church World Service, overseas relief agency of major American Protestant and Eastern Orthodox churches. Church World Service has offices at 475 Riverside Drive, New York 27, N. Y.

Upon first news of the Chilean catastrophe, Church World Service sent \$5,000 in cash, 50,000 pounds of clothing, 1,500 blankets, 80,000 pounds of food, and \$15,000 worth of medicines, including multi-vitamin tablets and antibiotics. Many of the supplies have been airlifted.

The death toll in central and southern Chile is estimated at a possible 5,000, with property damage of more than \$300,000,000.

Meanwhile, in Japan, where giant tidal waves in the wake of the Chilean earthquakes have flooded the Pacific coast, leaving a hundred and fifty thousand homeless, Japan Church World Service repre-

sentatives have been able to minister in the emergency with supplies already on hand. Food, clothing and other commodities have been airlifted from various points in the country and are being distributed to the tidal wave victims.

Institutions in the Merged Church

(Continued from Page 11)

services. But these should be related to a single synod of the new church for policy and program control. Synods receiving service should make financial contributions. In certain exceptional cases, the general church body should consider subsidies from its budget.

PRINCIPLES OF RELATIONSHIP. The model constitutions for synods provides a two fold option for relationship to health and welfare agencies and constitutions. Section XF The first option provides for a Board of Social Ministry. The second option is a committee on Social Ministry. The functions of each vary somewhat, which we cannot go into here.

FINANCIAL SUPPORT. If Lutheran Welfare Agencies and Institutions are to be part of the synodical program, it will be important that basic financing, insofar as contributed income is concerned, shall be the activity of the synod. The specific way in which this is done may vary with the situation of each synod. In most cases a combination of budgetary provision and co-ordinated appeal to the congregations seems most practical. Whatever is done, however, should be under the auspices of the synod.

How then, will this all affect our homes? There will be a re-alignment in relationship. For example, our home at Tyler and the proposed home at Askov will become the responsibility of the future Minnesota Synod. The synods will own no homes. These will be owned by incorporations of congregations, etc.

In order to explore the new relationship, become acquainted with it and discuss the whole problem of financing, future planning, implications of the JCLU actions for the relationship of agencies to synods, and common strategy for responsible planning, we are sponsoring a Conference on Responsible Planning in Social Missions with Consideration for Implications of the Lutheran Church in America Merger.

There will be such a conference in each of the proposed synods. The district presidents of the districts where we are involved have this information in their hands and have been instructed to act.

We believe that this new alignment will not affect the service our homes give to people a great deal. If there is any change in service, it will only be to serve better, and after all that is the aim of our social ministry.

June 2, 1960.

Acknowledgment of Receipts by the Synod Treasurer

FOR THE MONTH OF MAY, 1960

For The Synod Budget:

Unassigned Receipts:
(by congregation)

Detroit, Mich.	\$1,106.00
Chicago, Ill. (St. Stephen's)	500.00
Menominee, Mich.	79.94
Minneapolis, Minn.	124.69
Bridgeport, Conn.	100.00
Victory, Ludington, Mich.	88.98
Racine, Wis.	337.02
Dwight, Ill.	225.17
Hartford, Conn.	150.00
Alden, Minn.	300.00
Viborg, S. D.	750.00
Junction City, Ore.	200.00
Cozad, Nebr.	166.66
Waterloo, Iowa	500.00
Newark, N. J.	60.00
Tyler, Minn.	1,000.00
Edison Township, N. J.	200.00
Bridgeport, Conn.	100.00
Brown City, Mich.	45.00
Clinton, Iowa	200.00
St. Peter's, Cedar Falls, Iowa	18.66
Askov, Minn.	100.00

For Pastor's Pension Fund:

(by congregation)	
Des Moines, Iowa	\$ 114.20
Junction City, Ore., (by Pastor Knudsen)	20.00
In memory of Mr. J. K. Jensen, by Mr. and Mrs. Clarence Petersen, Maywood, Ill.	5.00
Askov, Minn.	52.00

For Seamen's Mission:

(by congregation)	
Askov, Minn.	\$ 10.00

POSTMASTER: If undeliverable as addressed, attach Form 3579, give new address, and return entire paper at transient second-class rate (P. M. 355.343; 355.334; 158.22) to

LUTHERAN TIDINGS, ASKOV, MINNESOTA

Return Postage Guaranteed

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.

June 20, 1960

I am a member of the congregation at _____

Name _____

New Address _____

City _____ State _____

PETERSEN, ANDREW K.
TYLER, MINN.
RT. 2
6-4

For Santal Mission:

(by congregation)	
Brayton, Iowa	\$ 43.05
Minneapolis, Minn.	85.31
Des Moines, Iowa, by Mrs. Carl Olsen	3.00
Ringsted, Iowa, Sunday School	46.37
Alden, Minn., Ladies' Aid	20.72
Junction City, Ore., by Pastor Knudsen	20.00
Seattle, Wash., Annex Club, St. John's Lutheran Church	80.00
In memory of Mrs. Daisy Reid, by Mr. and Mrs. Chris Johansen and Mr. and Mrs. Carl Olsen, Des Moines, Iowa	2.00
Detroit, Mich., gift to Pastor Harold Riber	56.00
Des Moines, Iowa, gift to Pastor Harold Riber	45.28
Seattle, Wash., Ladies' Aid	15.00
Tyler, Minn.	195.00
Troy, N. Y., Immanuel Lutheran Sunday School	10.00
Askov, Minn.	25.00
Lake Norden, S. D., Immanuel Lutheran Sunday School	15.00

May budget receipts from congregations\$7,215.05
Previously acknowledged\$22,641.85

TOTAL TO DATE\$29,856.90

Other Budget Receipts:

Pastors' Pension contributions:	
Synod President	\$ 10.50
Rev. Alfred Sorensen	40.00
Rev. Howard Christensen	33.50
Rev. John Christensen	3.60
Rev. Willard Garred	21.00
Rev. Holger Jorgensen	21.00

Total for May\$ 129.60
Previously acknowledged1,084.07

\$1,213.67

TOTAL RECEIPTS TO DATE \$31,070.57

Received for Items Outside of the Budget:

For Lutheran World Action:

Detroit, Mich.	\$ 135.00
Menominee, Mich.	13.27
Minneapolis, Minn.	39.00
Victory, Ludington, Mich.	17.98
Racine, Wis.	410.73
Dwight, Ill.	39.00
Viborg, S. D.	2.00
Muskegon, Mich.	519.00
Germania Congregation, Marlette, Mich.	25.00
Denmark Church, Vesper, Kan.	92.64
Waterloo, Iowa	150.00
Tyler, Minn.	200.00

Total for May\$1,643.62
Previously acknowledged3,683.75

TOTAL TO DATE\$5,327.37

For Santal Mission:

In memory of Mrs. S. E. Lincoln, by residents of "Valborgsminde," Des Moines, Iowa	\$ 10.00
Racine, Wis.	5.00
Alden, Minn., Ladies' Aid	4.28
In memory of Mrs. Reid, Des	

Moines, Iowa, by Hans and Karen Clausen	3.00
by Dagmar Miller	5.00
From congregations on west coast and in Montana, given to Pastor Harold Riber	93.38
Seattle, Wash., congregation	19.00
Seattle, Wash., Ladies' Aid	120.00
Danish Group, Luther Memorial Church, Des Moines, Iowa	42.00
In memory of Hilda Gammelgaard, Minneapolis, Minn., by friends in Flaxton, N. D., and Reserve, Mont.	15.00
Tyler, Minn.	55.47
Salinas, Calif., St. Ansgar's Lutheran Sunday School	25.00
Mr. and Mrs. Geo. Kucharo, Des Moines, Iowa	5.00
TOTAL	\$ 402.13

For Eben Ezer Mercy Institute:

Bethany Lutheran Church, Ludington, Mich.	\$ 106.92
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For Faith and Life Advance:

Bethania Cong., Racine, Wis.	\$ 33.80
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For "One Great Hour of Sharing":

Residents of Valborgsminde, Des Moines, Iowa	\$ 19.40
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For Pastor's Pension Endowment Fund:

In memory of C. L. Hansen, by friends in Menominee, Mich., and Marinette, Wis.	\$ 92.00
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For District IV, Home Missions:

From district treasurer	\$ 333.33
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Respectfully submitted,

American Evan. Lutheran Church,
M. C. Miller, Treasurer.
79 West Road, Circle Pines, Minn.

CHRISTIAN SERVICE

By James Allen Francis

The greatest service Jesus ever rendered mankind was in the tragedy of the cross. After the last word had been spoken, the last miracle wrought, in silence and darkness, He laid down His life on behalf of a world that hated Him and left the result to God in history. Nobody there that day guessed for a moment that that cross would be the interpretation of all history; that it was the ground-plan of the universe; that this service for others without limit, without counting the cost even unto death, would be the one dynamic retranslated, reemphasized, reinterpreted, in human life; would lift, change, alter, transform, and transfigure human life until men the world over would glory in serving others as Christ served us, and the motto "Love one another as I have loved you" would become the norm of man's life. This is coming. It is coming with every rising and setting sun. Nothing can stop it. They who seek to do so are simply behind the times, fighting against fate, fighting against God. Jesus will reign supreme by being the loving servant of all humanity, and humanity will reach its supreme goal by serving Him, in serving each other.