

Lutheran Tidings

PUBLISHED BY THE AMERICAN EVANGELICAL LUTHERAN CHURCH

*Tyler Old People Home
p. 16*

In Solvang, California



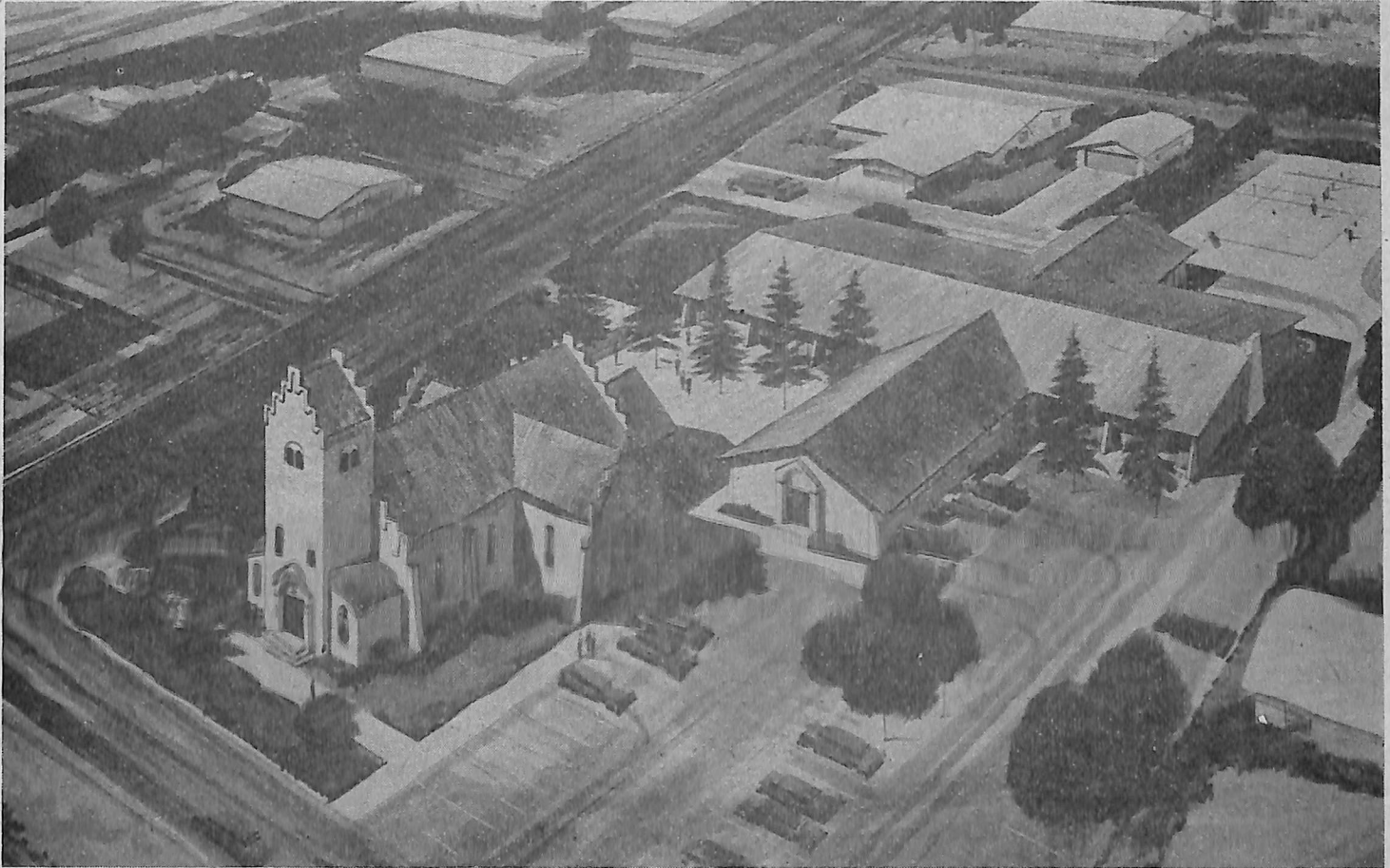
GROUND BREAKING—A short service on a recent Sunday morning marked the breaking of ground for the new parish hall of Bethania Lutheran Church which will be built at a cost in excess of \$100,000. Watching Chris Johnson, life-long member of the Bethania congregation, turn the first shovel of dirt are Arne Ibsen, left, church council president; Rev. A. E. Farstrup, pastor; Dennis Van Hook, who has had a perfect

Sunday School attendance since last fall; Paul Willis, building committee chairman, and Tom Petersen, finance committee head. Construction was scheduled to begin soon on the structure which will be located on property behind the church. Holger Pohls will be general building supervisor and much of the work will be performed by volunteer labor.

— Valley News Photo by King Merrill.

Master Plan, Solvang, California Building Project

(SEE COVER)



Pictured here is the proposed master plan of the building project in Solvang, California, now under way. (Architects are Dinger & Pedersen, Pasadena. Mr. Harlan Pedersen, Grand View alumnus, is known to many in our synod.) The picture shows the present church in the lower left foreground. The present parsonage is in upper right, with garage beside it. The proposed educational unit is the T-shaped building lying between church and parsonage, and will provide a number of small class rooms and several larger meeting rooms, as well as a modern kitchen, auditorium, semi-enclosed patio (for over-flow). Provision is also made for volley-ball and tennis courts, and organized parking areas. Cost is estimated at around \$105,000.

Relocation Project

My pastor says that often the busiest preachers are the most idle ones. They are frightfully busy with the feet and hands, and as a result their minds are having a rest. They are idle on the real job of a preacher, work which is more taxing than moving a piano — that of moving a congregation. No facing the question of what it is all about. No facing the questions posed in the old classic two-point sermon outline: First, what are we out for? Second, what are we in for? If we are out for anything really big, we are in for plenty.

— Simeon Stylites.

HOW MUCH DOES GOD ASK?

God asks only for your heart. What a relief! He does not ask for your home or your shoes or your time. He will settle for your heart. The only rub lies in the Lord's definition of "heart." If only He might mean a bit of sweet sentiment, a pious mood, or even

a penitential tear. But you cannot read the Gospel without the suspicion growing that He is on the track of something more when He says, "My son, give me your heart." In effect, He is asking all. He will not settle for less. He wants all of you or nothing. Give Him less, and He will have none of you. It is your heart — your all — that He asks. — **The Chronicle.**

Lutheran Tidings - PUBLISHED BY THE AMERICAN EVANGELICAL LUTHERAN CHURCH

Office of Publication: Lutheran Tidings, Askov, Minnesota.
Second class postage paid at Askov, Minnesota.

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

Editor: Rev. Verner Hansen, 4260 Third Ave., Los Angeles 8, California.
Circulation Manager: Svend Petersen, Askov, Minnesota.
Member of Associated Church Press


Subscription price: One year, \$1.25; two years, \$2.25

Published semi-monthly on the 5th and 20th of each month.

The Inventiveness of Love

Arnold E. Carlson

Augustana Seminary

N commenting on the theses prepared by the Lutheran World Federation at its Minneapolis Assembly in 1957, Bishop Hanns Lilje spoke for the whole assembly in saying, "...the solution of the grave problems of our day is not to be found in social, scientific, or political programs only, but in the promises which God has given to his people in Jesus Christ. They are valid not only for the life to come but also for the life in this world."

It was particularly with "the life in this world" that Section IV of the Minneapolis theme was concerned. Here we are called to sense and respond to our "Freedom for service in the World." We need to be reminded that in Christ the believer is liberated from any need for saving himself. All attempts at such self-salvation are in effect blasphemy against God in that they regard as inadequate the salvation which he has provided in Christ. But this freedom also constitutes a kind of election. It means that we are called to yield our life — our energy, wisdom, skill — to doing for our neighbor that which needs to be done. Thus the words of Luther echo with timeless relevance: "Our Lord put off the form of God and took on the form of a servant that he might draw down our love for Him and fasten it on our neighbor." It is toward our neighbor that we are to look as we exercise our "freedom for service in the world."

I. Threats to meaningful service

The Christian Church is first and foremost a fellowship of believers with Jesus Christ and with one another. But the Christian Church is also an institution. Therefore it is threatened by that which endangers all institutions, namely the danger of going stale — of being content with old forms, old patterns of service, old language which no longer catches the ear of modern man. Since it is always easier to follow familiar trails than to blaze new ones, the Church is also threatened by inherent laziness, so that she forgets that each new age must be dealt with creatively and redemptively. The world of mid-twentieth century is loved by God as much as the world of any preceding century. What is needed is that this love **shall be communicated** to the world.

This means that the Church as well as the Christian man must never yield to the easy temptation to despise the world. It is a world that God has created. It is a world in which God became incarnate in Jesus Christ.

Children (and childish grown-ups) often whimper and complain when a planned outing is spoiled by rainy weather. Christians sometimes create the impression of doing the same thing when a changing world is no longer receptive to their neatly prepared homilies, and their now out-dated programs. We lament the change, and yearn for the "good old days" when men would take time to listen to two and three hour sermons. The temptation is to remain preoccupied with lantern slides of a world that seemed so static and so familiar. To do so is to be tragically irrelevant in a world of stereophonic sound, rockets bouncing off the moon, and exploding populations. This world is the world which Christ now loves unto redemption. The Church is called to give understandable and effective expression of that love to the world.

II. Dynamics for meaningful service

The Christian Church lives in response to her living Lord. It is not necessary to return to Palestine to "walk today where Jesus walked." We live in the conviction that our Lord is out ahead of us beckoning us to follow him. He has promised to be with us, enabling us like St. Paul to "do all things through him who strengthens me." We believe, with St. Paul, that our crucified and living Lord now seeks to live within every believer, every member of His Body. Like him we say, "I have been crucified with Christ, it is no longer I who lives, but Christ who lives in me..." This means that Christ became in fact the new subject of each Christian's life. Then it is not so much that we must dream up new ways of expressing his love; it is rather that we are now called to submit and surrender to his will. In his earthly ministry, our Lord was aware that the old wine-skins were not adequate to hold the new wine. So it is in each generation. Human need must be met in the form in which it presents itself. This always represents a need for the timeless gospel. Sin is a modern malady. The remedy is forgiveness and mercy. But the forms in which sin exercises its destructive power are as modern as nuclear physics or beatnik jargon.

Another way of expressing this dynamic is to say that the Christian Church is called to be conformed to Christ, not to imitate Christ. It is called to be as responsive as Christ is to human need wherever it presents itself. The contemporary activity of the Holy Spirit is to be seen in the manner in which men and women today are directed toward the fulfillment of the needs of our time in such a way that those ministered to shall sense that the ministry is a manifestation of the love of God. That is, the Holy Spirit convicts us of disobedience to our present and living Lord. He also guides us into that fullness of truth which seems most adequately to express God's redemptive love for this generation. God is the actor, who honors us by enlisting us in his redemptive task. His is the "kingdom, and the power, and the glory."

III. Opportunities for meaningful service

Theses 5 of Section IV of the Minneapolis document describes the Christian in this way: "Freed by Christ

and quickened by the Holy Spirit, he exercises the inventiveness of love." Here is the direction of the thrust of all that has been said above. In obedience to Christ the Christian faces this particular world, responsive to its particular needs, marshalling all the creative ability that he has been given, and seeks to forge new instruments for expressing and proclaiming God's redemptive love.

Neither the space of this article nor my particular abilities allow for elaborately spelling out what this means for this mid-twentieth century world. A few possible avenues can be suggested.

1. Workers seem largely to have lost the significance of their tasks. What ought to be a calling has degenerated into a more or less effective means of making money. Christian service is seen too much in the realm of avocation rather than vocation, and the separation of the so-called "spiritual" from the so-called "secular" goes on apace.

2. Anxiety and fear, juvenile delinquency, broken and unstable homes all poignantly reflect the hunger for a security greater than man himself is able to provide. Such a world must be addressed in vivid language concerning the strange and foreign work of God's wrath, and the unfathomable, encompassing and

healing love of God which transcends all human knowledge.

3. The growing proportion of senior citizens in our society cry for the dignifying experience of being needed and of being capable of making some significant contribution to their fellow men. They need the assurance of not being forgotten, neglected, wasted, or ignored.

4. A world of rapidly growing dimensions, in which travel to other planets is no longer an improbability, needs to have this new date interpreted in such a way that God's position as creator is not ignored, but enhanced. With man-made satellites circling the earth in growing numbers, the gospel will need to be proclaimed again in such a way that "the heavens declare the glory of God."

Conclusion

Within each of the above areas, and many others like them, the Church of today must hear the cries of the modern men from Macedonia, "Come over and help us." In answer to that call, the Church is quite without blueprints, but not without an able architect. We worship and adore one who goes before us, whom time can never outstrip. Always from out ahead of us he beckons and cries, "Follow me."

Who's Who in Church

Herbert E. Palmquist

Says someone: "I know just what you mean. I've been trying to make the grade in the local church for ten years, and I still haven't made it. It seems that unless you are related to someone who has been in the church all his life, you just don't have a chance. I went there for a year and a half before anybody ever spoke to me, and even now they almost knock me over in their anxiety to get out into the narthex to talk to their friends. But do you think they pay any attention to me? Not much. Seems your name has to be Svensen or something like that." With all of which I sympathize deeply. There are altogether too many people who look on the church as a sort of special fraternity of like-minded people with a common background. To which — if you'll pardon the expression — I think our Lord would give a loud dissent. If the church is not for "whosoever will may come," it is not a church in my book but ought to be listed together with all the other clubs in the yellow pages of the telephone directory.

But this is not what I mean by my caption. It is a borrowed phrase, and for the moment I am not going to tell where I got it. It has to do with the different kinds of people who come to church, and I think you will recognize many of them. Will you not know Louie the Laggard, who always comes late, and his country cousins, the Late-Rising Rusher and the Sunday Creeper, not to mention the Parking Pigeon who insists on driving to church even though he lives but two blocks away and then has to drive three blocks on the other side to get a place to park and finally comes puffing into church 15 minutes late? And wouldn't you know Harebrained Harry who hotfoots it out of church early, as though he had some special appointment, and goes to where? Why, outside, of

course, where he is joined by his pal Smokey who really has got it bad. They're out there talking over the latest golf scores while they wait for the rest of their buddies within. And then, of course, you must have seen Piggly-Wiggly who comes traipsing up the aisle dressed as though she were on her way to a picnic. And then there is Busy Bea who spends her time in church passing out her collection of snapshots, especially the one of her latest boy friend, or otherwise is trying desperately to rearrange her portmanteau and get everything into place. And we must not forget Snappy the Turtle who is chewing away furiously on his wad of chewing gum. And as though this were not enough to test your patience, there are those two Buddy Birds back there in the last row. They got used to that system when out swimming last summer. "Nobody can go out swimming without one." Now they think the same thing holds true in church — and are they ever buddies!

You'd never guess where I found the tract. It was in the vestibule of a Paulist church and, by the way, their tract boxes put us to shame. I had not thought there would be that kind of a "Who's Who" in their churches — they always seem to be so quiet and decorous — but I guess I just haven't been around. I do think that we have shown improvement when it comes to reverence, but sometimes it seems we still have a way to go. Why must it be necessary to exchange all the latest gossip at church? Why must it be necessary to spend the time before the service opens in talking over all the latest chit-chat of the community when we need so much — and our neighbors are trying so hard — to get into a receptive frame of mind for worship by a few moments of silent prayer? The elders used to come into church with mother first, bowing her head in reverent silence; then the children; and finally father, shading his face in his hand as he knelt forward to pray. It could bear repeating.

Covenant Weekly.

Convention Report

District VIII California

Friday evening, May 27, 1960, the convention of District VIII of the Evangelical Lutheran Church opened in the new chapel and social hall of the First Lutheran Church of Watsonville. The opening address was given by Rev. John Arthur, Executive Director of the Lutheran Student Foundation of Northern California and pastor to students at Stanford and San Jose State colleges. He is a member of the National Lutheran Council. In his address he drew a simile of the cells and chromosomes of our bodies and the many groups within our church and what has influenced them. The St. Ansgar's Ladies' Guild of Salinas furnished the refreshments afterwards.

Delegates and pastors representing the congregations at Los Angeles, Pasadena, Solvang, Easton, Parlier, Salinas and Watsonville were present for opening worship service, Saturday morning. Pastor A. E. Farstrup, vice president of District VIII, and of the Synod, gave the sermon.

Afterwards the business meeting was opened by District VIII President, Pastor Paul Nussle of St. Ansgar's Church, Salinas.

The active pastors present were A. E. Farstrup, Solvang; Niels Nielsen, Easton-Parlier; Verner Hansen, Los Angeles; Paul Nussle, Salinas; and Owen Gramps, Watsonville. Also present was retired Pastor S. Marckmann of Pasadena. All district officers were present. Regular business procedure was followed. Among the several subjects discussed were the subjects of integration of races and languages used in our churches. These were informative and thought provoking.

The president's report was read. At this point the delegates and others in attendance sang a hymn of thanksgiving to God for His many mercies during the past year. The increases in this district have been 7½% in baptized membership and 9½% in contributing membership. Watsonville has completed a new chapel and social hall with the assistance of the Synod, and others. Solvang is planning to build for fellowship and education; at present they are debt free. Easton has completed an addition to their social hall and a new electric organ purchased with memorial funds. Salinas is now planning needed additional educational facilities. The Los Angeles congregation has a minimal church program and reported the future not very promising. Pasadena reported no new growth was anticipated as the Danish language was in use in the services. Pastor Viggo Hansen, who has recently moved to the area, is serving the church at present and has brought added interest.

The several congregations support various activities for the education and relaxation of our youth. These include the Sierra Lutheran camp, Mt. Cross Lutheran camp, Lutheran Student Association, Winter camp at Solvang, Boy Scout troops, vacation Bible schools, Luther Leagues and Lutheran colleges.

The convention allocated a donation of \$500 to the work in Watsonville, and each congregation will continue its support of the project. The Solvang, Los Angeles and Salinas congregations presented donations to the Mission congregation. These were accepted with gratitude.

A change in our district by-laws was made to Article IV, Point 1: The annual meeting shall determine the district budget and shall determine the amount that the various congregations, on the basis of contributing membership, shall contribute to the district budget. A \$1,480 budget for 1960 was adopted. In support of this year's increased budget the amount per contributing member was doubled. Besides the regular past benevolences, two new ones were added, the Sierra Lutheran camp and the new California Lutheran college under construction north of Thousand Oaks, California. The latter is being built by the Synods with whom we are discussing merger plans and others.

Pastor Farstrup, a commissioner of the Joint Commission for Lutheran Unity, gave a synopsis of some of the implications and plans of the merger of synods. The congregations would make the transition better by seeking fellowship now with pastors and laymen of the ULCA, Suomi and Augustana synods.

Election was held and the incumbent officers were elected. Pastor Paul Nussle of Salinas, president; Pastor A. E. Farstrup of Solvang, vice president; Mrs. Ole Beck of Salinas, secretary; Axel Pedersen of Los Angeles, treasurer. The Solvang Lutheran Home representatives were re-elected.

An invitation from Parlier to hold the district convention there next year was accepted. Meeting adjourned with a prayer in the hearts of all for a fruitful year of service on His behalf.

The Solvang Lutheran Home annual meeting was held with B. P. Christensen reading his report of the past and present progress of the home. He also gave a detailed report of functions of the governing board of the home as well as a financial statement. Trustees Axel Lindvang, Ole Beck and C. D. Nelson, incumbents were re-elected to the board. Discussion on the feasibility of an infirmary brought opposite views. At present the home is talking of building a new 8-room unit on the south. A vote of thanks was given B. P. Christensen, executive director, for his devoted work.

Saturday evening the Women's Mission Society met for its district meeting. The function of the society was discussed as well as its financial status. It was agreed to help in the scholarship fund for a girl from India by sending a donation to our synod WMS. Mrs. John Larsen of Solvang was elected president and Mrs. Carol Petersen of Solvang as secretary. After the business session the members of the Watsonville Guild enlivened the evening with an Indian pantomime.

The evening program continued with the Luther League members (turned "Hollywood") gave two "meller-dramas." Pastor Niels Nielsen of Fresno closed the evening with devotions. So ended the convention day of Saturday. Between meetings the group had been served luncheon, afternoon coffee and buffet supper.

(Continued on Page 16)

Music, Arts Viewed as Hope for Religious Expression

Richard K. Brunner

Members attending the third annual conference of the Lutheran Society for Worship, Music and the Arts were told that if the church is to find a new language for a "religionless-world" it will be discovered by "those who work in music and the arts."

The Rev. Dr. Richard H. Luecke, the Lutheran pastor to students at Princeton University, told approximately 150 society members and guests at Muhlenberg College that artists and musicians are the "high priests of incarnate expression."

"One thing is certain," Dr. Luecke asserted, "if the church does take up the task of finding a language for a 'religionless-world' it will not be the theologians and preachers alone who do it.

"Ultimately it must be done by all the people of the church who are at work in the world. It will be done by those who deal in objects and actions, not in words about them.

"But it must be done first of all by those who understand and are at work in the worship of the church. And it can be done clearest of all by those who work in music and the arts."

Dr. Luecke, who formerly taught philosophy at Valparaiso University, described the artists and musicians as "the authoritative finders of new expression."

"They are able to bring the language of faith in from the borderlands and boundarylines and make it speak again in the center of things in ways that encompass all things."

Society members heard Dr. Luecke declare that "theology has left the church. Now it hangs out in lecture halls and religion departments, in counseling rooms and clinics, and around bookstands. Worst of all — musicians, artists and craftsmen have become alienated from the church, and so from any sense of their priestly functions for the church."

He warned that "there is no way of resurrecting the power of religious symbols once they are dead."

"The kernel is out of the husk and it can no longer nourish us," he said. "There is no substitute for finding new expressions of faith, treacherous and unceasing as this task always is and handicapped as it is today. Moreover, many competent theologians have shown little interest in such movements."

Dr. Luecke decried chaplains and priests who "play Job's comforters, trying to make some stock out of uncertainty, guilt and the fear of death — seemingly as much to reassure themselves, and to defend themselves against the pain they see as to help the hapless victims."

"In full view of the present situation," he told the conference, "such procedure is becoming more and more pointless. For it assumes a religious climate or consciousness which is exactly what is more and more

lacking. It even seems mean and low, informing reasonably happy people that they are really unhappy, still healthy people that they are really sick, and busy people that they are really in despair — snuffing around in corners for cobwebs and in closets for skeletons in order to convert people there."

Returning to his theme of hope for new religious expression through the arts, Dr. Luecke said: "When art embraces a freedom which is the freedom of Grace, and when it makes of its materials not our creations but participants in His new creation, it embodies Christian truth out in the world. Then it is able to perform a function which is the highest function of art: to comfort God's sorrowing creatures and give them a joy worthy of their destiny."

Daniel Moe, professor of music at the University of Denver, who has completed his two-year term as the society's first president, described the purpose of the conference as an opportunity "to present a free and open discussion of ideas relating to the whole contemporary dialogue of the relationship of the arts to worship. The artist, the architect, the musician, the minister, each has something to learn from the others."

More than 150 society members and guests attended the three-day conference on the campus of Muhlenberg College. They represented five Lutheran bodies in the United States and Canada. The society's membership of more than 1,000 includes Lutherans in Germany, Japan, Hong Kong, Taiwan and Argentina.

Federation of the World

For I dipt into the future, far as human eye could see,
Saw the Vision of the world, and all the wonder that
would be;
Saw the heavens fill with commerce, argosies of magic
sails,
Pilots of the purple twilight, dropping down with
costly bales;
Heard the heavens fill with shouting, and there rain'd
a ghastly dew,
From the nations' airy navies grappling in the central
blue;
Far along the world-wide whisper of the south-wind
rushing warm,
With the standards of the peoples plunging thro' the
thunderstorm;
Till the war drum throb'd no longer, and the battle
flags were furl'd
In the Parliament of man, the Federation of the world.
There the common sense of most shall hold a fretful
realm in awe,
And the kindly earth shall slumber, lapt in universal
law.
Yet I doubt not thro' the ages one increasing pur-
pose runs,
And the thoughts of men are widen'd with the process
of the suns.
Not in vain the distance beacons. Forward, forward
let us range,
Let the great world spin forever down the ringing
grooves of change.

—Alfred, Lord Tennyson, (1809-1892)

Everett Nielsen Installed

Sunday, June 19 was a busy and joyous day in District One. A new pastor, and they are hard to find down this way, was to be installed.

The district president, who first had to conduct a 10:45 a. m. service in his own church at Newington, rushed off with family, friends and neighbors from near and far to St. Peter's Danish Evangelical Lutheran Church at Byram, Connecticut. The Hartford caravan was a bit late so the new pastor, the church council and a church full of people were waiting for the guests to arrive. A few minutes after 3 p. m. the church service started, after the installation the young pastor conducted the service and did it well. The worship service over the whole congregation gathered in the basement where an elaborate sandwich lunch was served with Danish finesse. Not only did we eat but we heard speeches of welcome to the new minister and his family. Like Jonah of old we too were tempted to settle down in the comfort of a cool basement, if not under a vine in our own private booth, then among friends with the WORLD OF SONG in hand — but alas, all good things must also have an ending. There was yet another installation service at Our Savior's Lutheran Church, Bridgeport, Conn.

From Byram to Bridgeport we took the six lane Connecticut Turn-Pike where traffic was heavy because people wanted to be outside in perfect weather with a veritable deluge of bright, warm sunshine on the tree-clad hills of the exquisite Connecticut country side.

At 8 p. m. we were again attending services. Friends from Newington and Lutheran pastors from Bridgeport joined the congregation in the festive occasion. The faithful choir was present to add its contribution.

After the church service we gathered at the coffee tables, but this time we had to skip the speeches, the day had been a busy one and the young, and not so young, pastors Nielsens were showing signs of wear.

We departed from friends thankful to God and man for a good day and for a new pastor among us to carry on the work of the church in the Atlantic Coast district.

Holger O. Nielsen,
42 West Hartford Road,
Newington 11, Connecticut.

Card of Thanks

Dear Friends:

Words cannot adequately express my heartfelt thanks and deep appreciation to friends throughout our Synod for the many expressions of sympathy and love I have received since the passing of my beloved husband. They have greatly eased my burden of sorrow, that I might rejoice in the blessed hope of all Christians, that we will meet on the other side.

Sincerely,

Mrs. J. K. Jensen
4837 N. Bernard St.,
Chicago 25, Illinois.

There is no beautifier of the complexion, or form, or behavior, like the wish to scatter joy and not pain around us.

—Emerson.

Conference for Public and Private School Teachers

August 6-13, Waterloo College, Ontario

Four Lutheran church bodies will sponsor the Conference for Public and Private School Teachers at Waterloo College, Ontario, Canada, August 6-13. The purpose is to give teachers and other educational leaders an opportunity to study the implications of their Christian faith in their work.

The conference, held each summer for the past ten years at various Lutheran church colleges, is offered by the Boards of Parish Education of the **American Evangelical Lutheran Church**, the **Augustana Lutheran Church**, the **Suomi Synod**, and the **United Lutheran Church in America**. Attendance is limited to public and private school teachers, school superintendents, principals, supervisors, counselors, nurses, librarians, coaches, dietitians and other school workers and officials. Only those who can attend for the entire week will be accepted. Teachers of any denomination may attend.

Discussion will be the major method of study as teachers share insights, concerns and experiences and seek answers to the question: "What does my faith have to do with my work?" The daily program will include Bible study, worship, and opportunities for fellowship. Field trips will include visits to a number of nearby children's institutions of special interest to teachers, as well as a performance at the Stratford Festival of Music and Drama.

The conference faculty has been selected from the fields of Education, Bible, Theology and Worship. The faculty will include the following persons: Dean, the Rev. Lael H. Westberg, Executive Director, Board of Parish Education, Augustana Lutheran Church; Director, the Rev. S. White Rhyne, D. D., Executive Secretary, Board of Parish Education, United Lutheran Church in America; Chaplain, the Rev. Harner Middleswarth, Director of Field Work, Board of Parish Education, United Lutheran Church in America; Education Leaders, James E. Habecker, Assistant Principal, Highland School, Landsdowne, Pa., and Miss G. Inez Seagle, Ed. D., Professor of Sociology and Religion, Lenoir Rhyne College, Hickory, N. C.; Bible Leaders, the Rev. Frank K. Efird, D. D., pastor of St. John's Lutheran Church, Salisbury, N. C.; Theology Leader, the Rev. Otto W. Heick, Ph. D., Professor of Systematic Theology, Waterloo Lutheran Seminary, Waterloo, Ontario, Canada.

Costs of the conference will include: Registration fee, \$5; room, \$7 for the week; meals, about \$3 per day, cafeteria style and paid at mealtimes. Inquiries regarding the conference may be directed to the Rev. S. White Rhyne, Director, 2900 Queen Lane, Philadelphia 29, Pa.

In reality, there is, perhaps, no one of our natural passions so hard to subdue as pride. Disguise it, struggle with it, beat it down, stifle it, mortify it as much as one pleases, it is still alive, and will every now and then peep out and show itself.

Benjamin Franklin.



Paging Youth

**American Evangelical Luth.
Youth Fellowship**

EDITOR: EVERETT NIELSEN

512 East Washington Avenue
Bridgeport 8, Connecticut

Atlantic District Meets

The Atlantic District met at Newington, Connecticut, June 24-26, for their annual convention. Twenty-nine young people, three pastors and three advisors gathered for the fellowship and business meetings.

Friday evening opened with registration and a rousing volleyball game, followed by welcome by district president Janice Tubbs and local president, Mary Larsen. Host Pastor Holger Nielsen delivered a fine lecture on "Young People's Work: The Old and the New," tracing the place of young people and their activities from the early church to the present. He pointed out some of the reasons for our present type of meetings, and pointed to the future work. After coffee, all went to their homes for the night.

Saturday morning opened with devotions by Pastor Everett Nielsen, followed by the business meeting. After local fellowship reports, the district president appointed a nominating committee for new officers. A short break followed after which the tape recording of the National President's report was played. The excellent report pointed out the purposes of AELYP and told of the many new developments in youth work in our synod. After discussion, the following recommendation was unanimously adopted: "The Atlantic District convention strongly recommends to each of its member fellowships:

1. To vote affirmatively regarding formal association with the national organization, the AELYP.
2. To view this relationship as both an opportunity to serve and be served.
3. That applications for membership be made as soon as possible after this meeting."

It was requested that each Fellowship be furnished with a copy of the AELYP constitution for study and approval, and that each Fellowship then submit its own constitution for approval by the National Board.

The special convention offering is to be divided equally between Operations International and the district treasury. New district officers are: President, Jeff Jensen, Edison; vice president, John Kausch, Edison; secretary, Kristine Reeder, Edison; treasurer, Roy Beck, Newington; advisor, K. Kirkegaard-Jensen.

The afternoon was spent at a YMCA camp nestled in the wooded Connecticut hills with a beautiful little lake in which swimming and boating were enjoyed. After supper, Pastor Everett Nielsen spoke on "Modern Youth and Involvement." Folk games and slides on Hong Kong by Pastor Don Baron were enjoyed. Pastor Baron also delivered the sermon at the communion service on Sunday. Rev. Gordon Nelson of Newington, Augustana synod, told the group of Augustana's youth work in the afternoon.

Great Plains District Convention

The Great Plains District AELYP convention will be held July 29-31, 1960, at Cordova, Nebraska, with the Trinity Youth Fellowship as hosts. A newsletter with the data concerning registration, costs and delegates is being sent out to each LYF in the district. The following is the convention program:

Friday:

- 3:15—Opening devotions
- 3:30—Refreshments
- 4:00—Registration and assignment to homes
- 6:00—Supper
- 7:00—Swimming
- 9:30—Camp fire and devotions

Saturday:

- 9:00—Morning devotions
- 9:15—Business meeting
- 12:00—Dinner
- 1:00—Tour of Lincoln, Nebraska
- 6:00—Supper
- 7:00—Panel discussion
- 8:30—Singing and games
- 10:00—Devotions

Sunday:

- 9:30—Bible study
- 10:30—Holy communion service
- 12:00—Dinner and goodbye

Plan now to attend! An enjoyable weekend is planned for all!

AELYP Doin's

Edison, New Jersey: On June 17 at 8 p. m., the young people of this church presented a three-act comedy, "Here Comes Charlie" to the congregation and guests. The cast included Brooke and Jane Pedersen, Ricky Chismar, Ricky Nielsen, Jeff Jensen, Robert Lund, Kristine Reeder, John Kausch, Carolyn Jessen and Binda Sands. The very capable director was Mr. Harry Lund. We were fortunate enough to use our brand new fellowship hall for this occasion. We also gave a party for the newly confirmed here recently.

Brayton, Iowa: At our May meeting, we discussed changing the membership requirements to include only those of confirmation age and above with the possibility of starting a junior group in the fall. We also discussed Friends of Youth and several names were suggested. At our June meeting, we had a picnic for our two newly confirmed members, Sharon Christensen and Shirley Sibert.

Bridgeport, Connecticut: We had a picnic here with the Friendship Circle on June 30. Plans were made for several outings this summer.

Greenville, Michigan: June was a very active month for our group. On June 5, we had a welcome party for the confirmands; on June 16, we visited the Home for the Aged at Edmore; on June 19, we went horseback riding; and during the week of June 27-July 3, many of us attended the Lake Michigan District camp. On July 17, we plan a trip to Muskegon for swimming and a picnic.

Our Women's Work

MRS. AAGE PAULSEN, EDITOR

Beaver Crossing, Nebraska



Danevang Aids Celebrate 60th Anniversary

The Danevang Lutheran Church has two active Ladies' Aid Societies. One is made up of ladies, who still enjoy using their beloved Danish language, in their meetings. The second is made up of ladies, most of whom speak Danish, but who prefer to use English in their monthly services. This year marks the 60th anniversary of the organization of the Danish Ladies' Aid, and during the year several activities have been planned to honor them. The first of these events took place on April 7, at the regular monthly meeting, which was held in the home of Mrs. Sam Hansen. April is their "Founder month" and this meeting was especially meaningful, for the ladies who were present to take part in the program, and to be photographed as a group, to commemorate the occasion.

On April 28, the English Ladies' Aid were hostesses to the Danish Ladies' Aid at their regular monthly meeting, combining the two groups in the honor. There were 19 "senior" ladies present, who seemed to enjoy recalling memories of their work back through the years. Many of the English Ladies' Aid members were able to attend with their mothers, thus making mother-daughter teams for the church and its work.

We at Danevang, feel that we are especially blessed in having so many senior members of the church, who are still active and we are certain that no group of ladies could have had a more pleasant afternoon.

As a fitting climax, the Danish Ladies' Aid members were hostesses to the church members on May 27, at the Community House, to enjoy with them, viewing pictures gathered through the past half century. Yes, it is a wonderful privilege to be able to take part in the celebrating of 60 years of faithful work at our church in Danevang.

Mrs. A. P. White, Secretary,
English Ladies' Aid, Danevang, Texas.

District IX Women's Retreat

We have just been at Pilgrim Firs near Port Orchard, Washington, for our "minor merger" as it was called in "Lutheran Women," and while there were not as many full-time participants as at last year's retreat, we felt that it was very successful and worthwhile for those who were able to attend. We had more one day guests than last year so that we had a larger number of women taking part, and this of course was gratifying, but the ones who are able to be there for the full retreat derive so much more benefit from the fellowship of sleeping and eating and living together. We were not overwhelmingly AELC women this year, but we found that basically we are all pretty much alike and it was a good experience to spend those days together.

Anyone interested in statistics? Here is the breakdown — AELC overnight, 12 (one more for just one night), plus 17 daytime; Augustana overnight, 2 plus 25 daytime; ULC overnight 4, plus 1 daytime; and one non-denominational overnighter. There were no Suomi women there but we were very happy to hear from one member of that synod who had planned to bring a group with her for one day. They were unable to come however, but I am sure that next year we will have the pleasure of sharing the retreat with Suomi women too.

Our speakers were all very interesting. Morning devotions were given by Mrs. Harald Nelson, president of the Augustana Women's Mount Rainier District, and Mrs. C. W. Fagerlin, national recording secretary of the ULCW. They were both full-time retreaters. Miss Edith Thompson, director of Christian Educa-

tion and Parish Work at Lutheran Bible Institute in Seattle, spoke about parish and Sunday School work. Miss Gennett Awalom, a charming Ethiopian girl student at LBI, gave an interesting talk on Koptic and Lutheran religions. Mrs. S. C. Eastvold, wife of the president of Pacific Lutheran College, spoke in her delightfully informal way about their world tour of Lutheran missions and their visit with Albert Schweitzer. Mrs. Eastvold has a wonderful way of sharing her experiences that almost makes us feel we were there too.

Mrs. Rega McCarty, a free lance writer and teacher of creative writing, reviewed the book, "Dear and Glorious Physician" by Taylor Caldwell and spoke about creative writing. Miss Iris Nordman, social worker at Gethsemane Lutheran Church in Seattle, spoke about Geriatrics — the Golden Opportunity, and her work with the senior citizens at Gethsemane. Mrs. Milton Wiebe of Enumclaw gave us a pleasant, relaxing couple of hours of flower arrangement demonstrations.

Our fireside hours, directed by Audrey Morgan of St. John's Church in Seattle, were quiet and relaxing with some singing, some nonsense, some inspirational readings and prayers by candlelight. It is impossible to say which part of the program was most worthwhile — it was such a perfect balance of different aspects of Christian life that taken altogether it made a very complete and inspiring retreat, and certainly showed us that no matter where our talents lie we can find some way to "serve the Lord with gladness."

The weather was not beautiful and sunny like last year — it was gray and cloudy most of the time except when it was actually pouring — but that didn't seem to dampen anyone's spirits. A couple of the hardy (foolish?) ones even went for hikes in the woods, coming back soaked to the waist from the wet brush. We were serenaded one bedtime by a quartette that went from cabin to cabin with their flashlights and song books. The food was as wonderful as last year, the accommodations even better — we spread out into three cabins and no one slept in an upper bunk except by preference.

In urging us to take up writing as a hobby, Mrs. McCarty said that each one of us owes it to herself to keep one small corner of her life that belongs only to herself. I'll take mine at Women's Retreat!

Esther Madsen.

SAINTS OF THE HOME

"Lord of all pots and pans and things, since I've no time to be
A saint by doing lovely things in watching late with Thee,
Or dreaming in the twilight, or storming heaven's gates,
Make me a saint by getting meals or washing up the plates.

Although I must have Martha's hands, I have a Mary mind;
And when I black the boots and shoes, Thy sandals, Lord, I find.
I think of how they trod the earth each time I scrub the floor;
Accept this meditation, Lord; I haven't time for more.

"Warm all the kitchen with Thy love and warm it with Thy peace,
Forgive me all my worrying and make all grumbling cease.
Thou who didst love to give men food, in room or by the sea,
Accept this service that I do — I do it unto thee."

— Selected.

OPINION AND COMMENT



AS THIS GOES TO press, word has just come that Suomi Synod, now celebrating its 70th Anniversary in convention in Virginia, Minnesota, has approved organic merger by a 7 to 1 vote. Suomi, the Finnish Lutheran Church, had the option of joining the merger as a non-geographic synod, retaining its name and present structure and membership. Instead, Suomi elected to merge entirely, and exercise the privilege of having a "special interest conference" to maintain its traditional fellowship. An official of Augustana tells us that the vote at Augustana's convention was approximately 10 to 1 in favor of merger. (The ULCA will vote in October, and our own synod will vote in August, completing the roster.) In Virginia, the actual count was 297 to 40, well exceeding the necessary two-thirds majority. The Suomi Synod will now refer the vote by referendum to its individual congregations. While the convention suggested no changes in the "agreement of consolidation" (the merger), the individual congregation will still have the privilege of offering suggestions to the JCLU and the constitution convention. However, unanimous consent will be necessary for final approval of such forwarded suggestions.

THE MORE WE STUDY the situation, the clearer it becomes to us that the constituting convention of the new church will largely be a formality. The major work of the convention will actually already have been done, in advance. The convention will of necessity be something of a "rubber stamp" convention, simply approving in a formal way what has already been agreed to. There are those who will protest against this procedure as being undemocratic. But the democratic process will have been at work long before the constituting convention of June, 1962. Democracy in this vast, complex operation takes place at the level of the conventions which are going on right now. This is what makes our actions in Waterloo in August so very important. It is not possible to wait a year or two, if we have objections and protestations. They must be voiced now, at the level of our Waterloo convention. And our delegates must be thoroughly conversant with the union documents in order to act intelligently in any coming controversies.

THERE IS A "Topic for Discussion" proposed by Mr. Christian Warthoe, of Chicago, which involves the constitution of the proposed new church. Mr. Warthoe fears that there is to be far too much voting strength in the hands of ministers in the conventions of the merged church. We have discussed this fear in these pages before, and we still cannot understand why there should be the differentiation between delegates selected by local churches and ministers selected by the same local churches, a differentiation which is the

crux of Mr. Warthoe's protest. Congregations are represented at the convention by **both** their ministers and their delegates. To see this representation as some kind of rivalry or contest is to misrepresent the cause of the church and its conventions. It would appear that the proposal of this topic deepens the cleavage between laity and ministry and does nothing to equalize or minimize it.

SPEAKING OF CONVENTIONS, the political meetings are at hand, and our city, Los Angeles, has its bunting flying in welcome to the Democrats who will be meeting while this issue of LUTHERAN TIDINGS is being distributed. The fine new auditorium where the Democrats meet is only a three-minute drive from the office of publication of LUTHERAN TIDINGS. We expect to be present for at least one session. Some high-placed persons are saying these days that this convention is rigged in favor of John Kennedy. It will be hard to live down this accusation, if Mr. Kennedy should be given the nomination, and will make his election still more problematical than it already is.... Voters must consider his religious convictions in weighing his qualifications, since religious affiliation and conviction is a legitimate concern of the voter, if it is balanced by an open-minded willingness to see **all** the qualifications as well as the total political situation.... Voters will also have to consider the youthfulness of Mr. Kennedy; and again here it would be a mistake to consider **only** this factor.... All in all, the delegates at the Democratic convention have much to ponder, if they are given the opportunity and it will be interesting to see the outcome.

WE WERE INTERESTED to see what Dr. Robert E. Van Deusen had to say to the Senate Appropriations Committee when he presented the position paper on foreign aid of the National Lutheran Council to that influential body. Two years' study had gone into the preparation of the paper, which was presented in behalf of the AELC and seven other member bodies of the NLC. In substance, the paper maintained that foreign aid programs are "imperative!" The NLC's Committee on Social Trends stated that economic and social problems in the world are of such magnitude that foreign aid is essential. Dr. Van Deusen particularly praised Congress for recently taking favorable action on the Indus Basin project for India and Pakistan, and the Special Program for Tropical Africa. The AELC is thus represented in Washington not only by the strong resources of the National Council of Churches, but also by the NLC which represents at least five million American citizens.

THE OTHER DAY we happened to mention to Carl, our church custodian, that man has twelve billion brain cells. He replied that he didn't realize that the unemployment situation was that bad.

We look to Thee; Thy truth is still the light
Which guides the nations groping on their way,
Stumbling and falling in disastrous night,
Yet hoping ever for the perfect day.

— Theodore Parker.

The Center

Pastor Aage Moller

Solvang, California



ONE THING I frequently heard in childhood was that having said "a" you must also say "b." Applied to history, it means that a movement which has taken root and been launched must run its course until it loses tension and fades away. There is no way of stopping the evolution of democracy. It is still expansive and penetrative and it still has a long way to go. It is still strong enough to combat potentates, nullify old usages and make new pathways everywhere in the world.

Democracy has from the very start disintegrated established authorities, or shall we say that it has enervated man's respect for authority. The more we were democratized, the less chance there was for individuals and oligarchies to hold power. The ones who tried had to act as desperados and use diabolic measures. It is natural for me to mention first the breakdown of priest authority. In predemocratic times the protestant minister retained the title Father. In parts of England he was The Man in the community. His house was The Man's House abbreviated into "the manse." I once sat with a man in a room. We were to select books for a library. He called himself a liberal and his liberalism was real, yet he would so oftentimes ask, "Can we as ministers let people read this or that book?" I said that if we found the book to have value we certainly could select it and let people evaluate it just as we have done.

Here was a man who in spite of liberalism had retained a portion of the old priest authority tenet. He was to determine what people in the parish could hear and read. He decided whether or not people could take part in anything new which sprouted in the parish. He had special authority in jurisdiction and welfare work, also in education. Well, there is still a lot of halo around the clergyman title, but his official authority is gone and he will quickly be told that he is hired by the people, if he differs from the norm in his expressions.

Many are the stories I have heard and read about young people who contested the parent's power to select mates for their children. In predemocratic days

it was taken for granted that the parents could and should chose the wife and husband for their son and daughter. They made all the arrangements in regard to the dowry. In many cases they could consider the affections, but they were not bound to do it. This authority is gone and even the matriarch of China and the potentate of Arabia can no longer match people in peace.

Years ago I motored on Lincoln Highway and, needing some direction advice, I stopped at the roadside where a Polish man and his son were mending the fence. While the man tried laboriously to find words, the boy became red as a beet in his face, and there was hostility in it. I knew he was speedily setting himself free from parental authority. The father was already the old man placed outside the boy's domain, and the boy was not at all an exception. I recall distinctly the time when Strindberg's "The Father" was read in a classroom. The adult people rebelled strongly against the idea that the father should be the boss in one area while the mother ruled in another. No, no, there must be no authority in the home, for now we are democratic. Parents and children shall live on the level of comradeship. These people knew that the loss of parental authority makes family life far more strenuous, but they were willing to assume the hardships and they refused to approve of any kind of old-time rulership. "I will eat myself," said the five year old lad when his parents tried apologetically to improve his manners. "You will come again next Saturday," said the teacher to a boy. "I will come if I want to," responded the boy.

You shall obey the instituted authorities including the government, parents, employers, bishops, etc. So does the church teach, and in the qualifications of the teaching we find Moses, Paul, Peter, church fathers, Luther and Calvin. It has been hard for me and my generation to square this teaching with our order or lack of order, for the devoutness toward the authorities has been drained away from our minds; and when we see how impotent the authorities are in regard to poisoned foods, increased armaments and unjust distribution of wealth we sit down on the chair of defeatism. On a 6th of July I went into a post office and found four venerable veterans from the war between Germany and Denmark. They were reminiscing on the battle of July 6. I can still hear one of them say almost tearfully, "I know that a soldier should never criticize the commander or try to correct him, but I must say that our captain did make a mistake that day." His words were touching and for a moment I wished that I could be reverent toward the officer like he was, but I knew it was not in me.

The fading away of authority is parallel with the evanescence of an old world concept which we find in scriptures, in hymns, songs, legends, symbols and history writings. The authority was a reflection of a super-world super-authority, while the misery was alligned with an underworld hades. Our knowledge that space, and the inside of planets are not essentially different from the surface, and our vain attempts to reestablish authority seem to be so void of hope and so deeply deplorable, but it is still true that circumstances and conditions render service to the ones who

have the love of God. The circumstances and conditions under which we live do accentuate the truth that there is a center in the universe and it is discernible wherever two people meet; it is the law of love. This has been varified by all the religions of the world, and it is stamped on the heart of every person. I know how hard it is to see it and to point it out, for we are being blinded from morn till eve by the numberless opinions and ideologies pertaining to the peripheral aspects of existence, but we do know that the Christ-revelation of love as the center has come close to us. The main choice to be made is not between east and west, the liberal and conservative party, but it is between the Christ of love and the denier of love. Christ did not require and He does not require now a subscription to a concept of an ideology, nor to an old or new understanding of the universe. He had no, and has no, official authority of any kind, no matter how hard the "powers" have tried to put a scepter in His hand, yet He was and He is the power. He commanded and He is still commanding people to submit to the essence and nature of love. You shall love your creator and all His creatures, no matter how much your way of life is adverse to love. Although love can never be commensurate with military compulsion of any kind, it confronts us as a commandment and it will be a commandment until it has become our natural existence. There is only one basic contrast in the world and that is between love which is bound to life and cannot die, and self-assertion which is bound to death. Man must make his choice between the two, and he can use no pretense, no camouflage, and no deception in the choice. It is impossible to cheat on this score.

In the contact between the law of love and man, is found the only possibility for authority. It is a paradox and I have no way of defining it that man becomes authority when he loses his self in love relationships. It is spiritual in its nature, intact of time and space and it is invincible. It is the will of the spirit of love that it shall become the only authority, although it cannot cooperate with what we in our darkness call power. Man resists the spirit and he begs to be released from it, but it will not let him go, and the crisis between the two is the central conflict. The commandment is written between the next person and myself and there is the center of all life.

A GREAT NATURALIST

John Muir was one with nature and God. Carrying a breadsack, he walked the mountains of our western continent, bedding down under a covering of pine needles. Trails, mountains and woods are named after him. His faith left us materially richer, for he was largely responsible for making Yosemite a National Park and for saving the Petrified Forest and Grand Canyon. He left us spiritually richer in words such as these: "Animals... meadows and groves and all the silver stars — are words of God, and they flow smooth and ripe from His lips.... It is easy to live out of material sight of friends, but to live without human love is impossible. Quench love, and what is left of a man's life but the folding of a few jointed bones?"

—Howard Brodie, in A.P. Newsfeatures.

The Mind is a Hunter

No lions are ever caught in mouse traps. To catch lions you must think in terms of lions, not in terms of mice. Your mind is always creating traps of one kind or another and what you catch depends on the thinking you do. It is your thinking that attracts to you what you receive.

—The Vagabond.

The Fourth Figure

There is profound insight in the question of King Nebuchadnezzar: "Were there not three persons passed into the furnace? Behold I see four." The fourth figure was God, standing with the others in their time of great need. We may be sure that in all the changing circumstances of life God will go with us into the testing fires. It is one of the meanings of the Cross of Christ that God has come into the world to suffer with us; and in Jesus Christ he has revealed something of the love that goes all the way with men in their need.

Reuben F. Pieters.

Notice to Delegates and Ministers to the Convention

It is necessary for any minister and delegate to the Synod Convention at Waterloo to obtain a copy of the resolution for merger and of the Agreement of Consolidation including Exhibit "A" (containing the Constitution and the By-Laws of the proposed Lutheran Church in America). Copies of the above mentioned legal instruments will be sent through the mail to the ministers and to the delegates who inform the president's office that they will be attending the convention and who forward their mail address to the president's office before July 15.

The Minnesota law governing the incorporation procedure of the "Lutheran Church in America" specifies that the above mentioned legal instruments must reach the ministers and delegates through the ordinary course of the mail not more than 30 nor less than five days prior to the day on which the vote of merger will be taken (August 11 is the expected day of voting on this issue).

In order to comply with these provisions, may I have the name and address as requested above of every minister, who expects to attend and every delegate elected according to the synod constitution Article IX, by July 15?

This does not relieve anyone of the necessity of registering with the convention registrar at St. Ansgar's congregation at Waterloo.

Alfred Jensen.

1232 Pennsylvania Avenue,
Des Moines 16, Iowa.

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.

Church News From Around the World

SUDAN CHURCH ELECTS AFRICAN PRESIDENT

Numan, Nigeria — (LWF) — The Rev. Akila Todi was elected the first African president of the Lutheran Church of Christ in the Sudan at a church assembly in May. He succeeds the Rev. Arne Pilgaard Pedersen, superintendent of the Danish Sudan United Mission, out of whose work the Church developed.

The Danish missionary now becomes vice-president of the Church, which has 10,400 baptized members and eleven indigenous pastors. Elected secretary was another such pastor, the Rev. Ezra Jangare.

LWR SHIPMENTS HEAVY ON CLOTHING AND RICE

New York — (NLC) — A generous response to Lutheran World Relief's annual spring clothing appeal was indicated in its monthly report which showed that clothing accounted for more than one-third the total value of overseas shipments in May.

Bernard A. Confer, executive secretary of the material aid agency, reported here that ten countries in Europe, the Middle East and Far East received goods with an estimated worth of \$1,452,119.

Included were 592,583 pounds of clothing valued at \$562,254, sent to Austria, Chile, Germany, Hong Kong, Jordan, Korea and Yugoslavia, with other supplies going to India, Indonesia and Taiwan.

Although final results of the spring clothing drive will not be available until July, Mr. Confer predicted a highly successful appeal on the basis of the early contributions that enabled LWR to make unusually heavy shipments of clothing during May, normally a month of light activity.

Food shipped abroad by LWR amounted to 9,951,345 pounds of surplus commodities valued at \$868,089 from U. S. Government. Rice, which has not been on the surplus list for more than a year, was made available by the government on a one-time basis and comprised the major part of the food supplies.

Mr. Confer said that LWR was "particularly gratified" to ship a large volume of rice overseas because it is the major staple in the diet of many needy peoples throughout the world. He noted that 38,799 bags of rice went to India, 31,494 bags to Hong Kong, 12,475 to Yugoslavia, 7,645 to Taiwan and 799 to Jordan. Total value of the rice was estimated at about \$725,000. Other commodities included cornmeal, powdered milk, flour, wheat and corn.

CHARITABLE GIFTS TAX-FREE IN DENMARK

Copenhagen — (LWF) — Tax exemption for contributions to charities and other public service agencies are in effect in Denmark this year for the first time.

To be exempt, the donations must be individually not less than 50 crowns (\$7.26) and in aggregate for any one taxpayer,

between 100 and 1,000 crowns (\$145.20) a year.

Among the organizations entitled to receive tax-free gifts are "religious institutions and associations within the Lutheran national Church and other recognized Churches, including foreign missions, as well as institutions engaged in relief work."

A list of eligible organizations has been published by the Danish Ministry of Finance and a supplementary list is expected to be issued later this year.

Effective last January 1 the tax exemption provision was proposed by the finance minister in laying before the parliament a new assessment bill late in 1959. Previously tax-free were contributions for charitable purposes amounting to either a fixed annual sum for life or a fixed percentage of the annual income for a period of ten years.

In Sweden and Norway, tax exemptions for similar donations were advocated in some quarters last year, but without success.

LUTHERANS ORGANIZE 2,100 CONGREGATIONS IN DECADE

Chicago — (NLC) — Nearly 2,100 new congregations were organized by Lutheran church bodies in America during the decade 1950 through 1959, the Division of American Missions of the National Lutheran Council reported here on the basis of data supplied by the various home mission boards.

The eight bodies participating in the NLC, according to the survey, established 1,202 new missions, including 1,101 in 48 states and eight in Alaska and Hawaii, recently granted statehood; 88 in Canada, four in Puerto Rico, and one in Mexico.

In addition, another 952 "mission stations" were opened by the Lutheran Church-Missouri Synod. Most of these were new congregations, but also included college mission stations, institutional chaplaincy programs, some "preaching stations," and "fields entered but not organized."

More than two-thirds of the new congregations in the United States, the report disclosed, were organized in metropolitan areas.

However, it added, the closing of churches balanced the opening of new churches in all the bodies, especially those serving in rural areas, and those associated with the NLC showed a net increase of only 452 congregations during the decade.

The new missions established over the decade represent slightly more than 10 per cent of the congregations currently reported as member congregations of the NLC bodies. Thus one out of every ten of their congregations is less than ten years old.

The United Lutheran Church in America organized 593 new congregations, or nearly half the total reported, and had the widest geographical coverage. The ULCA established at least one new congregation in all but six states in the United States, in

every province in Canada, and in Puerto Rico and Hawaii.

The American Lutheran Church ranked second in number of congregations with 215, the Evangelical Lutheran Church organized 205, Augustana Lutheran Church 152, Lutheran Free Church 18, United Evangelical Lutheran Church 9, American Evangelical Lutheran Church 6, and Suomi Synod 4.

The survey revealed that California received by far the greatest mission attention with 140 congregations organized there in the past 10 years. Minnesota ranked second with 68, and 50 more missions were begun in six other states, namely Florida, Michigan, Ohio, Pennsylvania, Texas and Washington.

Vermont was the only state in which no mission was organized in the decade by NLC bodies, and only one new congregation was organized in each of three states — Maine, Mississippi and Rhode Island.

The Missouri Synod also concentrated its missions activity in California, opening exactly the same number of missions there, 140, as the NLC bodies. Other active mission states for both groups were Florida, Illinois, Indiana, Michigan, Kansas and Texas.

The report showed an overwhelming NLC emphasis in Minnesota, Pennsylvania, North Dakota, South Carolina and Virginia, while the Missouri Synods undertook twice as much mission work as NLC bodies in Alabama, Arkansas, Louisiana, Nevada, Utah and Wyoming. The Synod's one mission in Vermont meant at least one new Lutheran mission in every state during the decade.

LFC APPROVES PROCEDURE FOR THIRD MERGER VOTE

Fargo, N. D. — (NLC) — The Lutheran Free Church, which twice rejected continuance of union negotiations with the three bodies which now constitute The American Lutheran Church has approved a voting procedure in the event that it decides next year to reconsider merger.

The LFC's Committee on Relations with Other Lutheran Bodies asked delegates to the 83,000-member denomination's 64th annual conference here, June 8-12, to adopt a method of procedure for voting on the union issue.

The approval, which carried by a large majority, means that the 1961 annual conference in Minneapolis will first vote on a motion to enter into union negotiations with The ALC and to authorize the committee to proceed with such negotiations if a referendum in the congregations favors merger.

The procedures adopted by the conference are practically the same as those used in the last referendum. The voting power of the congregations will range from one vote for those with 50 members or less to 10 votes for those with 1,000 or more. A two-thirds majority of the votes cast will be necessary for approval and the

result will be subject to ratification by the annual conference in 1962. Application for affiliation with The ALC would then be made at its first general convention in the fall of that year.

The Free Church's first referendum on merger in 1955 failed by 35 votes to gain a required three-fourths majority; the second in 1957, when a two-thirds majority was needed, lost by 15 votes.

YALE UNIVERSITY CONFERS HONORARY DEGREE ON DR. FRY

New Haven Conn., June 15 — An honorary degree of Doctor of Divinity was awarded to the Rev. Dr. Franklin Clark Fry president of the United Lutheran Church in America, by Yale University at Yale's 259th commencement this week.

The degree — Dr. Fry's 17th — was conferred upon the leader of world Lutheranism by Dr. A. Whitney Griswold, president of Yale University.

In conferring the degree upon Dr. Fry, President Griswold singled out the ULCA president as "one of the principal architects of the movement toward Christian unity."

The citation read: "As president of the Lutheran World Federation you hold the highest post in your communion; as chairman of the Central Committee of the World Council of Churches you are one of the principal architects of the movement toward Christian unity."

Among 12 others awarded honorary degrees by Yale was Bishop Henry Knox Sherrill, who received an honorary degree of Doctor of Laws. Bishop Sherrill, retired presiding bishop of the Episcopal Church, is a president of the World Council of Churches.

THEOLOGIAN PREDICTS CHURCH-IN-THE ROUND

New York, June 15 — A United Lutheran committee on church architecture was told here this week that the church will follow the theater in abandoning the proscenium arch for services in the round.

The Rev. Dr. Joseph A. Sittler, professor of systematic theology at the University of Chicago's School of Divinity, based his prediction of future church services in the round on the premise that a greater understanding of the Lord's supper will demand a different seating arrangement in churches.

"As our understanding of the Lord's supper becomes more profound," Dr. Sittler explained, "our architectural arrangements for its administration may have to be changed. This may mean for our church building a more open and available treatment of the altar. The free-standing altar may then no longer be considered unevangelical or esoteric."

Dr. Sittler admitted that "there is no theological necessity" for the placement of the altar at any one place in the church.

He declared that there are three principal problems which confront all church architects:

1. "The church building must be open to the world and yet over against the world; it is for the world but not from the world.
2. "The handling of light in such a way as to symbolize the joy in 'the light that lighteth every man that cometh into the

world,' but the architect dare not achieve this by simply stepping up the wattage.

3. "Materials must be so used as to acknowledge that all things are of God — there is no such thing as holy material. Nevertheless, the choice and handling of this material is different in a church than in the foyer of the First National Bank. The distinction is a subtle one but utterly decisive."

In a paper entitled "Implications for Church Architecture," Dr. Sittler indicted the church that shuts out the world. "There is a disposition to make the self-contained life of the congregation an alternative to the Christian understanding of the whole of man's life," he declared.

"The cult is meant to be a beach-head on the life of the world; we are disposed to make it a beach house.

"Instead of bringing all things into subjection to Christ we are tempted so to order our alternative understanding of life as to seal ourselves off from the vigorous life of the world."

LUTHERAN BOARD VOTES STORES' NAME CHANGE

(NY) Philadelphia, June 15 — The United Lutheran Church in America's Board of Publication has voted to change the names of its 14 retail stores in nine states, Puerto Rico and Canada.

At its regular quarterly meeting at publication headquarters here, the board unanimously voted to call its 14 retail outlets "Lutheran Church Supply Stores."

Dr. H. Torrey Walker, Philadelphia, board executive secretary, said the change was necessary because of the impending merger of the ULCA with three other Lutheran bodies and because of the board's desire to have all of its stores known by the same name.

Stores are located in Philadelphia, Pa.; New York, N. Y.; Los Angeles, Calif.; Chicago, Ill.; Columbia, S. C.; Baltimore, Md.; Harrisburg, Pa.; Pittsburgh, Pa.; Kitchener Ont., Canada; Austin, Texas; Des Moines, Iowa; Rio Piedras, Puerto Rico, and Milwaukee, Wis.

Dr. Walker explained that some of the stores have already adopted the new name.

DANES HOLD CONFERENCE ON TEACHING RELIGION

Copenhagen — (LWF) — Consultations at the national level between Danish Lutheran churchmen and educators are enabling them to iron out their differences as to the place of religious instruction in this country's revised public school program.

The two groups have agreed upon a released-time provision for seventh-grade pupils to enable them to attend confirmation classes and they have set up a joint committee to deal with questions concerning the religious instruction in the school curriculum itself.

Following negotiations with a committee set up by the bishops of the national Church, the curriculum committee of the Ministry of Education met with the full Bishops' Conference in special session to settle the terms by which seventh-graders will be excused for catechetical instruction.

The arrangement on which they agreed has been described as satisfactory from the

Church's point of view. Pupils will be excused from the first period of the day twice a week to attend classes to prepare them for admission to adult church membership.

Church officials had said earlier that they needed at least two hours weekly for three months and that the assigned hours should be as early as possible in the day so that the children would be most alert.

In the revised school program which is being prepared to implement Denmark's new Education Act, seventh-grade work is to be greatly intensified. Because of fears expressed that this might lead to local difficulties in providing time for the catechetical instruction unless fixed rules were laid down, the bishops acted to lay their views before the curriculum committee.

The church-appointed negotiators were headed by Bishop Christian Baun of Viborg.

With respect to the religious instruction in the curriculum itself, the joint committee was set up at the same special Bishops' Conference session after the subject was discussed by the churchmen and a group of prominent public school teachers of religion.

Earlier, many church groups had protested against a temporary outline published by the curriculum committee, according to which the number of religion classes in the first eight grades would be cut by 25 per cent to allow more time for other subjects.

"A reduction of the number of hours of religious instruction," one protest said, "means another step — if not the most dangerous one — in the direction of the secularizing of our people. We, therefore, and a large section of our people, must take a most serious view of the matter."

At the time, Education Minister Jorgen Jorgensen explained that the committee's new timetables were meant to be normative rather than compulsory and that he personally did not find that the place of religion had been lessened in the school program as a whole.

He pointed out that at the secondary level the "Praeliminaerskoler," whose curriculum included no religious instruction, were being replaced by "Realskoler," which have two hours of such instruction every week for three years.

However, the ministries of education and church affairs were reported to have received the bishops' comments on the religious instruction plans with sympathy and a willingness to seek an arrangement that would meet their objections.

Meanwhile, in neighboring Sweden, several hundred secondary school pupils in Stockholm voiced objections to a proposal to replace religion in the curriculum with a new subject called theology and philosophy.

LUTHERAN CHURCHES SPONSOR 5,639 SCOUTING UNITS

New Brunswick, N. J. — (NLC) — Lutheran churches in America sponsor 5,639 Scouting units — ranking fifth among the nation's religious bodies — according to figures announced here by Dr. A. E. Iverson, director of Protestant relationships for the Boy Scouts of America.

Dr. Iverson, former executive secretary

of the Brotherhood of the Evangelical Lutheran Church, reported that congregations of ten Lutheran bodies have 1,745 Cub packs, 2,954 Boy Scout troops and 940 Explorer posts. A gain of 233 units was recorded last year, he said.

Figures are not available, he added, on the synodical affiliation of the Scouting units nor of the number of boys they serve as such listings have not been compiled.

Religious bodies sponsor 50.1 per cent of the 129,097 Scouting units that serve more than 3,500,000 boys throughout the country. Of these units, 13,221 are Methodists, 12,686 Roman Catholic, 7,291 Baptist and 7,190 Presbyterian, followed by the Lutheran's 5,639. Five other denominations sponsor more than 1,000 units each.

The largest number of Scouting units, 21,097, are sponsored by Parent-Teacher Associations.

OUR CHURCH

Bridgeport, Connecticut. Everett Nielsen was installed by the Rev. Holger Nielsen, District President, on Sunday, June 19. (See announcement elsewhere in this issue.) Mr. Nielsen is a recent graduate of Grand View Seminary, and is editor of Paging Youth.

Manistee, Michigan. A "Women's Retreat" was scheduled for June 27-29 at Portage Lake near here.

Dwight, Illinois. Summer camp was held at Lake Bloomington, south of Dwight, starting the week of June 27, directed by Pastor Ivan Nielsen.

Fresno, California. Summer camp was

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; 153.22) 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.

July 5, 1960

I am a member of the congregation at _____

Name _____

New Address _____

City _____ State _____

JENSEN, JENS M.
TYLER, MINN.
R1E.2,
6-3

also held the same week at Sierra Lutheran camp lying between Fresno and Yosemite. Pastor Paul Nussle was director, assisted by Dick Jessen of Des Moines.

Brayton, Iowa. Our congregation here, (Joseph Sibert, pastor) held vacation Bible school in June with 59 children in attendance. Bids have been asked for on the new church now contemplated for erection in the town of Brayton, lying somewhat between the Oak Hill church site and the St. John's (Exira) church site.

Tacoma, Washington. Dr. J. C. Kjaer, pastor in Seattle and District President in District IX, will install the Rev. Carl Laurson as pastor here on July 10. Dr. Alfred Jensen is also expected to be present. Supper and reception will follow the rite.

Fords, New Jersey. Pastor Kay Kirkegaard-Jensen has been requested by his doctor to take a long rest due to an aggravated heart condition. The pastor is expected to be inactive at least two months this summer. The new church here will be dedicated on October 9.

District IX. Dr. Alfred Jensen will visit the churches of the district according to the following announced itinerary:

Junction City, Ore., July 8; Seattle, Wash., July 10; Enumclaw, Wash., July 11; Tacoma, Wash., July 12; and Wilbur, Wash., July 14.

Wilbur, Washington. District convention will be held here September 23-25, and a highlight will be the installation of new pastor John Enselmann, who moves there from Badger, South Dakota.

Seattle, Washington. Dr. Jens Kjaer has suffered ill health recently but is now reported back to normal. He will go on active duty for two weeks with the army, serving as assistant post chaplain at Fort Lewis in late July. Pastor Holger Andersen will preach at St. John's on the Sundays of July 17 and 24.

Tyler Old People's Home Building Fund

Ladies' Aid, Viborg, S. D.	\$ 20.00
Ida Larsen, in memory of Mrs. N. Petersen	5.00
NMSYALC	33.65
Martinus Christensen, Danevang, Alfred Petersen, Dalum, and Anna Mosbaek Krantz, Solvang, in memory of Mathilda Petersen	10.00
Mr. and Mrs. Robert Johnson, Sioux Falls, S. D., in memory of Niels Petersen, W. D.	2.00
Friends and relatives in memory of Mathilda Petersen, Tyler	105.50
Hans Folmer, Paducah, Tenn.	25.00
Agnes Schwartz, Edith Oxholm, Maggie Ballard, Nellie Magandy, Hannah Schnell, Mrs. Soren Petersen, Mrs. Margareth Nelson, Gwen Magandy, Mrs. Clara Tesson, Mrs. Albert Rockvam, Mrs. Charles Straub, Mrs. Andrew Hansen, Hans Svendsen, Mr. and Mrs. Lars Bollesen, Mr. and Mrs. J. D. Rix, Mr. and Mrs. Victor Jensen, Mrs. Marie Christensen, Mrs. Anna Williamsen, Mrs. Lena Duus, Mrs. Gina Petersen, Mrs. Elise Ries, Mr. and Mrs. C. C. Sorensen, each	

one dollar in memory of Julia Hendricksen.

Mr. and Mrs. Erick Johansen, in memory of Julia Hendricksen	5.00
Miss Christine Bondesen	2.50
Mrs. Ann Tollefson, in memory of Julia Hendricksen	2.50
Women's Mission Society, Dis. 3.	20.00
Hope Ladies' Aid, Ruthon (pledge) ...	20.00
Friends, in memory of Mrs. Emma Reinke	45.00
Friends, in memory of Mrs. C. P. Petersen	3.00
Friends, in memory of William Sorensen	50.00
Mr. and Mrs. Jess Larsen, in memory of Mary Petersen	1.00
Cut Off Lodge, No. 195, Danish Brotherhood	5.00
Danish Brotherhood Lodge, 2404 N. Union, Des Moines, Iowa	100.00
Danish Brotherhood Lodge No. 1, Omaha, Nebr.	25.00
Immanuel Lutheran Women, Kimballton, Iowa	25.00
Mr. and Mrs. Harry Jensen, Des Moines, Iowa	10.00
Mr. and Mrs. Hartvig Jensen, Des Moines, Iowa	25.00
Friends, in memory of Raymond Struckland	12.00
Lena Duus, Tyler, Minn.	25.00
Elmer Duus, Tyler, Minn. (pledge) ...	100.00
Johan B. Johansen, Tyler, Minn. (pledge)	500.00
Danebod Men's Club, Tyler, Minn.	1,049.38
Mrs. Agnes Finch, Huron, S. D. (pledge)	100.00
Danish Brotherhood Lodge, Denmark No. 35, Chicago, Ill (pledge)	25.00
Diamond Lake Lutheran Church, Lake Benton	116.03
Harold Ostergaard, Minneapolis, Minn.	100.00
Paul and Margareth Christiansen, Solvang, Calif.	50.00
Thank you for these gifts. Please send contributions to the treasurer of the Home.	
Mrs. C. C. Sorensen, Tyler, Minnesota.	

District VIII California

(Continued from Page 5)

Sunday morning, dedication day, long awaited by not only the Watsonville congregation but many others, was a cheerful sunny day. The two communion services, conducted by Pastor Verner Hansen and Pastor Owen Gramps, had 187 worshippers. Then a banquet was served at the Elks Lodge Hall, with 133 in attendance. When the dinner guests returned to the chapel it was rapidly filling with people. There were 242 present to witness the dedication of the beautiful and inspiring chapel as "our Father's house." Pastor A. E. Farstrup performed the moving act of dedication and Pastor Paul Nussle gave the sermon which echoed the opening of his report to the convention, "I have given you a door flung wide open, which no man can close!" (Rev. 3:8) A church with opportunity, who has stepped over the threshold towards the expanse of growth. Afterward the many friends gathered to share cake, coffee, good-will and finally say farewell.

—Contributed.