

Lutheran Tidings

PUBLISHED BY THE AMERICAN EVANGELICAL LUTHERAN CHURCH

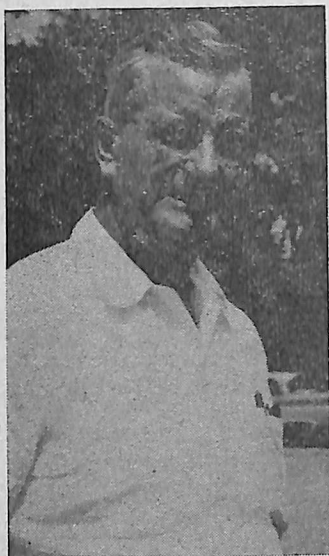


Area conferences are being held all over the United States these days preparing groundwork for the new Lutheran Church in America. Here are shown participants in a recent meeting in the Pacific Northwest, at Pacific Lutheran College, September 1-3. Seated are Dr. Jens Kjær, President of District Nine, (AELC) and Dr. Carl Segerhammer, Vice President of Augustana and President of the California Conference (Aug.). Standing left to right are Kenneth Larsen, (Aug.), Edwin Brach, President of Pacific Synod, (ULCA), Dr. George Hall, (Aug.), Dr. S. L. Swenson, President of Columbia Conference, (Aug.), and Martti Wilkman, (Suomi).

Dr. Erling Jensen Named President of Muhlenberg College

Dr. Erling N. Jensen, of Ames, Iowa, has been elected president of Muhlenberg College of Allentown, Pennsylvania.

Dr. Jensen's election was unanimous. He becomes the seventh president of the historic ULCA college (one of 14 the synod owns) and will succeed Dr. J. Conrad Seegers, on February 1, 1961.



Dr. Erling Jensen

Dr. Jensen is well known to all our synod people as the convention chairman and as Chairman of the Board of Education of our synod. A Grand View alumnus and former science and mathematics instructor at the Des Moines school, he has been closely associated with all our synod work in spite of having lived in Ames for the past 18 years. He has maintained membership in our Des Moines congregation.

Dr. Jensen was previously honored by the ULCA by being asked to be the featured speaker at the annual "Laymen's Movement" dinner on October 14 during the convention of the ULCA in Atlantic City, New Jersey.

Dr. Jensen (or "Dane" as he is most widely known among us) is presently a senior physicist at the Ames laboratory of the Atomic Energy Commission, and also a professor at Iowa State University. In recent years he has been active on the JCLU, serving as chairman of the sub-committee on colleges.

Muhlenberg College is 113 years old, and has more than 1,000 undergraduates. Dr. Jensen becomes one of many scientists who in recent years have been asked to head educational institutions. He is widely known as a Lutheran layman, one of the most informed church leaders working in the field of science.

The Lutheran Laymen's Stewardship Dinner which Dr. Jensen will address in October is a social highlight of the 22nd biennial convention of the ULCA. About 1,500 guests are expected. Dr. Franklin Clark Fry will be one of the speakers, and music will be presented by Margery Mayer, of the New York City Opera.

"Dane" is perhaps as well known for his prowess at tennis as anything else, having been in championship running in the senior divisions of numerous tournaments, not only locally but also nationally. This summer he was finalist in the singles bracket and winner in the doubles.

Many Grand View alumni will recall gratefully the hours spent in his classes at Grand View, and many a convention delegate over the past generation will know him as the first (and only) layman to hold the office of convention chairman of our synod.

One Man's Religion Is Another Man's Atheism

By LEWIS W. BECK

"There are so many different conceptions of God that what one man considers his religious beliefs and attitudes may seem to someone else to be the most arrant atheism; a wit in France in the eighteenth century referred to someone as an atheist 'because he believes in only one god.' To be quite neutral and fair, I suppose we shall have to say that if anyone sincerely professes to believe in God, then whatever attitudes are associated with this belief and whatever practices flow from it constitute his religion. There are 'private religions' which meet this definition; but when the belief and attitude are shared, and the resulting conduct, rituals and practices are given an institutional form, we have the meaning of 'religion' as ordinarily used. We will not mean by religion anything so broad that we should have to say, for instance, that communism and capitalism are opposing 'religions,' or anything so narrow that we could exclude established sects with which we happen not to be sympathetic.

* * * * *

"When we speak of religion in this way, we put the emphasis upon action which is based upon belief in God. Believing in something is not quite the same thing as believing that this something exists. The latter is merely a substitute for knowing that it exists; 'I believe I have some money in my pocket' is a poor substitute for 'I know I have some money in my pocket.' But neither believing nor knowing that I have entails any particular attitude towards it; I can believe that something is the case and be uninterested or approving or disapproving. Believing in something, however, is an active faith in and commitment to what is believed; it cannot be separated from our attitudes and emotions, for it depends upon them as well as upon our opinions or knowledge of the thing."

Note: The above quotations are taken from Lewis White Beck's new book **Six Secular Philosophers**, Harper & Brothers, Publishers.

A man may be lifted out of the slums without God but only God can lift the slums out of him.

The chains of habit are too weak to be felt until they are too strong to be broken.

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.

A Canterbury Tale

Johannes Knudsen

(Rohrbacherstrasse 156, Heidelberg, Germany)

Editor's Note: Dr. Knudsen, now on "sabbatical" and on a Fellowship Grant in Germany, has promised to write from time to time about the family's experiences and insights abroad. He begins here in sprightly and rollicking style.

"Well, here we are in Canterbury."

"We ought to know. We have been all around the cathedral. But aren't we going to look for a 'bed and breakfast' place soon?"

"Let's stop over here and talk it over."

"Look! You have stopped right beside a 'bed and breakfast' sign. Go in and ask them."

"Do you have accommodations for a family of four?"

"Sorry, but we are all full."

"Could you recommend another place?"

(Voice from the pub): "Why don't you try the jolly siler?"

"The jolly siler? Oh, 'The Jolly Sailor.' Where is it?"

"Straight down the road back to the left."

"How far?"

"How far? (Pause) — Do you have a car?"

"Yes."

(Another pause) "M-m-m-m! About two minutes."

"Do you have 'bed and breakfast' here for a family of four?"

"Sorry we only have one double room."

"Can you recommend another place?"

"Why don't you try the 'Waterloo'?"

"Where is it?"

"Down the road, about a minute."

"Thanks a lot."

"Do you have 'bed and breakfast' for a family of four?"

"Yes, we do. It isn't made up yet, but it can be ready in an hour."

"How much is it?"

"Seventeen and six per person."

"Is there heat?"

"You can put a shilling in the meter and light up."

"Where can we have tea while you get the rooms ready?"

"Why don't you try the singing cattle next door. They make a good meal."

"The singing cattle? Well, we will try it."

And so we had tea and sandwiches at "The Singing Kettle" and a nice bed at "The Waterloo." When we came back to the rooms the shilling's worth of heat had not only made the rooms comfortable, but there were two hot water bottles in each bed. We gloated. This was our last lodging in England but we were all agreed that it was the best. Fortified in the morning

with our last ham-and-eggs-and-tea we inspected the cathedral with experienced eyes before setting out for the white cliffs and the ferry for Calais.

Incidents could be multiplied, most of them pleasant and interesting. You should have heard us speak German with a Flemish-speaking proprietor in a small restaurant at Gent or seen us drive the left-handed traffic in London. But let me not just tell a tourist tale, even if it is a Canterbury tale. For I have another Canterbury tale in my mind, pressing to be told.

There are still ruins in Canterbury of "St. Augustine's Abbey." This is where the tale begins. For it was in the year 597 AD that Pope Gregory the Great sent a monk by the name of Augustine to England to christen the people there. Legend has it that he saw fair-haired Anglo-Saxon slaves on the Roman slave market and exclaimed: "They are called Angles. They should be called Angels." At any rate Augustine came to the king of Kent and established a church at Canterbury. To this day this magnificent center of Anglican church life stands as a living testimonial to the permanent results of Augustine's original efforts. This is good and official church history.

Far to the north we saw another sight for which my eyes have been longing almost forty years. We drove the coastal highway from Edinburgh to Newcastle and there, a bit off the coast but plain in the shimmering sea, was Holy Island on which Lindisfarne had been located. Did my eyes deceive me, or could I yet see ruins of the famous old monastery? I do not know, but my imagination needed little help to raise the walls and see the bustling activity. For Lindisfarne was one of the great centers of a church life preceding Augustine in Canterbury and stemming from Irish church life, legendarily connected with Patrick's and Finian's names.

Church life at Lindisfarne, as at many other centers, was not established by and bound to the pope. It was not organized according to the sharp and disciplined systems of Rome. It was not governed by a central authority hundreds of miles away. It was centered in the monastery, the cultural and religious focus of activity, and it was a strong and promising form of Christianity which had grown out of the people-centered life of the northern lands. The church life of Europe would have been different, if the form of Christianity, heroic and strong which Lindisfarne symbolized, had prevailed. Even as it was, this type of Christianity spread to France, Saxony, the country of the Alps and even back toward Rome.

But Lindisfarne was destroyed. Safe from the marauders of the hill country by building on an island off the coast, it never dreamed of an attack by sea. Yet one day it came. Black Viking sails broke the horizon, and Lindisfarne went down in flames, a great and terrible tragedy. And the warriors who plundered on the "day of infamy"? Danes! Was it only the shimmering of the sea that blurred my eyes as I looked

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Intimation Address

W. Clayton Nielsen

Pastor, Omaha, Nebraska

Two brief texts:

EPHESIANS 4:11-13

And His gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers, for the equipment of the saints, for the work of the ministry, for building up the body of Christ until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ.

And I CORINTHIANS 12:27-28

Now you are the body of Christ, and individually members of it. And God has appointed in the church first apostles, second prophets, third teachers, then workers of miracles, then healers, then helpers, administrators, speakers in various kinds of tongues.

The Continuing Call

All Christians are called, called first of all to follow the Lord Jesus Christ; and as a result of that call, all Christians are called to various tasks in the church.

To say it somewhat differently, we are all called to be children of God, as the Church is called to be the Church, wherever Christians are gathered, to bring the Gospel to all who will receive it, regardless of country, climate, race or present creed.

The call is to all Christians; the call is to all who are assembled here. The call is to the pastor in a special way, as we are reminded as we meet to set apart one more young man to service as pastor in our branch of our Lord's vineyard here on earth. The Apostle Paul reminds us, in his letter to his friends at Corinth (I 1:9), that we are "called unto the fellowship of his Son Jesus Christ our Lord."

A continuing call this is, a call which will never cease until all are gathered together at the last day.

Halford E. Luccock, in his little book, "Preaching Values in the Epistles of Paul," has an interesting commentary on the place of "helpers" as mentioned in the text chosen for this message, the place of "helpers" in the church.

While the primary task of the intimation address is to introduce the candidate to the church, it is well that we not forget the place of the layman, for in a sense we are all laymen in the church, and we are all priests.

As a lay person, what is your place in the continuing call? "Tucked away in Paul's impressive list of God's gifts to the church, amid high vocations and capacities of many sorts, is the word 'helpers.' It looks something like a kitchen maid at a banquet. . . . And yet, when you stop to think of the helpers you have known, you will see that this role of helper is that of a prince in disguise. . . . The helpers were really the 'social workers' of the early church, those who sought to understand and minister to practical human needs. . . ."

"W. H. Auden writes that the secret of most lives has been that of 'finding the right helper at the right time.' That puts the vocation of being a helper in the right frame. Andrew was the right helper at the right time for Peter. 'He brought him to Jesus'. . . . The paralytic who was let down through the roof of

Pastor Nielsen gave this address at the ordination service for his brother, Everett Nielsen, now pastor at Bridgeport and Byram, Connecticut.

a house so that Jesus might see him and heal him found four helpers at the right time.

"(Helpers) is a shining word. It is a vocation to which anyone can aspire, for it comes in so many sizes and dimensions. . . . A memorable picture of a helper is found in the biography of Senator George W. Norris. On one of his visits to his mother, who was then over eighty years of age, he saw her busily digging up the soil to plant a tree. He strongly pleaded with her. 'Oh, Mother,' he said, 'Why do you work so hard? You will never see it blossom.' 'No,' she admitted, but added brightly, 'Someone will'."

She was a helper. Truly, there is a role for all of us as helpers in the church.

It takes helpers to bring God's call to fruition in a candidate for ordination. Ordination is, in a sense, a Commencement into the full Christian ministry as pastor.

Paul, in writing to his young friend Timothy, mentions to Timothy that he is a third-generation Christian, for both his mother and grandmother were Christians. As far as we know, Timothy is the first third-generation Christian, and without such, the church would have died.

Our candidate for ordination this morning is a third-generation Christian. He may well be a ninth-generation Christian, or a fifteenth-generation Christian. That is of small matter. But to this I can testify: Everett Nielsen is a third-generation church worker; he comes from a line of "helpers."

His paternal grandfather, Niels Nielsen, was the son of a Danish Sunday School teacher, and was himself a pioneer church worker, Sunday School teacher and church deacon in the church at Diamond Lake. His maternal grandfather, H. P. Hanson, was a lay worker in the United Evangelical Lutheran Church at Albert Lea, Minnesota. His parents, my parents, had, in part, a ministry of music, for our mother was church organist for many years, and continues to serve from time to time in this capacity; and our father and mother would sing duets in the little meeting house a few miles from our home, where Baptist or Methodist pastors would bring the Gospel message to the unchurched in that area. They had a ministry of Christian vocation, honesty and integrity in a Christian home, as Christian farmers and our father, as a Christian in politics.

In my own memory are the numerous occasions that our parents would take part in meetings of Christian evangelism in neighboring Lutheran churches. I remember our father at one such series of meetings in an Augustana Lutheran Church, expressing the hope that at least one of his sons might some day enter the Christian ministry. This was even before Everett was born. I remember our parents taking us with them to hear such evangelists as Denton E. Cleveland and Billy Sunday, as they remembered Harry Vom Bruch

of an earlier day, when they were young people during World War I.

Our parents saw that we had an opportunity to worship in the English language on a Sunday morning, when such worship was not available in our own church.

A final memory is one indelibly etched in my memory. It was during those final moments in the hospital at Tyler, Minnesota, when Everett was but a baby, when our father was called Home to be with our Lord, when our little mother stood with us four children at his bedside. Her words of prayer were the words of a hymn, spoken confidently in faith, "Jesus, Savior, Pilot me, Over life's tempestuous sea; Unknown waves before me roll, Hiding rock and treacherous shoal. Chart and compass come from Thee, Jesus Savior, Pilot me." A few moments more, and his earthly life was ended. But through our mother, God's light continued to shine in our home.

Yes, these are glimpses into the home from which Everett Nielsen comes. This is a thrilling hour, understandably, for the Nielsen family. But it is also a thrilling hour for the church, for the pastors who are met here, and for the laymen, when another young man takes upon himself the responsibilities which go with the gift of ordination.

May we look at some of those privileges and responsibilities?

A book recently published, written by Andrew W. Blackwood, is entitled "The Growing Minister." In this wonderful book, which Everett Nielsen has read, are many exceedingly wise words of guidance to the young pastor, as well as to all pastors, regardless of years.

A few key sentences from that book will highlight the tremendous responsibilities and opportunities of the Christian pastor.

"The calling of a Christian minister is **HIGHER** than that of any other man on earth....To serve as a pastor means to grow more and more like Him....

"The calling of a minister is likewise **HARDER** than that of any other mortal....Unlike other professional men, a minister has to deal mainly with souls. To deal with a soul means to show deep concern about the spiritual welfare of a person made in the image of God, with potential power to become like Him, or else like the devil. Whenever a clergyman prays, preaches, makes a sick call, or counsels with a friend in distress, God's local representative is serving the highest interest of a soul, bound for heaven or for hell.....

"The calling of a minister ought to be **HOLIER** than that of any other mortal. Holiness calls for being like Jesus our Lord, who dwelt among men, and was ever one of them, in all save weaknesses and sins. While our God wishes all His redeemed children to be holy, He would have a minister set the others a living example that they can follow Godward.....

"The life of a pastor ought to be **HAPPIER** than that of any other man. A pastor's enjoyment of his God-given duties goes far to make his life work effective."

Having suggested that a pastor's life ought to be thought of as higher, harder, holier and happier than that of anyone else on earth, let us suggest some of

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Vita

A. EVERETT NIELSEN

Four days after the celebration of Christmas, December 29, 1935, a son was born to Harold and Alma Nielsen of rural Lake Benton, Lincoln county, Minnesota. I was named Alton Everett and am the youngest of three boys and a girl. An older brother died at a young age.

Since our church, the Diamond Lake Evangelical Lutheran Church, was without the services of a pastor at that time, I was baptized by a visiting minister, the Reverend Harris A. Jespersen, then of Viborg, South Dakota, on March 29, 1936. My parents were very active in the work of our church, my mother having played the organ until a few years ago.

My father was killed in an automobile accident when I was three. The courage and faith of my mother has been an example and guide for my own life ever since. Her self-sacrificing love saw to it that I was nurtured in the faith through her own example and the more formal education of Sunday and Vacation School.

I attended two years of catechetical instruction under the Reverend Eilert C. Nielsen and was confirmed on Palm Sunday, April 10, 1949. This instruction left a deep mark in my life and has been an inspiration to me ever since. I began to teach in our Sunday School a few years later and continued to do so until my graduation from high school in 1953. My public school training includes seven years at Rural District No. 16 with the remaining five years at Lake Benton Public School, District No. 1.

It was during the last two years in high school that I first considered entering the parish ministry. I feel that the influence of my mother through her devotion and understanding was the main instrument of the Holy Spirit. The fact that my oldest brother was already an ordained pastor was no small influence. I am grateful to God for working through these people and through my pastors, teachers and the congregation of which I am a member.

In the fall of 1953, I entered Grand View College as a pre-seminary student. During the two years there, I had the opportunity to observe and participate in the life of both college and seminary, as well as the Luther Memorial Church. After receiving the Associate of Arts degree, I enrolled at Drake University, Des Moines, Iowa. While there, I attempted to obtain a broad educational background in philosophy, psychology, the sciences, literature and political science. I was graduated with a Bachelor of Arts degree in 1957.

I entered Grand View Seminary in the fall of 1957. While there, I met Miss Gertrude Hansen of Solvang, California. Her mother and sisters, Ellyn and Rikke, still reside there, her father, Svend, having passed away in 1956. Trudy and I were married on January 1, 1959, and have been blessed with a son, David Kraig, on November 21, 1959. We both look forward to a full and rich service together in the future.

During the summer of 1958, I served as student pastor of St. Peter's Church in Nysted, Nebraska. It was an enriching and helpful summer, both in a spiritual way and in practical matters. The summer of 1959 was spent working with the young people of the synod as AELYP Youth Activities Director. That work gave me many insights into the needs and wants of the young, plus inspiration and new ideas on how some of these needs may be answered.

It also has been my opportunity to be employed by Redeemer Lutheran Church (ULCA) in Des Moines as youth director and pastor's assistant during the past two school years. Pastor Arthur Simonsen has been an able and interesting minister for whom to serve. The help gained from these months has been immeasurably gratifying.

Pastor and Mrs. Holger Strandskov Have Spent the Summer Touring Europe in a Volkswagon "Camper." Here is a Greeting Sent in August From Denmark.

A Greeting

Marietta Strandskov

WITHIN THE PAST month, my husband and I have attended two events here in Denmark, each of which in its own way was thought provoking. One of our friends, Mr. Peter Sondergaard, a prominent building contractor in Dwight, Illinois, died at a hospital in Tønder, South Jutland, July 17. He and his wife had been visiting relatives and friends in that area and had expected to tour some before returning to U.S.A. We had spent some pleasant hours with them June 1 and 2, taking them with us in our Camper to see a few of the local sights. Now six weeks later his wife was faced with the responsibility of making arrangements for his funeral. She received the necessary permits to bury him in the old family plot in Rejsby, a town about four miles south of Ribe.

"You know, they only have white painted wooden coffins here," she told us. "And they don't embalm. So when I came to order a coffin, I told the man what we did in U. S., with embalming, metal caskets, vaults, etc." The man was horrified and said to me, "My dear Mrs. Sondergaard, don't you know that 'out of dust hast thou come and unto dust shalt thou return?' Would you hinder that process?" Yes, that was what he said, and then he said, "I would advise you to have a simple Danish funeral."

So, at the old, old church at Rejsby where Mr. Sondergaard had been baptized and confirmed, the two robed pastors, Rev. Strandskov, and the local pastor, Rev. Jacobsen, led the procession, while the bell tolled. Behind the white casket with its single spray of flowers, walked the many relatives and friends, each family carrying their own floral offerings. As they filed to their seats the wreaths and sprays were left on the floor in the center of the aisle and reached to the outer door. After the service at the church, where we had sung familiar hymns and each pastor had spoken, the bearers walked out with the casket and we all followed in same order we had assumed upon coming in. At the open grave, the bearers adjusted the ropes, removed a couple of planks, and carefully lowered the body. There was no undertaker or arranger present, there was no tent or chair, the dirt was not covered except for a few flowers placed here and there. The grass was not lined.

The pastor intoned: "Out of dust hast thou come, unto dust shalt thou return; out of dust shalt thou again arise." Are we in the U. S., with our funeral customs, trying to turn our thoughts away from this reality?

The other event was a meeting at the Liselund school, Stagels, Sjælland, Denmark. There were 140 guests present for this ten-day meeting. The program of lectures and Bible hours with the many hymns and

songs sung was intended to strengthen us as Christians, and to awaken our social conscience to Christian action. Many questions were posed: a few were answered and all were challenging. We think you might be interested in considering a few of these questions during a quiet hour.

What is a hymn? Where and how should it be used? In this connection we might consider our choices at weddings and funerals.

How can you tell when a religion is foreign? In other words, can we in the Lutheran Church tell when our faith is being undermined by an "ism" of some sort? Are we allowing forms and images to creep in to take away the force of faith and faith alone?

What meaning have people in our lives that pass as "ships in the night?" What meaning have we for people we pass?

What separates life from death? Can we be alive, yet dead as far as God's kingdom is concerned? Joylessness and bitterness belong in the kingdom of death; how shall we come "alive?" Do we dare accept a new way of life?

Dare we accept atomic energy for peaceful purposes? Or will our fear of radiation and fall-out hinder its use? Have we workers of such integrity that they can assume responsibility for installation of atomic energy in our cities and homes? For even a small mistake cannot be shunted aside by, "No one will ever notice it."

Does God answer just any prayer? Or just certain ones? Which ones? Perhaps only in areas concerning God's kingdom.....?

Can we be forgiven our trespasses if we cannot forgive our trespassers? Is it possible even to accept forgiveness if we will not forgive? How then with God's forgiveness — our acceptance?

If no one ever calls upon that which lies deepest in our hearts, what happens? If we are never challenged, drawn into mortal combat, spiritually speaking, what is the result?

Do we recognize the absolute verities of life? Do we desire anything beyond our material possessions and the health to enjoy them? What right have we then to live?

Where are indications that Russian youth are learning to truly recognize that the "fear not" of which Jesus spoke, will make them free? Must we live in their shoes in order to learn how to live so our ideals of freedom and the individual rights of man may be secure?

These then are some of the thoughts that have been churning in our minds. Will there be a way to activate them?

Iowa Pastors Meet

Approximately 130 pastors of the Iowa Synod, ULCA, the Iowa Conference, Augustana and District IV, AELC, gathered at the Walther League Camp at Lake Okoboji in Iowa on August 30 through September 2 to discuss the merger documents of the proposed Lutheran Church in America and the proposed Iowa Synod. Dr. Karl Mattson of the Augustana Seminary, Dr. Alfred Jensen and Rev. Willard Garred of the American Evangelical Lutheran Church gave extensive presentations on the "church," "synod," and "congregation" constitutions with question periods following the presentations.

The presidents of the three Iowa groups represented gave a detailed presentation on possible district lines within the proposed Iowa synod, LCA. Each pastor was given a map of Iowa with all of the JCLU congregations dotted in in order that each pastor might make further suggestions for districting in the new Iowa Synod. In addition the camp directors and youth advisors presented a panel on a proposed camping program for the new church.

Concluding the three day meeting were two lectures on the Nature and Mission of the Church presented by Dr. Theodore Matson, Executive Director of the American Mission program of the Augustana Lutheran Church.

Rev. Ronald Jespersen of Cedar Falls (Bethlehem, AELC) served as one of the devotional speakers at the morning and evening suffrages which preceeded and followed the daily program.

The group will meet again for a pre-Lenten Retreat at Grace Lutheran Church (Augustana) in Des Moines on January 22, 23 and 24.



Dr. Alfred J. Biel, president of Iowa Synod, ULCA; Pastor Harold Olsen, president of Iowa District, AELC; and Pastor Raynold Lingwall, president, Iowa Conference of Augustana, examine merger documents at conference at Lake Okoboji, August 30 to September 2, 1960

Pacific Northwest Pastors Meet

More than 100 pastors of the Pacific Northwest representing the ULCA's Pacific Synod, Augustana Columbia Conference, Suomi Synod's Columbia Conference, and the American Evangelical Lutheran Church (AELC) District Nine met on the campus of Pacific Lutheran University, Tacoma, Washington, August 30-31, September 1, 1960.

Chief lecturer was Dr. Ulrich Mauser, Lutheran Pastor of Stuttgart, Germany, who is doing two years of work among students at Oregon State College, Corvallis. He spoke on "Contemporary Lutheran Theologians — the three B's — Barth, Brunner and Bultmann."

Pastor Arthur E. Wulf, Secretary of Pacific Synod, ULCA, spoke on "A Preview of the Constituting Convention of the Proposed New Synod of the Pacific Northwest, Lutheran Church in America." A wide, exhaustive, and thorough research had been done by Pastor Ernest Bergeson of Seattle's Peace (Augustana) Lutheran Church, who gave a stimulating paper on "A Preview of Possible Relationships of the New Synod to Institutions and Agencies." One of the knotty problems faced by the proposed new synod will be the support of higher education, Bible camps and welfare institutions and welfare agencies. Only the Augustana owns any local institutions. Mr. Ed Wang of Minneapolis, Director of Augustana Pension and Aid Fund presented "A Preview of the Pension Plan of the New Church."

Three pastors came from ULCA congregations in Montana, which are at present in the Synod of the Northwest, ULCA. The Augustana congregations in Montana are in the present Columbia Conference. There were four Suomi Synod pastors, four AELC pastors, 30 ULCA and Icelandic Synod pastors and interns and about 70 Augustana pastors and interns.



Tacoma Conference, August 30 to September 1, 1960. Pictured here are Dr. Ulrich Mauser, Pastor Kenneth Larson, (Aug.) Pastor Arthur Wulf (ULCA). Standing are Pastor Olin Dasher (ULCA), Pastor T. Auer (ULCA), Pastor Arnold Knudsen (AELC), Pastor M. Wilkman (Suomi).



Paging Youth

**American Evangelical Luth.
Youth Fellowship**

EDITOR: EVERETT NIELSEN

**512 East Washington Avenue
Bridgeport 8, Connecticut**

Caravans are Completed

AELYF's most recent experiment is a success! Thanks go to many persons who helped put us into orbit. No, AELYF is not in the rocket-blasting competition, but the 1960 Summer Caravan was the most explosive and significant program launched by us in the past two years. There are two outstanding reasons behind this success. They are: 1) the Caravan's opportunity for personal contact with so many youth, and 2) being at home made the local problems more realistic for both Caravaners and the local youth, and thus the tendency was not present to become too idealistic.

Two Caravans each consisting of three youth and the AELYF Summer Activities Director, Dick Jessen, were the backbone of this program. Janet Christensen, Greg Farstrup and Donna Jespersen traveled in the Great Plains District. They visited Cozad, Nebr.; Brush, Colo.; Hay Springs, Nebr.; the Great Plain District AELYF Convention at Cordova, Nebr.; Nysted, Nebr.; and Marquette, Nebr. Karen Knudsen, Mary Ellen Nielsen and David Terrell caravanned at Dwight, Ill.; Greenville, Mich.; Detroit, Mich.; and Chicago (Trinity).

The Caravan stayed two days in each locale and the main emphasis of the program was to spend two workshop sessions with the local LYFers. The rest of the program varied from place to place. Caravaners met with LYF officers, Friends of Youth, parents, Ladies' Aids, and even a Rotary club. It was a challenge to adjust to each new situation!

The biggest problem encountered was the competition of vacations. Many youth were gone from home and the rural communities turned out much better than did the urban. There was also a notable difference in response in those congregations where the entire congregation had been well prepared for our visit. But even when just a few came, something was accomplished and nearly all enjoyed it. It was rewarding to note that in every instance except one more youth turned out the second night than the first! We feel this indicates somewhat that felt needs were being met.

What are the problems faced by the youth of our synod in their work on the local level? Here are part of them as they have appeared to us:

1. There is a need for more Friends of Youth who will attempt to be more than a chaperone and chauffeur.

2. Lack of attendance is a problem for many but can usually be traced back to inadequate planning and dull evenings of business sessions that are much too long.

3. In some communities, however, there is a general indifference toward church-related youth activity un-

less a party is being held.

4. There is a shortage of youth who will actually work hard to make their LYF go.

5. There is an absence of a concept of LYF being anything more than just another club with no real purpose. LYF is not seen as being related to the life of the church.

On the more positive side we've observed:

1. That there are some vitally concerned Friends of Youth who will work personally with youth if someone will give them just a little guidance.

2. Youth do realize they can have fun at church-related activities.

3. Most fellowships see worship as an important part of their program.

4. Our youth are concerned about their Christian faith.

5. Congregations are anxious to receive help with their youth activities.

Plans at present call for a continuation of the Caravan program next summer. Want a shot in the arm of your congregation's youth activities? Start planning now for a Caravan visit to your congregation next summer. Further announcements will be made. Large or small, active or inactive, young or old, your group will profit!

Amendments Announced

Two amendments to the Constitution of the American Evangelical Lutheran Youth Fellowship will be proposed to the 1960 Convention at Withee, Wisconsin. A new system of financial support which is intended to be based on sounder principles of stewardship will be introduced at the Convention. The most essential change is a discontinuing of the collection of dues. Our thought is that we should not be implying that a person becomes a member of this Christian Fellowship only when he has paid a certain amount of money. Also, the work we are doing should be worthy of being supported by giving because we want to, not because we have to. The two above-mentioned amendments follow:

Article VII, Section A, Item 4.

(Presently reads) It shall be the duty of the treasurer to collect all dues, to keep an account of all receipts and disbursements, and to present an audited treasurer's report to the national convention and the annual conventions of the district Fellowships.

(Proposed amendment reads) It shall be the duty of the treasurer to promote and receive financial support from the local fellowships, to keep an account of all receipts and disbursements, and to present an audited treasurer's report to the national convention.

The second proposed amendment is to simply delete (remove from the Constitution) Article IX, Section B, Item 2 which reads:

Any Fellowship which fails to remit its dues after a period of one year risks losing its right to vote at the national convention. The national board shall have the final authority in this rule.

New Address

Mr. Richard Jessen, 1033 South Tenth Avenue, Maywood, Illinois.

Our Women's Work

MRS. AAGE PAULSEN, EDITOR

Beaver Crossing, Nebraska



What Can We Share ?

Talk given at the panel discussion WMS meeting, Waterloo, Iowa

We come into the merger as we are. We are what we are. We cannot put on a "good front" even if we might desire to appear in a different light. Now I do not intend here to elaborate at length on who or what we are as a church group, but I would like to emphasize one area in which I believe we have something to share in the coming merger. This is an area in which we as women: mothers, homemakers, Sunday School teachers, members and leaders of Aids and WMS groups should know and realize that we can be a vital and effective force for good.

We who are of a definite national background find that we are no longer ashamed of our parents' "foreign" habits and accents, as we were maybe a generation ago. It is now increasingly important that we become familiar with the origin and culture of our forefathers in order that having first appreciated and loved these values ourselves we may then be able to more willingly and wholeheartedly share them with others. We are not emphasizing our varied national backgrounds in order to be exclusive and different, but in order that we may more intelligently and freely have a basis for understanding other cultures and peoples. As this holds true for national values and cultures so, I believe, it also holds true for our heritage in our church life — our spiritual heritage, if you will. We cannot share with others unless that which we desire to share is good and true and truly our own. We cannot share what we do not possess. The very meaning of the word "Share" excludes everything that is superficial and dishonest.

The time is past for rebelling against the merger because of the danger of losing our identity, but the time will never come when we can placidly sit back and let the power of great numbers sweep us into blank and anonymous conformity. A merger is not an absorption. It is a two-way affair, a give and take, a true sharing from all sides of what we are and what we have.

I would not be here if I did not believe that one of the most concrete examples of our particular "way of life," a vital product of our heritage, is our songbook, *A WORLD OF SONG*. May I ask — what are YOU going to do with *A WORLD OF SONG* when we have merged? Forget it, or use it more than ever? Are you using it now?

Our songbook is a very real and practical tool or implement to use in group singing, an activity which we believe is most worthwhile and one not used nearly enough. We could spend a long time here talking about group singing, but let us be brief. What does it mean to us — to you? Why do we think it is good? Why should we promote and encourage the use of it?

May I quote Augustus D. Zanzig, well-known song leader and musical authority: "Have you, through group singing come into good feelings and qualities of mind and spirit not so fully realized, if at all, in ordinary experiences? That is — into pleasure, fun and enjoyment, but also into affection, reverence, enthusiasm, a sense of personal and social well-being, into a fine full animation or a quiet thoughtfulness, a sense of beauty and a valorous bigness of soul?"

"Singing can give added warmth to the meanings of ideas, things and experiences into which it is fitly associated thus evoking a full responsiveness to the meanings of worship, nature, seasons, holidays, home, school, country and the 'good life'."

Group singing is an activity in which we, together with others, are able to give expression to our emotions, our feelings of fellowship, joy, praise, love and beauty. It is often difficult for an individual to find words to express his deepest emotions and feelings, but here is an avenue in which he can "let go." He can sing fervently and wholeheartedly in a group with others of like mind that which he would probably never stand up and say with as much fervor alone. This informal group singing is the only

activity where an individual can create a beauty, a harmony in sound and thought, which he could not adequately do alone. The individual feels fully a part of the group; he is accepted, taken in, he is secure, he is part of something big and wonderful. Like laughter, song is in people, it just needs to be given chance to emerge.

Do you believe it is valuable for a person to give himself generously in and to something good just for the love of it, as he can and does in singing? Do you believe a person's attitudes can be changed, new ones created, that his capacity for enthusiasm, for affection and love can be developed — in singing? I do, for I have seen it happen and I have experienced it. We used to sing: "Og friest er dit aandedraet, naar dybt du drager det i sang." (Your breath is most free when you draw it deeply in song.)

There is an old saying: "Let me make the songs of a nation, I care not who makes its laws." What are we singing as a nation, a people, a church? I quote two sentences from Huxley's *Brave New World Revisited*: "To most people music is intrinsically attractive; melodies tend to engrain themselves in the listeners mind — a tune will haunt the memory for a life-time. Nonsense which it would be shameful for a responsible being to write, speak or hear spoken can be sung set to a catchy easily remembered tune or listened to by that same rational being with pleasure and even a kind of intellectual conviction." If I should whistle or hum a certain tune here, you would all instantly know what was being advertised. We are really being conditioned. Read *The Hidden Persuaders* by Vance Packard.

It is said that the folk song is the purest and most natural form of folk expression in music. The language may not be the same but what is expressed in the folk song is common to all mankind. Folk songs express people. The joys, the sorrows, the love of home, family and country, friends and the one special friend — these mean the same to all people regardless of race, creed or color. So — if we believe this that the songs of a nation are the truest and most natural expression of their desires and beliefs, what more effective way have we of demonstrating in this our cold-war world our hopes for a common good life together in peace, than by learning and loving their songs? No dictator can still the love of music and singing in a people, and it has been proven again and again that no law can suppress the power of a people singing together of their deepest beliefs and ideals. And we discover also that in order to love our own country it is not necessary to hate another.

A folk song is one which has been handed down through generations of living with no known source as to author or composer. They are also called folk ballads — our "folkeviser." They were the newspapers of the olden days. They tell of adventure, love, sorrow, work, of longing and disappointments and, as in the Negro spirituals, of deeply religious hopes and convictions.

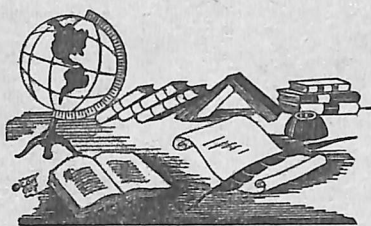
At the opposite extreme is the composed song where the author and composer are stated and known. It is either an expression of the creators' peculiar genius in the realm of art, or it is an unabashed production for commercial gain.

In between these two types of songs we find the composed folk song, one which either deliberately or accidentally is written in the same style, rhythm and pattern as the real folk song. This kind of song may in time be considered a folk song for it has all its characteristics, and if it is good it will live. Some of our better popular songs are in this category.

But in *THE WORLD OF SONG* we have still another type of composed songs which we call folk-life songs. (Folkesange). Contemporary and well-known authors and composers often worked together to express basic concepts of human life. These songs express a love of nature and the common ordinary good things in life. They also express some deep-felt convictions and a particular

(Continued on Page 14)

OPINION AND COMMENT



AS WE BEGIN this final editorial page after preparing about 175 of them over the past seven years, our feelings are balanced between relief and regret. The pulpit of an editorial page is a privilege only a few pastors are given, and one does not relinquish this privilege without some reluctance. On the other hand, when one considers the vastness of the problems and of the readership, and the pace of current events, the feeling of relieved responsibility is also prominent. We look back across these seven years, and the failures and mistakes and misjudgments stand out, as though underlined in red. Then once or twice, we have been rewarded with a real feeling of satisfaction. A recent instance of this was in the case of the merger vote taken at our recent convention. One of the duties of an editor is to feel for the pulse of the people, and to try to sense how things are developing within the sphere of his readership. He does this because he is in communication by many means with the people who read his paper. Six weeks before convention, we predicted on this page that only three per cent of our people at the synod convention would reject the merger. This prediction turned out to be correct, on the button. (Many synod leaders had told us we were too optimistic.) This minor success, on the other hand, is overshadowed by some failures of which we are only too aware. There are great events going on which have deserved the attention of our people. Often we have let them go by without appropriate comment, thinking they were unimportant at the moment, and discovering too late that these were events or trends which deeply affected our people. We wish all the best to the new editor, Thorvald Hansen, who begins his duties next month, and know our people will be grateful for new ideas and fresh approaches. May God and His Kingdom be glorified.

THERE ARE GREAT things going on in the world today, so that religious journalism has an important function. The great political events of our country have strong religious implications these days. And the great international political struggle, dividing the world loosely into believers and non-believers, also has a strong religious implication. The local mergers in communities within our synod as well as the great merger movement among American Lutherans also deserve attention. In the field of theology, there is stirring a "neo-liberalism," rising (especially in Europe) Phoenix-like out of the crumbings of the old neo-orthodoxy, with the writing of such giants as Bultmann. And in America there is the development of a kind of third party, theologically, with the appearance of the Carl Henry group. There is also afloat a kind of apocalyptic mood among many great thinkers, not only in religion, but especially in science and philosophy, as well as among many historians. The whole

field of religious journalism faces so many challenges in so many areas of human endeavor that a minor paper like LUTHERAN TIDINGS cannot possibly deal with them all. It would help if TIDINGS were a weekly paper, since the pace is so rapid today. (We heard recently about one church paper which was a "try-weekly!") But as it faces its last 18 months or so of existence, TIDINGS will have to continue to try to do a task too big for it.

ITS MAJOR DUTY will no doubt be helping us to make the transition from the AELC to LCA.

THE VERY encouraging vote at our synod convention on merger must not deceive us as to the actual feeling of our people. Our convention is never a true cross-section of our people. There are certainly a great many people in our synod who are opposed to the idea of merger, or at least unenthusiastic about it. In some ways, we almost all are unenthusiastic. We love our synod and our traditions. Some of us years ago went into the ministry with no thought other than that our careers belonged to the AELC. We have had to change our minds on that. We have gained a wider loyalty. There is a similar reluctance in some of the other groups, our Augustana brothers, for example, who deplore the omission of the phrase "Word of God" in the constitution. Perhaps in ten or fifteen years, further merger will be explored; then that phrase will be back again, no doubt. We of the AELC will then be in no strong position to protest. This is one of the prerogatives we give up in order to further merger. We do it because merger is the spirit of the times; it has the movement of vitality. (One could make a case for deploring omissions even in the Apostles' Creed. For example, it says nothing about our love for our brothers, and our social responsibilities which today are among the major functions of the church.) But we have all found some places where we could cooperate without compromise, and this is the only way merger of any kind is ever possible.

CARL, OUR CAUTIOUS church custodian, stopped his mower long enough to remark, "Pastor, you will soon be leaving California for Pennsylvania. Any regrets about your decision?"

"Not yet, I am eager to get at the new work. The grass is always greener across the fence."

"Well, that usually means more mowing, don't forget." He wiped his brow.

"That's right, Carl, and I realize that. What do you think of our synod convention? Did you read about it?"

"Yep, sure did. Wish I was there, as a matter of fact. Not many of our conventions are historic affairs, but I guess that one sure enough was."

"It was that."

"Can't say I'm sold on the idea of us all building a new gym at the college. If them young kids wouldn't drive around in cars so much, they'd get all the exercise they need!"

"Maybe. But even in the grade schools we provide transportation for children."

"Exactly! We buy a \$20,000 bus to drive the kids to school in. Then we build a \$200,000 gym for them to exercise in."

"Carl, it appears to me you are feeling unusually jaundiced today."

"Thanks! Yep, I never felt better. I'm my old self today."

"You do have a good point, about cars, Carl. Records show that high school and college kids who drive their own cars have far poorer grades."

"Yep. And we used to say success takes lots of drive! Well, cars are just one thing that interferes with a good schooling. TV is another thing. My grandchildren pop on the cartoons soon as they get in the door, after school. Cars and television, mechanical monsters, far as kids are concerned!"

"Twin evils, Carl? Scylla and Charybdis?"

"How's that again?"

"Never mind."

"For a moment there I thought you had changed languages on me," he said.

"There were some great moments at the convention, Carl. Really thrilling moments. The result of the vote on merger was announced so casually during the business that we didn't get any real build-up on it. But it was great, nevertheless."

"Seems there wasn't any doubt on the results. Didn't anyone argue about it? Wasn't there any opposition?"

"No one spoke against it, Carl. Not one person. I think the opposition was resigned to the inevitable. Local 'synod meetings' are already beginning, here and there, and the wheels are turning to set up the new organization. Next month the ULCA will go through the motions of voting, and we don't expect much opposition there. Some of their people are also objecting to the realignment of their synods. But the merger will surely pass, at the national level."

"Well, pastor, I guess we can just hope and pray we are doing the right thing. Time will tell."

"Not necessarily. Time does not always tell. Furthermore, there may soon develop some splintering-off from these many mergers taking place. We will have to be prepared for that. After fifteen or twenty years, some hysterical controversies may very well crop up which will be settled only through secession. This would be historical as well as hysterical. It has happened often before, and will no doubt happen again."

"By that time I'll be too old to care....Right now I've got to get down to the bank. They called and said I was overdrawn again. Can't see why they phone me about that, when I already got enough troubles of my own. Goodbye, pastor."

New Editor for Lutheran Tidings in October

Beginning with the first issue in October, Pastor Thorvald Hansen will be editor of LUTHERAN TIDINGS. He succeeds Pastor Verner Hansen of Los Angeles, who has resigned in order to accept a position



Verner Hansen



Thorvald Hansen

as editor of audio-visuals with the Long-Range Program of Parish Education, in Philadelphia.

Pastor Thorvald Hansen of Cozad, Nebraska, has been chairman of the Board of Publications of the synod since 1956. He was ordained in 1946 and was a pastor at Alder, Minnesota, and Exira, Iowa, and spent two years in social work for the Iowa State Department of Public Welfare. He is also president of District VII. His wife is the former Johanne Johansen of Luck, Wisconsin, and there are three daughters, Ellen, Barbara and Nancy.

Attention

The annual meeting of the Danish Young People's Home Aid Association commonly known as the Danish Young People's Home of Minneapolis, will take place at the coming District V convention, September 30-October 1 and 2.

At this time the business affairs of the Home will be presented and discussed at a specified time on the agenda of the convention. The annual election of board members will also be held at this time.

Mrs. Paul Steenberg, Jr.,
Secretary of the Board.

I Am Only...

I am only a spark; Make me a fire.

I am only a string; Make me a lyre.

I am only a drop; Make me a fountain.

I am only an ant hill; Make me a mountain.

I am only a feather; Make me a wing.

I am only a rag; Make me a King!

—By a Christian poet in Mexico, from
"The World at One in Prayer."

World Council of Churches Gets War Tension Advice

Last Month the W. C. of C. Central Committee, Headed by Dr. F. C. Fry, Met in St. Andrews, Scotland.

Dr. O. Frederick Nolde, director of the Commission of the Churches on International Affairs, told the World Council of Churches Central Committee that the leaders of the Soviet Union and the West should stop trying to fix the blame on each other for past failures, and should concentrate on opportunities for improving the world situation.

He said this course is necessary because "in this tense atmosphere, the possibility of further deterioration or of miscalculation places mankind in a precarious position which can be ignored only at a grave risk."

Dr. Nolde, a Lutheran of Philadelphia, Pa., is an associate general secretary of the World Council of Churches. The Commission of the Churches on International Affairs (CCIA) is a joint agency of the World Council and the International Missionary Council.

Dr. Nolde continued: "The international situation in its external manifestations is more dangerous than at any time since the breakup of the summit conference and perhaps since the end of the Korean war."

"It is equally important to recognize that in its fundamental aspects the situation is not different from that which existed before the Berlin crisis and the exchange of visits by the heads of governments," he said. "Although relations between the major Communist powers and the Western powers stand at a low ebb, an improvement is clearly possible if both sides are so minded."

The CCIA director outlined seven steps towards the solution of world tensions.

First, he said, there should be an emphasis on peaceful competition where differences exist, and cooperation where a fundamental principle is not compromised. But both would require "a stern effort," he stressed. "An emphasis on such competition and cooperation may avoid risks involved in the Soviet conception of coexistence and also dangers in the view advanced by such groups as Moral Rearmament that coexistence is impossible and morally undesirable."

"According to present indications, a relationship of peaceful competition and cooperation could more readily be worked out with Soviet Russia than with the Peoples' Republic of China," he said.

As the second step Dr. Nolde suggested that there would be identification of the factors in the situation which make for division, to help bridge the gap between the Communist and the non-Communist world. He told the Central Committee that CCIA is concerned with studying the possibility of setting up an inter-governmental committee to study basic differences and the specific frictions they cause.

Dr. Nolde's third proposed step was that there should be an acceptance by all governments of essential rules of behavior in negotiation. "An international ethos is a fundamental pre-requisite," he claimed, but since this has not been achieved there should be "a limited number of elementary but basic rules of conduct."

The fourth step towards the solution of international tension urged by Dr. Nolde was that there should be a reduction and regulation of armaments under international control. The present deadlock must be broken, he declared, and the United Nations General Assembly should try to give "clear and unmistakable directives on an equitable starting point for disarmament or at the least for negotiations."

Step five outlined by Dr. Nolde was that there should be agreement on the cessation of testing of nuclear weapons with provision for control. Such agreement, he said, would "set the stage for agreement in other fields including arms reduction."

The sixth step proposed was that there should be particular efforts to keep the situation from deteriorating where powers are in direct conflict and there is no acceptable solution. To retain the position in such a situation, "until a more favorable moment appears will in itself represent an advance," Dr. Nolde pointed out.

He added that where there is a danger that great powers will clash openly in new areas as in certain countries of emerging independence, all appropriate United Nations aid should be given in the form of personnel on the spot or of multilateral programs of economic and technical assistance.

Dr. Nolde's seventh suggested step was that emphasis should be laid on seeking a solution through normal channels such as the United Nations or at conferences at various levels "with patience and persistence." "The tensions of the moment have forced an emphasis on the technical aspects of power and defense" which threaten to paralyze diplomacy, he declared. "Blusterings, threatenings, and name callings should give way to calm consideration of problems on their merit and a readiness to conciliate rather than insistence on the perfection of the position."

A CCIA presentation by Sir Kenneth Grubb dealing with Africa emphasized that although new Africa will show many new political patterns, "Christian concern for the right of the worth of man involves insistence on respect for the rule of law as essential to a just society." Sir Kenneth Grubb, a layman of the Church of England, is the chairman of the Commission of the Churches on International Affairs.

"The rights of African states to devise their own systems must be respected," he said, but the churches must be concerned that new states have laws dealing with such fundamentals as freedom from arbitrary arrest, an independent judiciary, public trial, and the right of habeas corpus; provision should also be made to protect equality before the law of all persons and communities. "Former colonial governments should be willing to assist their former wards with capital, technical resources and personal services, rendered not as masters but as equals and friends," Sir Kenneth declared.

He also expressed concern that the Church in France should continue to press for a resumption of negotiations on Algerian problems.

Religion in Action

The Joneses of Jerusalem

*Two "Old School" Missionaries, Willard and Christina,
Build a Legend of Christian Love Throughout the Near East*

A. Russell Stevenson
(Church World Service)



FROM THE WINDOW of her Russian Orthodox convent at the summit of the Mount of Olives the Abbess Tamara can see the ancient, sacred trees of the Garden of Gethsemane. On the morning that she telephoned Willard and Christina Jones at the Jerusalem office of the Near East Christian Council for Refugee Work the leaves of the olive trees were dusty and dry — a drought has punished the Middle East for four years, killing crops and cattle, deepening the already desperate need of the refugees concentrated in Jordan.

The Abbess' request was, in these circumstances, a strange one.

A few days earlier Mrs. Jones had made up a small bundle of "black things" from a Church World Service clothing shipment to send the handful of impoverished nuns who are making a luminous Christian witness in the Arab community.

In the bundle there had been enough raincoats for all the sisters but three. Would it be possible for Mrs. Jones to find another three raincoats?

"You see," said the Abbess, "we are going to pray for rain."

The Abbess got the raincoats.

Willard and Christina Jones are Quakers. Their way of worship is widely different from the practices of an Orthodox religious order, but they understand the Abbess' kind of faith. They are, basically, missionaries of the "old school," who believe in total dedication, and they have expressed that dedication in 24 years of service to the people of the Middle East.

* * * * *

It often seems that Willard Jones, robust, 66 year old son of Iowa farmers, is more Arab than American. He reacts instinctively to the problems of the area as an Arab would react — yet with the insistence on getting things done with dispatch that Americans like to think of as a national trait.

The number of things he gets done seem to be describable only in terms of a dynamo, a benevolent bulldozer, or a laudable earthquake. Wherever he goes — and he travels constantly through the Middle East — he takes his tiny, portable typewriter and pounds out on-the-spot reports of the pain or encouragement he finds while his identification with it is still fresh and complete. He expects, and usually generates, immediate action on the measures he recommends with the urgency of personal involvement.

Action comes from many places. Willard is executive director of the Near East Christian Council's refugee committee. He also represents various ecumenical agencies — the World Council of Churches, Church World Service (overseas relief arm of major American Protestant and Eastern Orthodox churches), Lutheran World Relief.

Another of his titles is executive secretary of the Central Co-ordinating Committee of Voluntary Agencies, in which capacity he ties together the refugee relief work of all the Christian bodies in the Middle East — Roman Catholic, Lebanese Evangelical, Orthodox, Mennonite, the YM and YWCAs, and several secular organizations, such as the United Nations and the Save the Children Fund.

* * * * *

Working with Willard is his wife, Christina. Like her husband still young in her sixties, Christina makes an impression of sweetness, with a spun-sugar aureole of white hair and a strawberry-ice-cream-pink complexion. But there is a strong Scottish burr in her voice, and a strain of Highland granite in her personality.

A Scots Presbyterian who became a member of the Society of Friends when she married, Christina was with Willard Jones during his twenty-two years as headmaster of the Friends School in Ramallah, Jordan, near Jerusalem, shared the agony of partition with him, and has worked indefatigably in the refugee program for which he assumed responsibility in 1954.

* * * * *

Speaking the language like a native (the Scots rolling R transliterates well into Arabic) Christina — and Willard — blend with incredible smoothness into the background of an Arab village or refugee camp. Their touch is so sure that neither seems to intrude or manage, yet they effect sweeping and creative changes.

An example — among dozens of examples — is the Church World Service-sponsored livestock program for Bedouin refugees.

Twenty-five thousand nomadic Bedouins have lost their grazing grounds in the state of Israel, and the drought in East Jordan has plunged them into more profound poverty. To the Bedouin tribesman sheep are life — his clothing is woven from their wool, he drinks their milk and eats cheese made from it, and only occasionally slaughters an animal for a supply of mutton.

Willard Jones suggested that Church World Service buy and distribute healthy sheep to the Bedouin, to replenish their flocks. The suggestion met considerable skepticism: The Bedouin were hungry — surely they would not be able to resist eating the sheep immediately.

But Willard Jones insisted he knew his people, and with some misgivings a flock of 103 sheep — ninety ewes, nine rams, and three lambs — was purchased and divided among 30 carefully chosen families in the area around Kerak.

A few months later Mr. Jones decided to check up. With two assistants he traveled as far as he could in a Land Rover, then completed the journey on foot

(Continued on Page 15)

Picture Collection Available

Editor Hansen's collection of color slides of the churches of the synod has increased considerably since last announced, about three years ago. These slides are available for borrowing (free, of course) by any Men's Club or Ladies' Group or congregation wishing to use them for a program. Apply directly to Pastor Verner Hansen, 4254 Third Ave., Los Angeles, and the request will be fulfilled, if possible. Apply as soon as possible, to assure getting your date reservation. The pictures include the following church properties:

Des Moines, Iowa; Alden, Minn.; Junction City, Ore.; Marquette, Nebr.; West Denmark, Wis.; Newell, Iowa; Nysted, Nebr.; Rosenborg, Nebr.; Tacoma, Wash.; Wilbur, Wash.; Newark, N. J.; Exira, Iowa; Oak Hill, Iowa; Waterloo, Iowa; "Cedarloo", Iowa; Bridgeport, Conn.; Trinity, Chicago; St. Stephen's, Chicago.

Cordova, Nebr.; Kimballton, Iowa; Cedar Falls, Iowa; Fredsville, Iowa; Denmark, Kansas; Solvang, Calif.; Pasadena, Calif.; Davey, Nebr.; Badger, S. D.; Danevang, Texas; Omaha, Nebr.; Fresno, Calif.; Brush, Colo.; Ringsted, Iowa; Ruth-ton, Minn.; Diamond Lake, Minn.; Tyler, Minn.; Hampton, Iowa; Clinton, Iowa; Hay Springs, Nebr.; Viborg, S. D.; Grayling, Mich.

Askov, Minn.; Dagmar, Mont.; Volmer, Mont.; Enumclaw, Wash.; Racine, Wis.; Seattle, Wash.; Muskegon, Mich.; Circle Pines, Minn.; Parlier, Calif.; Dalum, Alberta, Canada; Salinas, Calif.; Gayville, S. D.; Menominee, Mich.; Marinette, Wis.; Detroit, Mich.; Byram, Conn.; Roscommon, Mich.; Hartford, Conn.; Watsonville, Calif.; Troy, N. Y.; Los Angeles, Calif.

OUR CHURCH

Editor's Note: All church monthly and weekly papers from our congregations should now be sent to:

LUTHERAN TIDINGS

Pastor Thorvald Hansen, Editor
Cozad, Nebraska

Please make this change on all address lists, effective at once.

Manistee, Mich. A new boy, Peter Donald, now lives at the parsonage. He was born August 3 to Pastor and Mrs. Donald Holm, weighing in at almost 7 pounds. Congratulations!

St. Paul's, Cedar Falls, Iowa. The Sunday school here will have a special guest on September 25, from Ethiopia. He will speak and show pictures from his homeland. He is Haille Jesu Abedje.

Fords, New Jersey. New pews are being purchased (for \$4,000) for the new church here, and will be ready for Christmas, it is hoped. The dedication of the church has been planned for October 9.

Kimballton, Iowa. Seminary student Ralph Andersen (and wife) has now left the community and moved to Maywood, Ill., where he will continue studies at

Grand View Seminary. He has served the congregation since June.

St. Stephen's, Chicago. A "Grand View Seminary" Day was held at St. Stephen's on September 18, with Dean Kildegaard and family and the students and families as special guests. A fellowship dinner was followed by an afternoon program.

Trinity, Chicago. Dr. Alfred Jensen was guest preacher at services September 6, formally opening Chicago Lutheran Seminary at Maywood. The congregation is planning a Welcome Party for the Seminary for September 30.

Heidelberg, Germany. The address of Dr. Johannes Knudsen and family (until December 15) will be Rohrbacherstrasse 156, Heidelberg, Germany. They have "a wonderful little apartment" and will settle down after more than three weeks of travel (mostly in England.)

What Can We Share ?

(Continued from Page 9)

emphasis of this same spiritual heritage of which we spoke earlier. They speak, these songs, of the infinite worth and dignity of the individual human being created in the image of God. They tell us that we have received life from God and therefore are responsible to Him for its use in all phases; that we must have a deep and abiding reverence for life, all life and all of life. We hear the truths proclaimed that God has given His blessing to our human efforts and that He sees with loving kindness our fellowship and our many activities in work and play. We realize that all of our life and activity can be and is Christian, it is only in human misuse that it becomes sinful. Man may be destined for heaven but his earthly life has a God-given value also. God has given us the capacity, the ability to laugh, to enjoy, to understand and to create. We can love beauty and rhythm and harmony. We believe that all life is from God and that all of our life must be filled with God's presence and love. We are not living in compartments, our life is one — a whole, not divided into areas and parts. And in believing this we have a freedom, a permissiveness to take part freely in many fields of activity making for a rich, full and beautiful life.

Man cannot achieve his salvation by his own efforts but he can develop his humanity — a necessity for salvation, for man must be man in order to be saved. "Menneske først og Kristen saa." (A human first and then a Christian.) It is said that man needs a religious conversion in order to live a true and valuable Christian life. We say it is necessary to live a sound, active and beautiful human life as a natural born human created in God's image in order to live the full abundant life of a Christian.

Do we believe this? Do we live this? Can we share these beliefs?

Christence Jespersen.
Circle Pines, Minnesota

Dansk Nytaar

DANSK NYTAAR 1961, the popular Danish annual, will be published next month. Editor Paul C. Nyholm has this year an assistant editor in the distinguished Danish American newspaperman Georg Strand-vold, and the new edition has many new



ideas and new contributors. Of the thirty-five writers — nearly all Danish Americans — sixteen have written books. Original drawing and striking pictures add to the value of the book.

Among the contributors are Bishop Fuglsang-Damgaard and Pastor Chr. Bartholdy (Denmark), three AELC pastors, Svend Holm, Enok Mortensen and P. Rasmussen. Well known writers like Carlo Christensen, Dr. Thomas Christensen, Casper Hasselriis, Boy Jessen, Mrs. Ellen Nielsen, Anton Kvist, Peter Manniche and Ambassador Knuth-Winterfeldt. The topic: "How is Denmark?" is discussed by Axel Des-sau, Dr. Johs. Knudsen, Professor Merville Larson, Pastor A. Vang, Vancouver, and Axel Lober, father of the well known sculptor.

The subject: "What is our national heritage?" is analyzed by the editors and by the well known author of novels dealing with life in Nebraska, Sophus Winther, professor Waldemar Westergaard, three congressmen, Carl Andersen, Ben Jensen and Ancher Nelson and two pastors, M. Predstrup, Edmonton, and C. M. Videbeck, Atlantic, Iowa. Dr. Nyholm has two interviews, one taken in Denmark with a "Danish-American" sculptor Gunnar Hansen and a twenty-page story about the poet Anton Kvist. Entertaining short stories have been written by Peter Guldbrandsen, Hans B. Kromann, Ebba Launsby, Agnes Ringborg and V. R. Staby.

And there is much more! You may be one of the first ones to see DANSK NYTAAR 1961 by sending one dollar to Dansk Nytaar, Blair, Nebr. The annual will come to you postpaid as soon as it is off the press.

DANSK NYTAAR desires to have an agent in each congregation. Write for further information to "Dansk Nytaar," Blair, Nebraska, if you are interested, and if there is no agent already in your congregation. Agents receive commission if they sell at least six copies.

Church News From Around the World

BISHOP OXNAM HONORED

(Westminster, Md.) — Retiring Methodist Bishop G. Bromley Oxnam of Washington, D. C., received high praise from his fellow churchmen during annual sessions which he presided over for the last time at the Baltimore Methodist Conference.



"To millions he is known as a world figure, a crusader for human rights....and the outstanding bishop of the church," Dr. Clarence L. Fossett, superintendent of the Baltimore East District, told the assembled 1,000 ministers and laymen.

In his address, Bishop Oxnam, who has been head of the Washington Area since 1952, criticized ministers who do not keep themselves well informed. "I have come to refuse to tolerate personal unpreparedness and intellectual slovenliness," he declared.

In other sessions delegates supported: non-violent protests against racial segregation, the elimination of capital punishment and the dissemination of family planning information. They also re-affirmed support of the National Council of Churches.

An oil portrait of retiring Bishop Oxnam and an engraved plaque paying tribute to his leadership in the World Council of Churches have been dedicated in the student lounge of the American University's School of International Service in Washington, D. C.

The inscription on the plaque, which was written by WCC general secretary, Dr. V. A. Visser 't' Hooft, hails him as a bishop of the Methodist church "whose loyalty to its heritage led him to serve the Church Universal" and as first US president of the World Council of Churches "which he helped to bring into being and to make an effective instrument for worldwide Christian co-operation and united social and international justice."

ULCA CONVENTION TO HEAR ARILD OLSEN

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(NY) Atlantic City, N. J., September 7—The Rt. Rev. Henry Knox Sherrill, a president of the World Council of Churches, will address the 22nd biennial convention of the United Lutheran Church in America here October 13 to 20.

Bishop Sherrill, former presiding bishop of the Protestant Episcopal Church in the U. S. A., and the first president of the National Council of the Churches of Christ (1950 to 1952), will appear before the convention on Tuesday afternoon, October 18.

The retired Episcopal bishop will present the biennial report of the World Council of Churches to delegates attending the ULCA convention.

The report of the National Council of the Churches of Christ will be made to the convention by Dr. C. Arild Olsen, execu-

tive secretary of the council's Division of Christian Life and Work since 1954. Dr. Olsen, a former president of Grand View College and Seminary, Des Moines, Iowa, is a member of the American Evangelical Lutheran Church. Dr. Olsen will address the convention on Monday afternoon, October 17.

The United Lutheran Church maintains membership in both the world and national council of churches. ULCA President Franklin Clark Fry is chairman of both the Central and Executive Committees of the WCC and is also chairman of the General Policy and Strategy Committee of the NCCUSA.

LUTHERAN HOUR SPEAKER



Dr. Oswald Hoffmann

Dr. Oswald Hoffmann, New York City, began his sixth year as Lutheran Hour speaker when he opened the 28th season of the world's most wide-spread radio broadcast on September 18. The Gospel program is aired in more than 50 languages to listeners in more than 100 nations. Sponsored by the Lutheran Laymen's League, The Lutheran Hour may be heard over the NBC and Mutual networks and hundreds of independent stations. Dr. Hoffmann recently returned from a trip behind the Iron Curtain.

The Joneses of Jerusalem

(Continued from Page 13)

to reach the rough, remote country of the Arab shepherds. He found what he had expected — the Bedouin were caring for their sheep as they did their children. The animals were all there, fat and flourishing, and life seemed whole again for their new owners.

The Bedouin were using blankets, wearing clothing, that had also come to them from the United States via Church World Service — but nothing touched the gift of sheep in importance or usefulness.

This is only one of the scores of projects

the Joneses have conceived and carried through. There is the clothing center in Jerusalem, where garments collected in the United States through the United Clothing Appeal are stored before distribution — and where refugee shoemakers, seamstresses, and knitters are converting materials from America into sandals, dresses, layettes, sweaters, and other wearing apparel for their needy countrymen.

There is the nursery project in the frontier village of Idna, where 675 families are on their own, without government help and without the lands in Israel that once supported them.

Six thousand apple trees and eight thousand olive trees have been planted to supply buds, which are grafted to stalks grown from seedlings. Once the graft is sure and the tree sufficiently sturdy, it is given to a frontier villager. As the Bedouin prize their sheep, Arab villagers prize fruit trees — it is another program based upon the Jones's sound knowledge of the psychology and culture of the people of the Middle East.

Wherever you go their imprint is seen, their impact has been felt, their names are known and repeated with affection.

Willard and Christina Jones, practical and down-to-earth, have become a legend. With their lives they have written a story that symbolizes Christian love in action in a world of pain, poverty, and disillusion.

A Canterbury Tale

(Continued from Page 3)

from the highway down upon what I imagined to be the ruins of Lindisfarne.

Later that day we crossed the wild and wonderful Yorkshire Moors, covered with brown and purple heather like western Jutland but more extensive and awesome to see. From high in the hills we viewed again the North Sea with its teeming coastal traffic. And then we drove toward, but not quite out to, Whitby. We did not have time to enter, but again the eyes of fancy were perhaps a better instrument than actual sight. The city was beautiful as we saw it from a mile or two away, and there were ruins beside the town. Again my eyes raised the ruins to the form of a castle or an abbey, and I was moved back to a day, almost thirteen hundred years ago, when the Synod of Whitby was held, 664 AD to be exact. Then it was, at Whitby, when Canterbury won out over Lindisfarne, papal authority over indigenous church life. The promise of a church of the people faded away and Rome prevailed — until a great day of reckoning almost a millenium later. This Canterbury tale is not to my liking.

There are many things which you can see as you travel the beautiful countryside of England. For many of the most important your eyes must carry beyond the present.

The Continuing Call

(Continued from Page 5)

the difficulties and challenges, which our candidate for ordination may face, some of which must be met alone, alone with God, and others which may be overcome through the consecrated "helpers" within the Christian congregation.

For the Christian pastor may be extremely lonely, as may his wife, particularly if they are not accepted also socially by the congregation they are called to serve. A pastor is possibly more sensitively human than most other human beings. Not only must he love his people; he must be loved by them, and this love shown, so that God's work may prosper.

The pastor's need, his difficulties, are many. There is need for spiritual growth, through reading, taking time each and every day, feeding on the Word, through prayer, with both spiritual self-development and intellectual labor.

At times there will be blessings through drudgery. There is the need for bodily discipline. The spiritual growth of a minister may depend to a great extent on what he does with his body. The length of his active ministry and its usefulness from day to day may be affected by habits of which he is not aware. There is a holiness of the body, and there is a dedication of the body, for "the body is the temple of the Holy Spirit." I seriously doubt that God is pleased by living under a tension so great that one's heart or stomach is worn out or ulcerated in the prime of life.

Then, there are obstacles to the growth of the Christian minister. There are the ministerial sins of pride, envy, covetousness, anger, lust, laziness, gluttony.

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September 20, 1960

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

There is anxiety, the undue concern about things right and praiseworthy, the anxiety which robs today, making you unfit to meet tomorrow's problems when they come.

The pastor needs courage, courage to determine that he will devote the major portion of his time to the things that matter most to God, and to the local church. He needs the courage, at times, to be different, the courage to say "no" to many demands, the courage to delegate responsibility.

Dr. Blackwood summarizes his book in one sentence: "A pastor's growth in Christlikeness depends upon the quality and the degree of his trust in the Heavenly Father."

May we draw this address to a close with two quotations, directed toward the candidate for ordination, and directed as a reminder to all of us pastors in His service.

First is Horace Bushnell's words on a similar occasion:

"This is a day of hope to you. All your best opportunities are still before you. Now you are laying your plans for the future. Why not lay them in God? Who has planned so wisely and faithfully as He. Believe that you are girded by your God for a holy and great calling. (Come) to Him, consecrate your life to Him, knowing assuredly that He will lead you into just that life which is your highest honor and blessing."

Last is from the First Letter of Peter, Chapter 5 (5-11 ASV):

"Cast all your anxieties on him, for he cares for you....and the God of all grace, who has called you to his eternal glory in Christ, will himself restore, establish, and strengthen you. To Him be the dominion for ever and ever. Amen."

Acknowledgment of Receipts by the Synod Treasurer FOR THE MONTH OF AUGUST, 1960

For the Synod Budget:

Trinity Lutheran, Greenville, Mich.	\$193.00
St. Stephen's, Chicago, Ill.	200.00
Menominee, Michigan	79.94
St. Peter's, Cedar Falls, Iowa	18.66
Salinas, California	400.00
Edison Township, New Jersey	200.00
Detroit, Michigan	800.00
Muskegon, Michigan	380.00
Racine, Wisconsin	207.43
Kimballton, Iowa	700.00
Minneapolis, Minnesota	210.00
Nysted, Dannebrog, Nebraska	274.50
Watsonville, California	127.87
Clinton, Iowa	200.00
Wilbur, Washington	96.00

Pastor's Pension Fund:

Trinity, Chicago, Illinois	\$148.00
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Santal Mission:

Viborg, S. D., in memory of P. J. Pedersen from Mr. and Mrs. Hans Kaarup	1.00
Mrs. Cecelia Anderson	3.00
Solvang, Calif., in memory of Mr. and Mrs. Hans Madsen and Alma M. Holst from Lydia M. Harkson	10.00
Chicago, Ill., St. Stephen's Bible School	16.32

Home Missions:

Chicago, Ill., Trinity	\$121.00
Viborg, S. D., in memory of P. J. Pedersen from Mr. and Mrs. John Buck	1.00

Grand View College:

Chicago, Ill., Trinity	\$ 70.90
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August budget receipts from

congregations	\$4,458.62
Previously acknowledged	44,950.59

TOTAL TO DATE\$49,409.21

Other Budget Receipts:

Pastor's Contributions for Pension:

Synod President	\$ 10.50
Synod Vice President	2.50
Synod Secretary	1.75
Rev. Ivan Westergaard	14.34
Rev. Paul Nussle	24.00
Rev. Howard Christensen	33.50

Total for August\$ 86.59
Previously acknowledged\$2,214.98

\$2,301.57

\$51,710.78

Received for Items Outside of the Budget:

For Lutheran World Action:

Greenville, Michigan, Trinity	\$ 44.00
Chicago, Illinois, Trinity	325.20
Menominee, Michigan	13.27
Salinas, California	68.22
From Miss Astrid Ravnholt	2.00
For Chilean Relief from Mrs. Agnes Fadley	5.78
Racine, Wisconsin	5.00
Minneapolis, Minnesota	39.00
Nysted, Dannebrog, Nebraska	70.00
Watsonville, California	24.30

Total to date\$596.77
Previously acknowledged\$8,752.25

TOTAL TO DATE\$9,349.02

Santal Mission:

Chicago, Illinois, Trinity	\$120.00
Hampton, Nebr., from Sharon Beyer in memory of Mrs. Jens Holst	4.00
Racine, Wisconsin	5.00
Viborg, S. D., in memory of P. J. Pedersen from Marie Andersen, Dwight, Ill.	2.00
AELC convention treasurer	284.50
Waterloo, Iowa	100.00
Des Moines, Iowa, from Mrs. Carl Olsen	3.00
Des Moines, Iowa	28.48
Total	\$546.98

Eben Ezer:

Chicago, Illinois, Trinity	\$ 52.00
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American Bible Society:

Chicago, Illinois, Trinity	\$ 22.00
Waterloo, Iowa	25.00
Total	\$ 47.00

Faith and Life Advance:

Racine, Wisconsin	\$ 36.65
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Convention Offering:

Home Missions	\$339.39
Convention registrations	383.00

Respectfully submitted,
American Evangelical Lutheran Church,
M. C. Miller, Treas.