

Lutheran

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The American Evangelical Lutheran Church

Tidings



"Nor is he resolved who, improvidently trusting in some mysterious power, dares to begin the journey without including in the resolution a real conception of God's assistance, of its necessity, and of its sufficiency."

Soren Kirkegaard.

January 5, 1961
Number 10 //
Volume XXVII

Impressions of the General Assembly of the NCC at San Francisco, Calif.

by: Pastor Arnold Knudsen

The first impression is the size and scope of the meeting. Thirty-three denominations meeting together representing 40 million protestants. To plan for a meeting of 4,000 delegates is certainly no small task even if the city of San Francisco was hardly dented by such a group. We met in the Civic Auditorium which could seat many more. The problems of coordinating meals and separate meetings in hotels, etc., must be a formidable task. But it was very well done and things progressed without any serious hitch.

The diversity of people present and the communions they represented was striking. The vestments of the clergy were very different, the races represented were of many colors of skin. The practices of the individual churches were varied and all interesting.

The leaders of the assembly were all able men, who were known only as authors of books or pictures in the newspapers before the meeting and now appeared in the flesh. Their diversity and yet their caliber was inspiring. I wouldn't attempt a list.

The plenary sessions moved along rapidly thanks to Dr. Dahlberg whose ready wit and keen insight helped keep everything interesting. The speakers with their pregnant phrases filled their allotted time with thoughts that could be mulled over for hours. The shrewd insight of many of them into the problems in the world abetted by a lack of united approach by the churches often caught us up short. The Review of Report groups were an opportunity to approach various problems in small groups. The one I was in took a rather unique negative-type approach one time on "what was the least important aspect of its sphere of concern." This helped us all to view the whole picture and the value of many of the so-called minor aspects.

Perhaps the greatest impression of all was the fact that here were many people not concerned with being miserly or in getting others to do more work, but only with the question — "How best can we serve Jesus Christ?" The whole meeting with its drama, study, art, music and publishing was all united under the banner — "Jesus Christ the Living Lord of All Life."

Arnold Knudsen is pastor of Faith Lutheran Church, Junction City, Oregon. Others who attended the NCC General Assembly are: Pastors A. E. Farstrup, Paul Nussle, Owen Gramps, Viggo Hansen and Mrs. Thyra Larsen.



Farstrup Takes Office

On January 1st, Pastor A. E. Farstrup assumed the office of president of the American Evangelical Lutheran Church. Pastor Farstrup was elected to this position at the synodical convention of the AELC at Waterloo, Iowa, last August. He succeeds Dr. Alfred Jensen, who has served in that capacity since 1936. Dr. Jensen was not eligible for re-election.

Pastor Farstrup will be formally installed at a service in Des Moines, Iowa, on Sunday, January 29, at 3 o'clock. Dr. Jensen, the retiring president, will officiate, assisted by officers of the synod. Presidents of the National Lutheran Council church bodies have also been invited to participate in the service. Pastors and lay people of the AELC are invited to attend this significant and festive service.

The new synod president's address is:

Pastor A. E. Farstrup
3112 Lawnview Drive
Des Moines 10, Iowa

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Anno Domino -- 1961

by: Pastor A. E. Farstrup

In practically every confirmation class I have had, during the 27 years of my ministry, I have asked the confirmands the meaning of the letters A.D. after the number of a year. Very few know the answer and I have discovered that the most common misinterpretation is that A.D. stands for "After Death." When I then explain that it means, "In the year of our Lord," I have cleared up a fact in their minds. But this does not satisfy them. Nor should it. How wonderful it is that our youth are not satisfied with cold facts. Herein lies great promise for the future but from it devolves also a challenge to the church.

As we begin the New Year, which comes to us fresh from the hand of God, we in the AELC might well ask ourselves, "What does it really mean — what are the implications of it — when we say, 'In the year of our Lord?'" Cold facts will not suffice as an answer!

The Apostle Paul, in his letter to the Ephesians, admonishes his friends to "walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil." Translating into twentieth century English J. B. Phillips puts it this way: "Live life, then, with a due sense of responsibility, not as men who do not know the meaning and purpose of life but as **those who do**. Make the best use of your time, despite all the difficulties of these days. Don't be vague, but firmly grasp what you know to be the will of God." In either version these words speak to us with authority as we begin another year. They leave absolutely no room for the shallow-minded who sometimes express themselves as if their overriding concern is to "kill" time!

Why should we redeem the time? Because it is the **Lord's** year! Because He is the **year's** Lord! Because He, Jesus Christ, is **our** Lord! Because He is not the Lord of the past alone — but the Lord of today, of the living! Because He is the Lord of tomorrow, before whom we shall stand and give account of how we have used the talents which God has bestowed upon us!

To say that we live in "the year of the Lord" gives us a sense of assurance and gratitude as we recall the covenant He established with us in holy baptism. We dare not forget that God is not mocked — that he permits the bitter vintage of the grapes of wrath to be trodden out to the last drop — but this fact will not cause us to overlook that, in His mercy, He has promised us that the gates of hell shall not prevail against His people. This is worth recalling in a day which has been described, by one prominent American Church leader, as suffering from a "loose dedication — to great life purposes and our failure to recognize that the best of our purposes, programs or legal codes will lose their vitality if they are not rooted in deep Christian conviction regarding the meaning and nature of

the universe." Justice and mercy are key words in Christ's church. They are not always so for us, His people. Insofar as they are not we will need another key word. That word is repentance!

In the new year at hand the AELC, as a body, moves forward to what we have come to speak of as merger — and the word is forward — with other Lutheran Churches in our land. The consequences of this will be manifold. May we remind ourselves that pioneering is not foreign to our people. As the pioneer fathers of our Church moved into their tomorrow, with faith in the Lordship of Christ, so let us place our feet firmly upon the way before us.

1961 is also the year of our Lord! He will bless us in His own way. With this in mind may we be diligent and faithful in church and home alike. How are we to redeem this new year? Paul said it well when he wrote to his contemporaries:

"be filled with the Spirit, addressing one another in psalms and hymns and spiritual songs, singing and making melody to the Lord with all your heart, always and for everything giving thanks in the name of our Lord Jesus Christ to God the Father."

And then he adds: "Be subject to one another out of reverence for Christ." (Ephesians 5:18b-21)

The Swinging Pendulum

By Sadie Louise Miller

The midnight hour has struck; the bells have tolled;

A year has joined the eons of the past —

Her sheaf of days placed firmly on the vast

Increasing store of ages growing old.

The clock ticks on; and could our fingers stay

The moving hands that speak of fleeting time,

Eternity's own pendulum would chime

In rhythm for each moment passed away.

The clock ticks on and on; and Time has power

To give another day when one is gone —

A day of duty — and the widening dawn

Must gird itself anew to face the hour.

And though old years must pass beyond recall,

Glad new years fraught with challenge greet us all.

The Field Work Internship Program

by: John Johansen

Most of the AELC churches are probably unfamiliar with the practice of having a seminary student on their staff. Several churches have been supplied on Sundays or during a summer by a seminary student. I believe that these relationships have been good for the students, the churches, and the synod. Now that Grand View Seminary has moved to Chicago, participation in an internship program is required. This program places a student on the staff of a church in the Chicago area for a period of seven months during the second year of seminary study. (Some students choose to leave the campus for a year and work under a pastor in a distant city. Many of our congregations might benefit by participating in this full-time internship program.) I chose the first plan. At this time I have worked at Trinity Evangelical Lutheran Church under Pastor Peter Thomsen's guidance for three months. I will try to present and evaluate this experience in terms of the outline of "field work" requirements that have been established by the seminary.



"The purpose of the program is to provide for the student an introduction to the work of the ordained ministry. It is a guided learning experience under the auspices of the Seminary and the guidance of a pastor." As is easily seen from reading this statement of purpose, the "field worker" is in a unique position in the church. He is not a pastor, nor is he a layman. The intern is serving and at the same time is primarily concerned with learning. There is much discussion and difference of opinion on the academic level concerning the intern's status and responsibility. However, this can be worked out on the practical level when the pastor, congregation, and intern have a common understanding of the program. This does not mean that there are no problems involved. But at this point, I am thankful that Pastor Thomsen has done much to eliminate problems that can be dismissed easily. The congregation has been understanding, encouraging, and challenging.

The Seminary defines six areas of responsibility which must be developed in specific terms by the student and pastor. This report will consider the four primary areas and will be concerned with some specific experiences.

1. Service is limited to a maximum of 16 hours a week, including preparation time. This limitation is placed on students so that their class work will not suffer. The "time" element is one of the basic problems of the intern. The time when a car is available is of first importance as the church is located ten miles

from the campus. The best time for calling in member's homes is when the children get home from school. Many mothers work and no one is home until this time. Elna, my wife, teaches school and needs transportation home at the same hour. Therefore I have done most of my calling on Saturday or Sunday. I spend one evening during the week at the church for meetings or else I spend that evening in calling. I am happy that I have been given freedom to work at the times which are most convenient for me. My hours vary from week to week.

2. I am to work in as many areas of church life as is possible. This includes visiting sick, aged, and prospective members. I have done this, generally on Saturdays. I have spent much time calling on youth fellowship members and on prospective members who now have a relationship to the church as they send their children to Sunday School. After making calls, Pastor Thomsen and I get together to discuss them so that we both have an understanding of the conditions involved. Techniques and purposes of calling are also discussed. Another basic area of church life is participation in the worship service. I generally read the opening part of the liturgy. I have had the opportunity to preach once under this program and have then been responsible for the final part of the service. I will preach two or three more times this year. I am also to teach "at least one class, and participate in the administration of the educational program." I teach the high school age Sunday School class. There are seven faithful members and we hope for greater attendance in the coming months. Pastor Thomsen has conducted an instruction class for adults who were not members. In January a class for all adults will be offered. This will make it easier for high school students who live a distance from the church to get to Sunday School (if parents come!) I also participate in the youth program. This group represents the Sunday School class and those whom we encourage to participate in the Sunday School program. From 10 to 15 young people are active in this organization which meets twice a month. Several members are very devoted and spend much time and energy in promoting their program. I am sure that the weekend of the national AELYF convention in Withee was a high point of the year for those who were willing to give of themselves. One of my high points with this group was when I got lost in Chicago on the way to a fellowship meeting at St. Stephen's church (on the south side)!

3. "The student is to confer with the pastor and accept suggestions." This is basic to the learning aspect of the program. I feel that Pastor Thomsen and I have developed a good relationship and suggestions are offered and discussed freely. Again the problem of time enters the picture. Perhaps if a half hour coffee date were established for every other week, our conference would be more regular. But my seminary requirements and Pastor Thomsen's schedule vary

John Johansen is a second year student at the Grand View Seminary at Maywood, Illinois.

(Continued on Page 16)



Paging Youth

American Evangelical Luth.
Youth Fellowship

EDITOR: EVERETT NIELSEN

512 East Washington Avenue
Bridgeport 8, Connecticut

What's it Like to Be Big ?

A question many of us are asking is, "What is it going to be like in the new Lutheran Church in America?" While no one has the answer, some insight into the possible attitudes, spirit and atmosphere of youth activity in the proposed LCA has been afforded me when I attended the Executive Committee Meeting and State/Synod Officers' Conference of the Luther League of America (ULCA). While the new Luther League will be quite different from the Luther League of America, the size of LLA gives us an idea of some of the adjustments we will have to make. What follows is one man's opinion of what some of these adjustments might be.

1) There will be many people from below the Mason-Dixon line, which is not now true in AELYP. Even though at our Convention at Withee we had persons from both coasts and thereby realized how widespread we are, in the new Luther League we will be associated with kids from all sections of the country. No longer will the midwesterners be the strong majority.

2) The frightening thing about the hugeness of the new Luther League is that we might lose all sense of friendship and fellowship. But this need not be so! In fact, the members of LLA are perhaps even more friendly when they get together than are AELYPers. It isn't that we aren't friendly, it's just that we have so many old friends whom we want to see and be with, that we are not forced to make new friends. But in a larger group we will know few people and unless we want to be completely bored, we shall introduce ourselves. I found in this larger organization the same, if not better, opportunities for cherished fellowship.

3) These people like to sing as much as do AELYPers, but few songs sung at this meeting have ever been heard at an AELYP gathering. Action songs and spirituals were predominant, and were thoroughly enjoyed; but folk songs were obviously missing. Here is an opportunity for AELYP and our A WORLD OF SONG to make a valuable contribution.

4) Most of the 250 persons who attended the State/Synod Officers' Conference have responsibilities as important as those of the AELYP Board, and they have the experience needed for the task! It is difficult to say that there will be proportionately more **experienced** young people than we now have in AELYP, but we can say that in the new Luther League there will be more young people, with many years of

Reaction to a Reaction

The December 5 issue of this magazine carried an article called "A Reaction to Withee." In it, the girls from Trinity, Chicago, wrote of their experiences at the convention. But, an excellent source says that they left out something!

One evening when the girls returned from the meetings, they checked and found that their hosts were not home (or so they THOUGHT). Then the fun began! They cheered and changed into their jeans and danced on a cement slab outside, singing away. Being "all wound up," they turned on the radio full blast, sang, and, of all things, did some homework.

Three hours later, they decided to put up their hair and go to bed. Going for a mirror, they noticed their hosts were home. What a roar! When the hostess got up to turn off the radio, the girls were rolling on the floor, laughing their sides out over their big boner.

To quote the hostess, Mrs. Alfred Knutson, "They enjoyed themselves and we enjoyed listening to this 'teen age fun.' They were lovely girls...."

It is wonderful to hear another side of this story and the editor appreciates such comments. How about it? Didn't everyone have good fun?

Over the Typewriter

Happy New Year! The board of the AELYP joins in this greeting for a healthy and prosperous year upcoming.

The next issue of LUTHERAN TIDINGS will be devoted primarily to youth centered news and articles. Youth Week, January 29-February 5, is coming up and thus this special Youth Issue. Be sure to read it thoroughly. The main emphasis will be "Vocations."

Have you or will you elect new officers? Send in their names to the national boards! Mailing lists have to be kept up to date.

Luther League experience, from whom can come a more valuable, representative contribution.

5) The Church will have much more to say concerning the program of the new Luther League than it does in the present autonomous situation of AELYP. I would quickly add that this has many good features (and in my opinion they out-weigh the negative aspects), but it will require an adjustment on our part.

6) The program of the new Luther League will undoubtedly be far more extensive and will possess a content of greater depth and value. The only danger here is that a smaller local fellowship might be "programmed" to death, but it would be by far the more pleasant situation to be able to be selective in using the abundant help offered by the Church-wide Luther League, rather than to be starving for help which, when it arrives, comes from persons with very limited experience, as is AELYP's predicament.

Adjustments will have to be made, but on the basis of our present knowledge, we can eagerly await the day when we become an integral part of the big, new Luther League of the Lutheran Church in America.

Richard Jessen.

Our Women's Work

MRS. AAGE PAULSEN, EDITOR

Beaver Crossing, Nebraska



Reminder

Have you sent your contributions to the Treasurer so that the budget for 1960 may be met? The four periods of emphasis during the year serve to remind us: Santal Mission; Home Mission; Scholarship Fund; General Fund. **ALL ARE IMPORTANT.**

B. F., Treasurer.

May we go forward into the New Year serving our Master with labor, devotion and love. Serving Him, and one another, in whatever way we can.

E. P.

World Day of Prayer

A dynamic, white-haired woman who has devoted a major part of her life to Christian foreign missions is the author of a worship service that will involve millions of people around the world next February.

The global observance is World Day of Prayer, to be observed for the 75th year in 22,000 U. S. communities and scores of countries overseas on February 17, 1961.

The author of the Day's worship service is Miss Sue Weddell, now living in Ocean Grove, New Jersey.

The extent of next year's 75th observance in all countries was indicated by Mrs. Paul Moser, New York, who is chairman of the anniversary plans.

"When the first Friday in Lent arrives," she said, "millions of men, women and children will sing the same hymns, read the same Scripture passages and pray the same prayers in a global spiritual fellowship."

Sponsor of the annual observance in the United States is United Church Women, a general department of the National Council of Churches. Participating in overseas sponsorship is the Council's Division of Foreign Missions.

Miss Weddell came in for special tribute from Mrs. Moser, as she reported that millions of copies of the worship service the former prepared have already been sent to thousands of U. S. and foreign communities for use on the Day.

To prepare the service, Miss Weddell drew on a background of rich experience in Christian service.

One of eight children of a Baptist clergyman, she graduated from Bucknell University and later received an honorary degree of Doctor of Humanities. Following YWCA work, which she began in the war years, Miss Weddell served with the Reformed Church in



America. From 1941 until her retirement in 1954, she was active in the cooperative missions program which later became the Division of Foreign Missions of the National Council.

Miss Weddell recalls her assignments to numerous history-making church conferences. She was in Madras in 1938 and attended the assembly which founded the World Council of Churches in Amsterdam in 1948. She also traveled to India and Burma that year to attend conferences on Christian literature. As a consultant to the U. S. delegation in San Francisco in 1945, she witnessed the drawing up of the Charter of the United Nations, and has served as an accredited observer to the UN since that time.

Of the San Francisco meeting Miss Weddell says: "I was privileged to meet many times with women from different countries, leaders in government and education. We discussed opportunities open to women everywhere in the world."

An article which she wrote, "Women, Remember Your Strength," was a phrase often heard in San Francisco, she recalls.

As far back as 1948, Sue Weddell became active in the World Day of Prayer and has served it without interruptions since. As an executive of the Division of Foreign Missions, one of her responsibilities was for the Day's overseas observances. She initiated sending copies of the service to women in a growing list of countries, and gave them help and encouragement.

A member of the Committee on Friendly Relations with Foreign Students, Sue Weddell says that she always considered her work for the World Day of Prayer among the students to be "one of my very important and exciting commitments and a pathway to better understanding among the peoples of all nations."

From its founding in 1941, Miss Weddell has served on the board of managers of United Church Women. In cooperation with the National Council's Division of Home Missions, she helped establish the UCW Department of Christian World Missions, through which the work for the World Day of Prayer is carried on in the United States.

With a copy of the worship service, "Forward Through the Ages," in her hand, Mrs. Moser declared, "Small wonder that Sue Weddell could saturate the worship service of the 75th anniversary with such depth of feeling and breadth of vision."

She described the countless women in the world who will take part in the February observance. "In suits and saris, heavy winter clothing and thin summer dresses, they will pray together in mud chapels, modern churches, camps and private homes. They cannot help but catch the spirit of praise, penitence, petition and dedication, in Miss Weddell's service," said Mrs. Moser.

A Double Investment

A Message From the Chairman of the Board

At the annual meeting of the Grand View College and Grand View Seminary in August 1960, the Board of Directors was authorized to build a Physical Education Building and to borrow the necessary funds for this purpose. It was the decision of the board to issue \$300,000 in General Obligation Bonds in order to carry out this directive.

During the last six years enrollment at Grand View College has tripled. Your Board of Directors has constantly endeavored to improve the total academic program. The faculty has been expanded through the addition of highly competent personnel. In recent years the physical facilities have been constantly improved, including thorough maintenance, a general remodeling program, the addition of a married students residence, and the construction of a modern, completely equipped Science Building in 1957.

As the result of considerable study, the Board of Directors concluded that in order to offer a well balanced educational program the next step should be the erection of new and adequate facilities for the physical education department. Our present facilities in this area are quite inadequate and have been for many years. The new physical education building is part of a continuing program to provide the facilities whereby Grand View can offer its students the best in education for life and service, in spiritual and in physical growth, as well as in academic attainment. The Physical Education building will serve these purposes not only by providing new facilities, but also by making it possible to release present facilities for additional library and classroom use.

In the past Grand View College has operated without a bonded indebtedness. The Science Building was made possible through your gifts. We are now offering you the opportunity to invest some of your resources in Grand View College General Obligation Bonds in order that we might better meet the challenge of the future.

The General Obligation Bonds will provide a secure and prudent investment with a generous return. Equally important, the purchase of the bonds will help supply the necessary funds to better provide Christian higher education for the youth of our church and country.

I strongly urge you to invest in these bonds. Invest now or as soon as possible, as the building cannot be constructed until adequate funds are available.

Dr. Erling N. Jensen,
Chairman, Board of Directors
Grand View College and
Grand View Seminary.

Genuine good taste consists in saying much in few words, in choosing among our thoughts, in having order and arrangement in what we say, and in speaking with composure.

—**Fenelon.**

A Message From the President

As an endorsement of the two page appeal to purchase Grand View College General Obligation Bonds, I wish to add a few lines to this appeal by supplying supporting information, which may give the people of the Church a better understanding of the use to which we intend to put the new Physical Education Building.

As president of the college, I strongly urge the members of the American Evangelical Lutheran Church to invest some of their available funds in this very attractive bond issue. I do this in good faith because it is well known that physical education makes a valuable contribution to the general education of young people. The reason behind the college's stated requirement in physical education is the program's contribution to the mental and physical health of students. In our increasing concern to give breath and imagination to physical education, the new Physical Education Building is designed to offer the best facilities for a wide variety of activities. If we are mindful of the needs of the individual student, we shall recognize that students need to engage in sports and recreational activities of many different types.

We are persuaded that the new Physical Education Building and the planned extension of our offerings in physical education, athletics and recreational activities will contribute greatly to each individual student's sense of belonging.

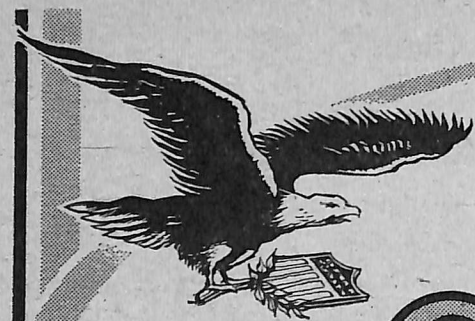
The building will enable us to broaden our intramural program, to improve and enlarge our program for women students, to give more attention to physical skills which can be enjoyed alone or with others, and to experiment with adapted activities, on approval of a physician, for those students whose physical condition restricts them from participation in regular sports activities. Moreover, we shall want to provide opportunities for those activities and skills which prepare students for healthy and enjoyable future leisure time play such as tennis, golf, badminton, etc.

Also, I could visualize the occasional use of the Physical Education Building for state and city wide sports programs under the auspices of the Church. A Church college can serve the Church in many ways — also by providing congregations with leadership and facilities for wholesome recreational activities for older children, young people and adults.

In conclusion, I strongly recommend the purchase of the bonds described in this issue of LUTHERAN TIDINGS. Financially, it is a very sound investment. Educationally, it is a great step toward meeting the needs of today and tomorrow. We earnestly solicit your consideration and support.

Dr. Ernest D. Nielsen,
President, Grand View College.

When alone we have our own thoughts to watch; when in the family, our tempers; when in society, our tongues.



A Safe and Sound Investment

Grand View College

\$300,000 General Obligation Bonds

In Denominations of
\$100. — \$500. — \$1,000.

PAYS A GENEROUS
5 1/2 % INTEREST
10 YEAR
GENERAL
OBLIGATION
BONDS

What Is The Bond Issue ?

The \$300,000 bond issue will help finance the Grand View College Physical Education Building and other campus improvements. Other funds have been paid or pledged to the Grand View College "Campus of Tomorrow" building fund and will be available when needed.

Construction of the new Physical Education Building is scheduled to start early in 1961 with completion in time for the second semester of 1961-62 school year.

The board has authorized this bond issue of \$300,000 — in \$100, \$500 and \$1,000 denominations. These are 10 year bonds, callable after two years.

Is It A Sound Investment ?

It's an excellent investment! It is sound, safe and prudent and offers a 5 1/2% interest rate. Your bonds are backed by the entire corporate worth and resources of Grand View College. The bondholders trustee is the Iowa State Bank of Des Moines, Iowa. This is an excellent opportunity for you to invest in Christian Higher Education and at the same time earn a generous return on your investment.

Why Should I Invest ?

Important to you is a safe, high interest return. And too, your investment in Grand View College is an investment in future America. You insure the future two ways — by a good return on your investment and by making possible Grand View's new Physical Education Building which is the second phase of the college's "Campus of Tomorrow" expansion program, the first of which was the new Science Building recently completed.

What Is A General Obligation Bond ?

A General Obligation Bond means that the bond is secured by the entire corporate property of the college. Your investment is backed also by the integrity of Grand View College under the control and auspices of the American Evangelical Lutheran Church.

How Is My Interest Paid ?

You will be paid 5 1/2% computed annually on the money invested in your bonds. You will be paid this interest each year for 10 years or until called. On January 15 of each year, you will clip a coupon from your bond and take it to your local bank or mail to the Iowa State Bank, East 7th and Locust Street, Des Moines, Iowa. Your interest will be paid on the due date by presentation of the coupon.

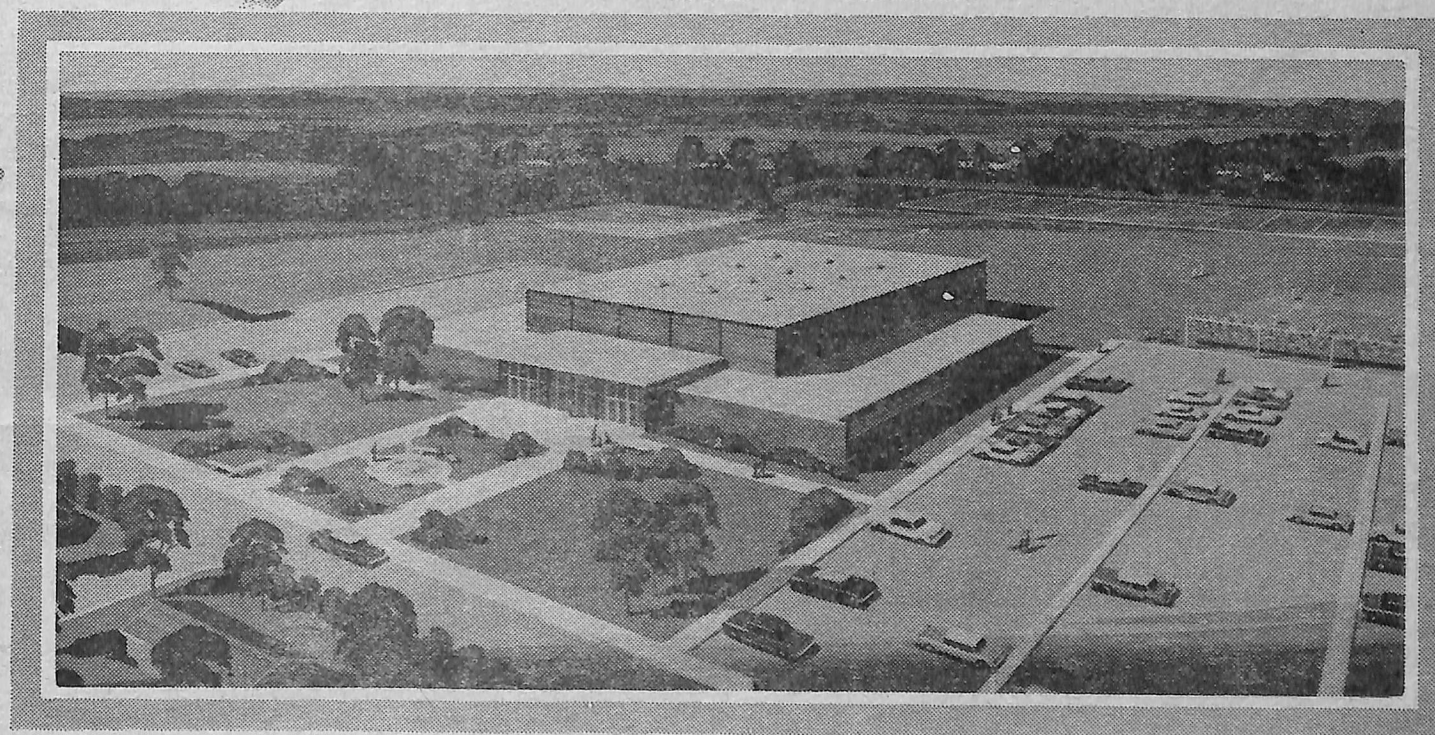
Why Is This Type Bond A Good Security ?

It is not a long term investment. It offers you a guaranteed income of an excellent and safe rate of interest. Important too, it is your opportunity to invest in Christian Higher Education.

The College and Church Behind The Bond Issue

Not only the physical assets of Grand View College but the integrity of the college and of the American Evangelical Lutheran Church is behind this bond issue. So you can be sure that your investment is a safe one and that your interest payments and principal investment will be promptly paid when due.

See the financial statement of Grand View College on page 10.



PROPOSED PHYSICAL EDUCATION BUILDING AND ATHLETIC FIELDS

Since its founding in 1896, Grand View College has provided general education for a large number of men and women who have entered agriculture, business, industry and the professions. It has trained men for the Lutheran ministry and has equipped innumerable laymen for active citizenship and service. An Academy, established in 1912, was long an important department of instruction; but after 1925, emphasis was placed on the Junior College. In 1936, the Academy was discontinued; and in 1938, the Junior College was accredited. In 1958 Grand View College was accredited by the North Central Association of Colleges and Secondary Schools.

With the completion of the new Science Building, in 1957, the Physical Education Building will be the second step of Grand View's "Campus of Tomorrow" building program.

It is interesting to note that Grand View's enrollment has tripled since 1955!

See page 7 for further information

How Can I Order These Bonds ?

Ordering is very simple. Use the self-addressed envelope. This envelope includes all the information which is written on the inside flap. Just send this envelope with your check to Iowa State Bank, East Seventh and Locust, Des Moines, Iowa.

Be sure to add \$1.00 additional for each bond you order to cover the bond registration fee. Please send your order today. Bonds will not be sold over the authorized total of \$300,000.

Grand View College Balance Sheet

(Excluding Endowment Fund Assets and Liabilities)

September 30, 1960

ASSETS

CURRENT ASSETS

Cash	\$ 90,420.93
Investment in short-term U. S. Treas. bills	39,768.80
Accounts receivable — students	28,436.25
Inventory of bookstore	4,984.77

Total Current Assets\$163,610.75

PROPERTIES — Real Estate

Fair cash market value as of December
15, 1960, per appraisal report issued by
Arthur S. Kirk, M.A.I., Des Moines, Ia...\$786,750.00

OTHER ASSETS

Notes receivable—		
students	\$8,278.26	
Less allowance for		
doubtful accounts..	2,000.00	\$6,278.26
Note receivable due from		
GVC Endowment Fund	16,000.00	
Investment in common stock		
of AT&T	2,800.00	25,078.26

Total Assets\$975,439.01

LIABILITIES AND NET WORTH

CURRENT LIABILITIES

Accounts and miscellaneous payables	\$ 10,725.93
Note payable due to AELC Old People's	
Home Endowment Fund	20,500.00
Real Estate contracts payable, current	
portion	10,480.00
Revenue received in advance from stu-	
dents	93,697.83

Total Current Liabilities\$135,403.76

LONG-TERM LIABILITIES

Note payable—U. S.		
Government	\$10,644.00	
Real Estate contract		
payable	\$3,786.48	
Less current portion	480.00	3,306.48
		13,950.48

Total Liabilities\$149,354.24

NET WORTH

Total Fund balances\$826,084.77

Total Liabilities and Net Worth\$975,439.01

In addition to the net worth of \$826,084.77 as listed, the Grand View College Endowment Fund has an appraised net worth of over \$250,000. The building of the new Physical Education Building will add \$300,000 to the assets giving total assets of over one and one-third million dollars behind the Bond Issue.

Above statements taken from C.P.A. Auditor's report of September 30, 1960.

Let's Talk it Over

by: MRS. ELLEN NIELSEN

Valdemar Jensen's article about printed Sunday School lessons should open up a much needed discussion and evaluation of same.

I would go a step further. Why have Sunday School at all?

Wasn't there a time when families went to church together, when religious observation was not divided into classes, when an entire family could fill a pew right from mama and papa down to the smallest child? Was there not something great and comforting in worshipping together as a unit?

Of course the little child did not understand the sermon, could not separate or distinguish the words, but something he **did** understand was the feeling "Be still and know that I am God" and "We have come in to this Thy house to hear what Thou our Father would say unto us." He felt the spirit of these words and that remained with him all his life.

I never went to Sunday School. I went to church with my parents. We went to many churches of many denominations because we moved often and were not long established in one community. My very earliest memory (I must have been 7) goes back to the Fountain Street Baptist Church of Grand Rapids, Michigan. How quickly that name comes to me now, almost a half century later! I could walk blindfold into that church (never seen since then) and find the place where we sat mother, father and sister. There, for the first and only time, I was sent to Sunday School.....**one** Sunday. After that I fled back to my parents and their place in the quiet, mysterious church. My sister and I went with my parents to church as a matter of course, it was in the very nature of our living, separation from them was unthinkable, strange.

We went to Episcopal churches, Methodist and Presbyterian. Finally, when we settled for the longest term, to St. Peter's Lutheran Church in Detroit. From the latter I was confirmed and married. I am not unchurched.

Through it all, for many peaceful, happy summers, I went with my aunt and uncle to the little Ashland Church. I was so young and small then that I had to have graham crackers along to stay me for Pastor Kjølhede could sometimes be lengthy in his sermons but I cannot recall ever begging to stay home. On the contrary Sunday was a festive day.

A friend of mine says that when she sits in our church here it is generally in the pew in which she sat as a child with her mother and father and even now, many years after her father's death, she feels a wonderful nearness to her father, almost, she says "a communication." She knows him for those moments as she hardly knew him during his life.

Surely there is a world beyond the printed word that very young children are quick to sense?

I have always thought it a great mistake that at

(Continued on Page 16)

Mrs. Nielsen is the wife of Pastor Niels Nielsen of Fresno, California.

OPINION AND COMMENT



AS PASTOR FARSTRUP takes up his new responsibilities as president of the synod we are confident we speak for the entire church when we extend to him our congratulations and our sincere good wishes. We pray that God's blessing may rest upon him in this new work.

MUCH HAS BEEN SAID and written in tribute to Dr. Alfred Jensen for his twenty-four years of service to the synod and the kingdom of God. This needs no repeating. The work he has done speaks for itself. However, as he now lays down the responsibilities of the presidency and becomes president-emeritus, we would extend to him also the best wishes of the entire church, our prayers for God's continued blessing upon his life in the years to come.

A SHORT TIME AGO we carried an article the burden of which was that there should be no printed Sunday School materials. Now comes another contribution, written by Mrs. Ellen Nielsen, suggesting that we go all the way and abolish Sunday School. We must disagree with her as we disagreed with the previous writer. We do believe she is right in her desire to see the entire family attend worship service. But does this necessarily rule out the Sunday School? In many places the two are conducted simultaneously but this, we believe, is hardly ideal and would be frowned upon by religious educators. We know also that many parents do not believe the children can attend both Sunday School and church. We do not subscribe to this view. In fact we know of many families, in different congregations, who attend church together after the child has been in Sunday School — and in some cases the parents have attended an adult class. We doubt that there is any good reason why a child cannot share in both Sunday School and church service. He needs both experiences. We would not like to see him deprived of one at the expense of the other.

AIRLINE DISASTERS were prominent in the headlines just before Christmas. The tragic crash in New York and another in Germany cost many lives. We noted, in connection with the Munich crash, that the Lord Mayor of Munich proclaimed a period of public mourning during which there were to be no public dances and the theatres were to remain closed. At first this strikes us as an old world anachronism which serves no good purpose. On the other hand it would appear sometimes that in America we take such things

too lightly. "Business as usual" seems to be the overriding concern. In one breath the news announcer reports this or that great tragedy and in the next he enthusiastically extols the virtues of someone's liver pills. It is true that we can't bear the sufferings of all and that there is no point in morbid contemplation of tragedy. Nor do we necessarily feel that a period of public mourning is a good thing. But we are concerned over the unconcern that seems to abound — or is our casual and calloused attitude really a form of escape from some of the hard realities of life?

IT MAY SOUND STRANGE, in a church paper, to suggest that one should beware of Bible salesmen. Yet, strange or not, this is precisely what we do suggest. From time to time we hear of these people making their rounds and offering their wares, usually at a rather fantastic price. One such, of whom we heard recently, was selling a leather bound Bible, presumably a King James version, with various helps in the back. This Bible could be had for \$39.75, if we remember correctly. One of the things that concerns us is the kind of helps that may be given in the back of such a Bible. These helps are a great selling point but, unless we miss our guess, they are helps to a particular point of view, often of a sectarian or fundamentalist nature, that will not bear examination. We would suggest that they might prove to be more hindrance than help to a serious study of the scripture. We would also suggest that there may be a much better approach to the study of scripture than a \$39.75 Bible. Out of curiosity we did some checking with a catalogue and a pencil. We found that one can buy a very fine leather bound, RSV Bible, a reputable Bible Dictionary, an introduction to the books of the Bible and a good one volume, commentary on the Bible, all the tools needed for real Bible study, for the same \$39 — and still have money left over for the postage. If you are confronted by a Bible peddler and tempted by his wares we suggest you see your pastor before you buy. He will not want to dictate to you what you should buy and he is not in the Bible selling business but he will be glad to guide you in your selection and he may prevent your being fleeced.

AN OLD LADY, who was somewhat of a complainer, informed her relatives and friends that she had leakage of the heart. "How do you know that?" they asked. "Well," she replied, "when it is quiet and I listen closely I can hear it going drip, drip, drip."

"I have a good memory. I never forget a slight or a wrong," said some one. That is not a good memory. It is a pretty poor memory, a regular old junk heap of a memory, cluttered and piled with useless things — bitterness, hatred, and evil-thinking.

—Anon.

A good supply of resignation is of the first importance in providing for the journey of life.

—Schopenhauer.

"Horizons in Home Missions"

Excerpts From an Address

by: The Rt. Rev. James A. Pike

Soon after I came to this Diocese, one of our small parishes in financial straits notified me that it wished to become a mission meaning that it wanted to have Diocesan financial support. Their wording, however, was sounder than their reasoning; I would like to see all of our parishes become missions! Because of the high cost of any kind of operation these days there is terrific pressure on us in new churches to get as many people in as pledging members as possible. For us, this has been relatively easy. Before we put up a mission, the people had to drive to the next district within the city to go to church. Such people will fairly easily "join up" and help fill the pews and perhaps the treasury. But more often than not, particularly in new churches, they are confronted for the first time with the serious problems surrounding church membership, and educated for the task of bringing the church to others and confronting society with the church. When this happens, we learn that most of them regard themselves as "customers" rather than as "salesmen," and many of these, when they are confronted by the claims of Christ, or see their clergy speaking and acting prophetically in regard to society, are "put off," in a relatively stable situation they want to make the church a club for people of "their sort" rather than a division in the army of the Lord. In short, the church not only is declining in quantity, it shows signs too of declining "in quality."

For the church, particularly in its mission outreach, is meant to be the "leaven in the lump." If it is not transforming society, it is being conformed to society and one of the reasons our mission is failing is that we too evidently are exhibiting "love for the world."

There may have been a time when we could afford the luxury of quietly lamenting our failures and promising ourselves to do better next time. This time is past for another ideology is abroad in the world; and, in many lands, the Church must begin being true to its message, or it will disappear.

Nowhere is this more apparent than in the uncommitted countries of the world — in many of which we have had Christian missions for many years with few apparent results. In many of these countries, the church is now face-to-face with Communist doctrine, and is learning what it should always have known; namely that where the church does not plead for the people, where Christian rulers do not attend the miseries of Christian subjects, the people themselves will ultimately cast their lot with whatever alternatives become available. While many citizens of Communist countries are miserable with their regimes, it is nonetheless a fiction for us to believe that these regimes

could have come about if a significant number of people had not wanted them. The very names of the countries form a roll of places where the church has failed: Czarist Russia, Poland, Hungary, Cuba, and many more.

In our own country, various racial minority groups have on occasion been suspected of Communist sympathies. The wonder to us should be that they have done so well in resisting Communism in the face of neglect and even affront by members of the church. In many of our communities, the church finds itself in the ludicrous position of preaching brotherhood and practicing intolerance.

Why has the church at home, as well as abroad, so largely been simply irrelevant about so many of the things which vitally concern its mission? First, because, by and large, it is at peace with society. Almost everywhere, it has tended to "sanctify the regime," with the result that the vast majority of laymen and many clergy see the church as the apostle of the status quo.

Second, because many of our clergy operate in a real atmosphere of fear. Whether we like to admit it or not, the phenomenon of McCarthyism is on the upsurge, and many prophetic voices are stilled because they have not learned to cope with the implied charge of "disloyalty." Still others are stilled by the hands of a few wealthy members in the congregations who put their threats on a purely economic basis.

Another reason for our irrelevancy may be found in our divisions. We have been dissipating of our energy in fighting among ourselves, underlining and exaggerating our differences, rather than learning to work around them. This session is a token of the steps we are taking to overcome this — but we still have a long way to go.

Another basic cause of our irrelevancy is our attempt to make religion man-centered rather than God-centered. Deep at the heart of our "religious boom" has been the idea "religion is good for you." Instead of adhering to Christian principles of righteousness and moral responsibility, we have often dealt with our religion in terms of a "cheap tranquilizer." A living Christianity will disturb peace of mind as much as it will provide for it.

Finally, we tend to irrelevancy because we cannot really come to terms with the age we live in in terms of simple techniques. New methods of communication and, indeed, of salesmanship, are constantly being discovered, but the church, at least in its outward manifestations, looks pretty much the same as it has for many years. We are still relying on the same parochial structure, and taking little advantage of the new techniques which have been developed. No city would dream of going forward without the help of competent planning officers, but many times the church's strategy is merely a hodge-podge of "hunch" and intuition.

James A. Pike is Bishop of the Diocese of California, Protestant Episcopal Church. These excerpts are from an address delivered by Bishop Pike before the Division of Home Missions Assembly at the recent National Council of Churches general Assembly in San Francisco.

Church News From Around the World

MODERNIZATION OF LUTHERAN WORSHIP URGED

The language of the Lutheran worship service was described here this week by a United Lutheran clergyman as a "combination of myth and mumble" closely allied with tribal chants of darkest Africa which many reject because it is unintelligible.

The Rev. Henry E. Horn, pastor of University Lutheran Church, Cambridge, Mass., addressed his remarks to a United Lutheran Church in America worship conference at Trinity Lutheran Church here attended by more than 100 delegates and visitors from 28 of the denomination's 32 synods in the United States and Canada.

In a plea for greater clarity in Lutheran liturgical practice, Pastor Horn declared:

"Today the most earnest seekers are again and again blocked and offended by the language of our worship. This offense is muddled by the fundamentalistic memory that most Americans have of the teachings of the Church.

"Though biblical studies and existential psychologies deepen the meaning of the old words in the Church, these same words convey strange emotional pictures to the unenlightened, which bring up visions of a narrow literalism of long ago."

Pastor Horn explained that when the revival of the medieval chant is added to archaic language "we have a combination of myth and mumble" which brings to mind the Congo and which a newcomer to church often rejects because he cannot understand it.

"Every sign points to a demand that language be unambiguous and convey exact meaning from one to another," conference delegates and visitors were told. While admitting that the Church must speak in ambiguities, in parables and figures, Pastor Horn asked, "but must we exaggerate the difficulty?"

He noted that a great revolution in sciences has occurred since the Reformation. He told the conference that such advances sparked by Copernicus, Darwin, Marx, Freud and Einstein "actually changed the thought patterns in their various fields of endeavor."

All of this happened, Pastor Horn contended, "in a period of time when familiarity with the biblical language and typology was fading away."

To support his contention that much of the language of the church is outmoded and should be modernized, he cited several examples of words and phrases of the Lutheran liturgy which, he maintained, are only used within the Church.

These included: "In the Name; confess; beseeching; sin; only-begotten Son; be saved; grant us remission; for the sake of; increase in us true knowledge; Word, and everlasting life," among others.

These words and others found in the Lutheran Service and the bible, Pastor Horn declared, are "musty with age and poetic beauty but lacking in reality to our people."

He admitted that the form and words of the liturgy are supposed to unite today's worshippers with past generations in one song, but, he asked delegates: "Must we always use language that even they would not understand?"

Words, Pastor Horn concluded, "which are, after all, the vehicle of God's own Word — are deflated and become empty and inane — at the very time when a proper approach to words of meaning in worship would restore meaning to the simplest words."

He told the conference that it is clear that the day of a Christian civilization is past. In some parts of the world, he said, the "Christian Church is trying to rediscover what it means when the Church lives in a state of mission — when its whole life is lived as a minority in the midst of an unbelieving world."

However, he maintained, in the United States "a religious revival has postponed recognition of our own predicament."

DR. FRY GETS NEW HONOR FROM GERMAN GOVERNMENT

New York, December 22 — The German Federal Government at Bonn has again singled out the Rev. Dr. Franklin Clark Fry, president of the United Lutheran Church in America, for one of its highest civil honors.

Dr. Fry was awarded the Knight's Commander Cross (Grand Order of Merit) by Dr. Georg Federer, German consul general for New York City, at a ceremony at the German Consulate, 460 Park Avenue, this afternoon.

The Commander's Cross—with Star—was awarded to Dr. Fry upon orders of the German government in recognition of the Lutheran churchman's leadership in the ecumenical movement and as president of the Lutheran World Federation, representing 50,000,000 of the world's 70,000,000 Lutherans.

Previously, the Bonn government had awarded Dr. Fry the Grosses Verdienstkreuz (Grand Order of Merit) in appreciation for his efforts in relieving distress in post-war Germany. That honor was the Commander's Cross. The new award—a higher honor—carries with it a Star and the designation as Knight's Commander Cross, consulate officials said.

As president of the United Lutheran Church in America, Dr. Fry heads the largest Lutheran body in North America, with approximately 2,500,000 baptized members. Dr. Fry was elected president of the United Lutheran Church in 1944.

NEW EDITOR FOR AUGUSTANA PAPER

A Milwaukee journalist will become the first layman to edit the official publication of the Augustana Lutheran Church it was announced in Minneapolis December 17.

The Rev. Dr. Malvin H. Lundeen, president of the 600,000-member Augustana Lutheran Church said that Paul E. Gustafson, 45, religion editor of the Milwaukee Sentinel for the past ten years will become the editor of the Lutheran Companion with offices in Rock Island, Ill., beginning about February 1.

Gustafson will take over the post held by the Rev. Dr. E. E. Ryden, 74, for the past 27 years. Dr. Ryden recently announced his intention to retire from that position as soon as a successor could be chosen.

The new editor brings with him more than 24 years of newspaper experience. He began his news career while a student at the University of Miami, Coral Gables, Fla., by serving as publicity director until his graduation in 1940.

In addition to his present position as religion editor of the Sentinel, during his newspaper career he has served as telegraph editor, make up editor, editorial writer, copyreader and sports reporter.

He joined the Sentinel news staff in 1945. Beside the Denver Post, the Miami Daily News, the Laramie (Wyo.) Republican-Boomerang and the Kenosha (Wis.) Evening News.

In 1954 he was the only correspondent to accompany a group of lay people on a round-the-world trip in the interest of the foreign mission program. He accompanied a similar group in 1957. During his 1954 trip he acted as correspondent for the United Nations meeting in Geneva, Switzerland. During this assignment he interviewed most of the world leaders attending the meeting.

Born in Greeley, Colo., he is the son of the late Rev. and Mrs. F. O. W. Gustafson. Pastor Gustafson, a pioneer Augustana pastor was instrumental in organizing several mission churches in Colorado.

Before enrolling in the University of Miami, Gustafson spent one year at Bethany College at Lindsborg, Kansas.

During the 15 years he has lived in Milwaukee he has been active in civic as well as church affairs in the community. He is presently the president of the congregation of Bethlehem Lutheran Church, Durham (a suburb of Milwaukee) where he, his wife and four children, Mikael 18, Ingrid 16, Gretchen 14 and Thure 12, hold their membership.

The Lutheran Companion, which Gustafson will edit, is published by the Augustana Book Concern, Rock Island, Ill., the church's publication house. The weekly was established in 1892, continuing "Augustana," the Swedish periodical which was first published in 1855. In 1959 the circulation of the Lutheran Companion reached 96,000.

When Dr. Ryden became editor, February 1, 1934, the magazine had a circulation of less than 10,000.

Upon reaching the age of retirement four years ago, Dr. Ryden offered his resignation, but the executive council of the church and the ABC board of directors prevailed upon him to continue as editor through the

centennial year of the church, which ends December 31.

Although he is one of the best known church paper editors in America, Dr. Ryden is equally well known as one of the outstanding hymnologists of the century.

His latest book, "Christian Hymnody" published last year, has already sold more than 5,000 copies and a second edition of 5,000 is now being printed.

WHITE HOUSE CONFERENCE ON AGING

New York—(NLC)—Official delegates from eleven Lutheran church bodies and organizations will participate in the first White House Conference on Aging, scheduled January 8-13 in Washington, D. C.

Dr. Henry J. Whiting, executive secretary of the Division of Welfare of the National Lutheran Council, one of the official representatives, said these and many additional Lutherans interested in various aspects of service to the aged will be among the more than 3,000 people expected to take part in the conference.

To make it possible for Lutherans to maintain contact, the NLC's welfare division and the Department of Social Welfare of the Lutheran Church-Missouri Synod will place a "Lutheran Welfare Booth" in the Statler-Hilton Hotel at 16th and K streets NW, Dr. Whiting said.

The booth, expected to become a central gathering point for Lutheran delegates, will display a variety of publications and materials on welfare studies and programs for the aging.

Dr. Whiting reported plans are being made to hold a special luncheon for Lutheran participants in the Conference. Reservations are to be made at the welfare booth.

The Washington conference, with general sessions slated in Constitution Hall, is being preceded by a nationwide series of forums, meetings and conferences on community and state levels. The special conference was called to bring together findings and proposals from a variety of sources and to formulate specific recommendations for future action concerning problems of the elderly segment of the nation's population.

The AELC will be represented by Pastor Holger P. Jorgensen, Alden, Minnesota. Pastor Jorgensen is chairman of the synod Board of Welfare.

LUTHERANS TO MODERATE RADIO SERIES FOR LAYMEN

A Lutheran professor has been named to moderate a 15-week series of "Faith in Action" broadcasts over the NBC radio network in which churchmen of different faiths will discuss subjects of interest to the layman.

Dr. Ralph O. Hjelm, 37, associate professor of religion at Upsala College in East Orange, N. J., a school of the Augustana Lutheran Church, will lead the discussions on major questions or areas of concern in contemporary religious thought. The first program was to be aired Sunday, January 1 (8:15-8:30 a. m. EST).

The series, "Theology Today," will take the form of conversations between Dr. Hjelm and guests, each a

specialist in the subject under discussion. In addition to outstanding Protestant clerics, guests will include Roman Catholic and Jewish leaders.

First subject on January 1 was "Religion and the Analysis of Language," with Professor John Hick of Princeton Theological Seminary as guest.

Subsequent guests will include Dr. Franklin Clark Fry, president of the United Lutheran Church in America. Dr. Fry, who is president of the Lutheran World Federation and chairman of the Central Committee of the World Council of Churches, will discuss "The Ecumenical Movement Today." The date of this broadcast will be announced later.

The series will be produced by NBC Public Affairs in cooperation with the National Council of Churches. A spokesman for the National Council said the series "should prove a mine of information to all who profess a religious faith."

Dr. Hjelm last summer taught the first college credit course in religion ever offered on television, lecturing on CBS-TV over a 15-week period on "Introduction to Biblical Thought." The course, covering the development of Biblical thought from the earliest records, through the Old Testament literature to the beginnings of Christianity, was well received by viewers.

NCC CALLS FOR SUPPORT OF UN

The National Council of Churches today called on the churches and people of America for thoughtful prayer, continuing study and more vigorous support for the United Nations and its specialized agencies.

The Assembly also urged that the United States uphold and strengthen the International Court of Justice, ratify the Genocide Convention signed in 1948, and renew its leadership in drafting and enacting the Covenant of Human Rights.

It took this action through a resolution initiated by the Council's Division of Life and Work and adopted at the plenary business session of its General Assembly in commemoration of the 15th anniversary of the UN.

"All of these instruments must be used to the fullest extent in the proper and most effective ways in the search for world peace and well-being," the resolution stated.

"Thus, in the light of our Christian faith and fellowship we believe we can demonstrate renewed dedication to the will of God for growing world community, with increasing measures of love, justice, freedom and peace."

The Council characterized the UN Charter as a code of conduct for the nations, which can help to create that world community.

It recommended that Christians vigorously resist attempts to weaken or by-pass it and that it be used more consistently in programs of technical cooperation and economic and social development "in the

gigantic task of reducing hunger, illiteracy, disease and early death."

The Council pointed out that the UN is no panacea, that it has both its limitations and potentialities. It has made mistakes, but those mistakes are largely the shortcomings of one or more nations, often the major ones, to assume their share of cooperation, support or leadership, the Council noted.

Hailing signs of UN growth, the resolution also applauded the spread of self government in the new nations joining it, the rise of its prestige as a world body, the closer approach to universality of its membership, and the extension of democratic processes in the world.

It warned, however, that the very increase of democracy means that the United States may be facing a new experience — that of finding itself outvoted on certain measures.

"We believe citizens should prepare themselves for such eventuality," the resolution stated. "This would not then be an undue shock to public opinion...."

On disarmament and security the Council held that efforts to reduce and control national armaments should be pursued with the clear understanding that their elimination will be possible only when the nations have created effective, functioning international institutions capable of keeping peace and assuring just change.

"Christians seek world community," the Council said, "which we believe God wills for mankind.... God, still Sovereign amid the unleashing of the atom and the probing of space, seeks a world community in which all His children have access to every resource for human welfare and growth."

NCC EXECUTIVE OFFICERS RE-ELECTED

The two top executive officers of the National Council of Churches were re-elected to three-year terms at a plenary session of the NCC's General Assembly.

Dr. Roy G. Ross, called "one of Protestantism's most able administrators," was re-elected general secretary, a post he has held since 1954. Dr. R. H. Edwin Espy was re-elected associate general secretary.

The administrative direction of some 70 year-round programs to promote Christian spiritual and social welfare which are coordinated through the National Council is the essential core of Dr. Ross' responsibilities.

When the National Council was formally constituted in 1950, Dr. Ross was elected its associate general secretary and held this office until appointed overall administrative head. His able executive leadership in the early formative years of the National Council helped solve many problems in the new organization.

A Baptist layman, Dr. Espy was elected to the second-ranking administrative office in 1958, after three years as associate executive secretary of the Division of Christian Life and Work. He is a native of Portland, Oregon, and a graduate of the University of Redlands and Union Theological Seminary, New York City.

Seminary News

Grand View Seminary at Maywood sponsored an "appreciation evening" at Chicago Lutheran Theological Seminary on December 9. As the feature of the evening the seminary community saw the award winning film ORDET by the late Danish dramatist and pastor, Kai Munk, and produced by Carl Dreyer. Coffee and refreshments were served by Grand View Seminary wives at the social hour that followed. A good turnout from the seminary and an excellent, moving film resulted in a most successful evening.

John Johansen, second year student at the seminary, served the congregation at Rosenborg, Nebraska, during the Christmas holidays.

Ralph Andersen, senior student, served his home congregation at Viborg, South Dakota, during Christmas.

Senior Student Hans Nelson was married Sunday, December 18, to Wilma Kilburn, at Springfield, Missouri. He and his bride spent Christmas at Brush, Colorado, where Hans served the congregation during the holidays.

OUR CHURCH

Cozad, Nebraska: Pastor Thorvald Hansen has resigned his pastorate here to accept a call to serve the congregations at Viborg and Gayville, South Dakota. He will begin his work in South Dakota about March 1. (Note: Please continue to send all editorial material for LUTHERAN TIDINGS to the Cozad address until further notice.)

Whittier, California: Pastor and Mrs.

POSTMASTER: If undeliverable as addressed, attach Form 3579, give new address, and return entire paper at transient second-class rate (P. M. 355.943; 355.334; 158.22) to

LUTHERAN TIDINGS, ASKOV, MINNESOTA

Return Postage Guaranteed

NEW ADDRESS - If you move, then write your name and new address in the space provided. Be sure to state what congregation you belong to. Clip this out so that the old address is included and mail to LUTHERAN TIDINGS, ASKOV, MINNESOTA.

I am a member of the congregation at _____

Name _____

New Address _____

City _____ State _____

January 5, 1961

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

James N. Lund returned from a trip to Europe last fall and after visits to some of their former congregations, came to what will be there retirement home here. Their address is 9440 Bonavista Lane, Whittier, California.

Tyler, Minnesota: Danebod Lutheran Church here, of which Enok Mortensen is pastor, has extended an invitation to the American Evangelical Lutheran Church to hold its 1961 convention at Tyler. The convention, to be held from August 15 through the 20th, will probably be the last regular convention of the AELC. It is also expected to be one of the largest. New public school facilities in Tyler will be ready by the time of the convention and if the use of these may be secured, as planned, the needs of a large convention can be met quite adequately.

Solvang Lutheran Home

At the quarterly meeting of the Board of Directors of the Solvang Lutheran Home, Solvang, California, the following officers were elected. Axel H. Lindvang of Los Angeles, President; Martin Jacobsen of Solvang, Vice President; B. P. Christensen, also of Solvang, Secretary; and Nis P. Pors of Salinas was re-elected Treasurer.

The Home, as it has always been, is full, with thirty-eight people now living there. Plans are now being made for an additional unit and also for an infirmary on the home grounds. The present value of the home is estimated at \$300,000.

In order for the home to expand we are asking for contributions throughout the United States of ten dollars for the 1961 supporting memberships in the home. Mail your contributions to either: Solvang Lutheran Home, Solvang, California, or to Mr. Nis P. Pors, 320 W. Alisal Street, Salinas, California. In making this contribution you will be furthering God's Kingdom by helping to keep Solvang Lutheran Home one of the finest in the entire United States.

The Field Work Internship Program

(Continued from Page 4)

from week to week.

4. I, as well as all other field work students, meet for one hour a week with the Dean of the Seminary to discuss individual problems and growth. We also discuss the nature of the ministry, parish problems, and administration of the sacraments. We also spent several sessions dealing with problems of youth work.

I am certain that this experience is valuable to me and that my relationship to Trinity Church will prove to be one of the more important contributions in my preparation for the ministry. Internship is required in nearly all types of professional training and I am certain that it is a good and necessary requirement in the seminary curriculum.

Let's Talk it Over

(Continued from Page 10)

the very core of our religious life families are separated; the children are sent to a Social Hall (sometimes dumped and picked up by non-church-going parents).

Historically, Sunday School was not incorporated in our particular church from Denmark. But we are always afraid of being different though being different is what often brings total strangers to share with us that very difference.

I realize that in Denmark religious instruction was compulsory in the schools. But I still believe that even without instruction "the spirit receives what the world neither knows nor believes."

CHURCH GAINS SEEN LOST TO POPULATION EXPLOSION

ADVANCE—The home missions director of the United Lutheran Church told the convention that "every year an additional 1,000,000 persons are being added to the 66,000,000 Americans who have no church home."

The Rev. Dr. Donald L. Houser, New York, executive secretary of the Board of American Missions, told delegates that "all the efforts of all the churches in the United States and Canada are unable to gain on this vast army."

Because an atheistic and secular culture challenges the church in the fight for the minds of men, Dr. Houser predicted that if the present situation is allowed to continue it will "bring about the post-Christian era" in North America.

"The church no longer receives a welcome reception as it enters a new community," he reported. "Church attendance is no longer popular. Only by recapturing the sense of urgency to carry out our mission and allowing the Holy Spirit to compel response can the tide be turned."

GERMANS ASK LWF STUDY OF INTER-COMMUNION

Hannover, Germany—Desire that organs of the Lutheran World Federation might make a study of the question of inter-church fellowship at the communion table was expressed here by the federation's German National Committee.

The desire was voiced in connection with a discussion of the problem of inter-communion both among German Protestants and among all groups taking part in the ecumenical movement.

Discussion related particularly to the situation developing out of the vigorous way in which participants in the First European Ecumenical Youth Assembly at Lausanne last July expressed themselves on the question.

Many of the young people showed dissatisfaction over the policy of not having an assembly-sponsored united communion service and 900 of them took part in an open administration of the sacrament organized on an unofficial basis.

IOWA STATE BANK

DES MOINES 8, IOWA

Attention:

CARL W. MOODY, Trust Officer

GRAND VIEW COLLEGE, DES MOINES, IOWA

5½% General Obligation Bonds Dated January 15, 1961

Purchase Schedule of Bond with Accrued Interest

During January	\$100.00	\$500.00	\$1,000.00
During February	100.46	502.29	1,004.58
During March	100.91	504.59	1,009.17
During April	101.38	506.87	1,013.75
During May	101.83	509.17	1,018.33
During June	102.29	511.45	1,022.91
During July	102.75	513.75	1,027.50
During August	103.20	516.04	1,032.08
During September	103.67	518.33	1,036.66
During October	104.12	520.62	1,041.25
During November	104.58	522.91	1,045.83
During December	105.04	525.21	1,050.42

Please add \$1.00 per bond for cost of registering each bond.

I wish to purchase _____ Grand View College General Obligation Bond(s) as follows:

_____ \$100.00 Bond(s) _____ \$500.00 Bond(s) _____ \$1,000.00 Bond(s)

Please register the Bonds in the following name(s):

(If more than one name appears the bond will be registered jointly and payable to the survivor unless otherwise specified.)

Please mail Bond(s) to the following address:

Signed.

(Make all checks or money orders for bonds payable to Iowa State Bank, Trustee.)

Please add \$1.00 per bond for cost of registering each bond.