

# *Lutheran*

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# *Tidings*



*Winter, the paragon of art,  
That kills all forms of life and feeling  
Save what is pure and will survive.*

— Roy Campbell.

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# Indignation or Repentance

*Little sins are the seeds of tragedy*

— by the editor —

Lent has begun! Lent is the period set aside in the early church as a time for preparation for baptism at Easter. The mood of Lent is, according to one authority, "introspection in the light of the gospel of the crucified and risen Lord." The first three Sundays in Lent, especially "carry forward the mood of penitence."

Self-examination and penance are implicit in the very idea of Lent. But we submit that though these things are at the heart of the season, Lent may in fact have the very opposite effect. It is not alone that repentance does not come easily for us. We are not given to seriously confessing sin and least of all specific sins. More importantly, however, Lent may have the effect of causing us to think of the enormity of the crime that was committed some two thousand years ago. When we contemplate the enemies of Jesus, the bitterness and hatred which He endured, and the ultimate suffering and death which these people meted out to Him we may easily lose ourselves in righteous indignation and take pride in the fact that we are not like them. And, comparison with others, whether the persecutors of Jesus or contemporaries, is hardly conducive to a mood of penitence.

Yet the Good Friday tragedy, remote as it is from us in time, is the very thing that should serve to make us aware of our own need to repent. That miserable deed was done by people whose chief difference from we moderns is that they did not drive cars or watch television. They were people who were guilty of sin, great sin to be sure, but in the final analysis, sins that are no different from your sins and mine.

Let us look at some of them for a moment. There were the Scribes and the Pharisees, the religious leaders of their day. We must never forget that it is only in retrospect, from the vantage point of twenty centuries, that we call them evil. What was their sin? Would we have recognize it then? Their sin was simply that they sought to preserve the status quo; that they were sure in their own minds of what was right and true and that no young upstart was going to tell them anything or upset their self-righteous assurance that they had a kind of monopoly on God. A not unusual sin at all!

Then there was Pilate. His sin was the sin of not being able to say no. He was much more interested in placating those who might in some way threaten his position. It did not matter that he could find no wrong in Jesus. What was important to him was that if he did not do the will of Jesus' accusers he might find himself in trouble, serious trouble that could cost him the governorship of Judea. If right and truth stood in the way, what matter? He had enough troubles without insisting on the truth. There's nothing ancient about that kind of sin.

There was the crowd also. What a fickle group? One day they were enthusiastically hailing Jesus as the Messiah, the son of David. On another they gleefully watched as He overturned the tables of the money changers in the temple. Again, they delighted at His ability to turn aside the tricky questions of the Scribes and the Pharisees. But, before the week was out, Jesus was hung on a cross on Calvary and there is no indication that most of them had any more than a jeer for Him. While Jesus was on top, so to speak, they were with Him. When the tide turned against Him they promptly turned to other interests. How many times have we not seen that happen? The bandwagon attitude or, in cruder terms, running with the pack is not confined to the past or to politics.

One could go on to mention the soldiers, Judas, Herod and others. But there is no need to labor the point. Their sins were all of the same stripe. In a way they were little sins, sins such as you and I might find ourselves committing most any day of the week.

The fact is that sin is not to be measured by the enormity of its results. Little sins may result in great tragedy as they did on the occasion of the crucifixion. Therefore, though we be two thousand years removed from the personalities who were guilty of the crime against Christ we are not far removed from them in righteousness. Lent is a time to ponder sin, but not merely their sins. It is not a time to be led astray by righteous indignation at what they did. It is, more properly, a time for us to give consideration to our own little sins. Little sins are the seeds of tragedy — or, on second thought, are there any little sins?

Hell begins on that day when God grants us a clear vision of all that we might have achieved, all of the gifts which we have wasted, of all that we might have done that we did not do... for me the conception of hell lies in the two words, "too late."

Gian Carlo Menotti.

Ah, but a man's reach should exceed his grasp, or what's a heaven for?

—Robert Browning.

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# Of Men and Funerals

by: Pastor Ronald Jespersen

*Death should bring man  
into the  
presence of God!*

Four years ago LUTHERAN TIDINGS printed a straight forward letter regarding funeral planning ("When I Die," L. T., Dec. 5, 1956). It will be recalled that the article indicated there was a lot of nonsense to avoid in arranging for a funeral. There still is!

A recent article in another magazine, quoted by several other publications, has given further rise to such terms as "the death industry," "the high cost of dying," "champagne finish," as well as knowledge of a magazine called "Casket and Sunnyside." There may be some notions that these terms are all caused by the funeral directors. This is hardly the case. Funeral directors are not without promoting some of the excesses that exist, but the primary responsibility rests with the public who want all the extras and finery.

The cost of the average funeral is without doubt higher than it needs to be. A large per cent of this cost is for luxurious buildings, lavish equipment, frills and extras that we want and we are willing to pay for. We do most of our thinking about these needs in a time of grief and sorrow. At such a time sales resistance is low, and our desire to give the final best is high. We also fear appearing poor. So the deceased may get new shoes (which he doesn't need), gloves (he may never have worn in life), a slumber room (that he would have snorted about when alive) and much fancier transportation than he ever had when he provided his own.

On the other hand it may not always be the family that causes the high prices. The classic example is the one given by The Council on Consumer Information. An alien sheep herder died in California in 1945 and had no relatives in this country. An undertaking firm took care of the deceased for a mere \$3,101 charge to the estate. The Alien Property Custodian disputed the charges and the bill was reduced to \$750, after a court case. Such malpractice is not common. However, it is not uncommon to have a multitude of expensive services sold (and generally delivered) in a time of weakness.

This is not to say that the funeral director is unwanted. He performs a needed service in modern society. Many of them are good persons. Approximately three-fourths of them own their establishments or are in partnerships, indicating a personal character to the services given, especially in the less metropolitan areas.

A sociological study of the funeral business contends that one reason for the excess salesmanship that exists is that there are too many funeral directors. This study states that there are five times as many funeral directors as needed. Therefore "every possible dollar" has to be squeezed out of every case.



Even so, many of the funeral directors are not financially successful. But the average for each funeral in the United States is calculated to be a "whopping \$907.83 per death — and rising."

Caskets which cost up to \$19,000, equipped with "Ever-Rite adjustable bed, — in a zestful champagne finish," will raise this average somewhat. Ordinarily, however, a great many other things are more likely to cause a sizeable bill.

Vaults are one such item. A farm journal regularly carries an advertisement of a vault that carries the Good Housekeeping seal—"replacement or refund of money if not as advertised." The seal is obviously ridiculous. That which we have not considered equally absurd is the sales pitch that we must preserve the body. With no intent to be cruel or sacrilegious or flippant the question has to be asked: Why?

One piece of information that we are given in another area is that of all the people who ever walked the earth only three per cent are alive today. Just a few minutes reflection on this clearly indicates that it is a physical impossibility to continue our body worshipping kind of last rites. The "finest tribute" or the "most trusted protection" that we can give is something more than the use of vaults or everseal caskets.

Time, if nothing else, will take care of some of our excesses. We will cease out of sheer impracticability to keep our dead, and to bury our resources. A time of change must come, if for no other reason than we will run out of space and resources.

This reason may not be urgent at the moment. There is yet another more important reason, however, for putting another emphasis on funerals. Death, as the Roman Catholic magazine JUBILEE has pointed out, should bring man into the presence of God. Instead man often insists on "an atmosphere of cheery and costly flimflam, designed to slur over the solemn fact" as paraphrased by TIME magazine. We now have featured the "alive look," as well as a thermostatic regulation of grief.

The members of the Holy Christian Church do not want death to be a time of grief, certainly not unrestrained grief. Most of us are not in favor of a gloomy, despondent attitude at funerals. We do believe that we have reason to be glad in the midst of sadness. We do not think that the whole matter must be austere and miserly. There will be various ways of expressing condolence and sympathy.

However, we have a tendency to overlook the hope that is ours and the promise that is ours, and to act as if we do not believe it. There was once a cartoon in the New Yorker magazine that showed a funeral procession with an armored car following the funeral coach, and one bystander saying to another, "Old Money Bags is going to prove that he can take it with him." We laugh at this because we see that it is absurd.

(Continued on Page 15)



# The Quiet Revolution

by: Dr. W. Kent Gilbert

The following article is from a brochure of the same name presenting the Long-Range Program of Parish Education. It is reprinted here by permission of Dr. Gilbert who prepared it and who is director of the Long-Range Program.

Some bright September Sunday in 1964 more than a million Lutheran learners will show up as usual for church school, but what they find there will be most unusual. A quiet revolution will be under way with the undisguised objective of transforming Christian education in 6,000 congregations.

For the pupil this should be an exciting experience—colorful new materials, fresh ways of learning, concepts and content accurately fitted to his age level, and what he learns in Sunday school adroitly related to what he learns in other educational agencies of the congregation.

For the teacher this should spell new confidence that he is meeting the actual needs of his pupils for Christian learning. He will have the assurance that the curriculum he is following has been carefully designed and thoroughly pre-tested to make it workable for a class such as his.

For parents this should mean that they will have a clearly-defined role in the Christian education of their own children. No longer will they be left wondering what their responsibilities are. They will know and will be helped to fulfill them. For the pastor this should be a moment when he feels that he is leading his people a long step upward toward becoming an informed laity, adequately equipped to witness meaningfully to the gospel. He will have the confidence that his parish's educational program is soundly Lutheran and as well articulated as minds can make it.

## Pre-fab utopia

This bright picture sounds like some pre-fab utopia designed to cure the educational ills of a parish in painless fashion. Such is far from the case. Instead it will be simply one part of the difficult and seemingly endless task of making Christian education do the kind of job it must do in the church if Lutherans are not to be reduced to a generation of religious ignoramuses.

What name will be given to this revolution when it is launched in the 60's remains to be seen. Right

*Strategy with the avowed  
aim of changing the way  
you teach in your church*

now it is called "The Long-Range Program of Parish Education," and represents the honest efforts of four Lutheran church bodies to re-build their educational program together. Pooling their resources on this challenging project are the boards of parish education of the American Evangelical Lutheran Church, the Augustana Lutheran Church, the Suomi Synod, and the United Lutheran Church in America.

The dimensions of the Long-Range Program are staggering. It involves education for all ages from the cradle throughout life. It includes every agency and ally of parish education: Sunday school, weekday

church school, vacation church school, the Christian home, catechetics, leadership education, special interest groups, and camps. What is more, it proposes to weld the educational work in all of these into one coordinated whole—a job that has never been accomplished in any Protestant church before.

In order to accomplish this task the Long-Range Program has already drafted more than a hundred of the best brains in the cooperating churches: Educators, theologians, biblical scholars, psychologists, sociologists, pastors, teachers. Planning has been in depth, and the design has been nearly four years in the making. It will take several more years before the plan is

fully implemented, but the boards of parish education believe the long, careful process will be worth it.

## Why an LRP?

On the surface the Long-Range Program may look to some like a pet project dreamed up by starry-eyed educational theorists. Actually it is very much down-to-earth and the result of some sobering necessities.

To begin with, LRP is an effort to keep pace with and even to anticipate the swiftly changing setting in which the church must witness to the gospel. Mobility of population, urbanization, sagging morals, mass media of communication, decaying values and a thousand other factors are a part of the throbbing, fluxing social scene in which Christian education must operate. The church cannot wait placidly for the future to engulf it and then try to cope with its problem of education. It must seek to be ready for that future when it comes. The Long-Range Program, therefore, is planning in



Dr. Gilbert explains the educational and theological basis of new curriculum design at a conference for curriculum writers at Princeton, New Jersey in July of 1960.



terms of what may be expected to be educational needs a dozen or more years from now.

A second pressing need is for co-ordination in the educational program of the parish. A few years ago most congregations were content to provide a Sunday school and catechetical class, and let it go at that. Recently, however, vacation church schools have become almost universal, and weekday church schools have become increasingly popular. A church with a well-rounded program now has all of these agencies. Since the same pupil is likely to be exposed to all of these situations, it is essential that the agencies work together. What makes this difficult is that each agency has a curriculum which was developed independently of the others. Educators agree that the only solution is to attempt the enormously complicated job of preparing a single co-ordinated curriculum which can provide simultaneously for both the pupil who is involved in all educational agencies and the pupil who may be enrolled in only one.

A third problem arises from the fact that the home has in many instances abdicated its educational responsibility and has looked to the church to fill the void. Since the home has certain God-given functions which it cannot shirk, the church must help it to understand and fulfill its educational task.

A fourth factor is the alarming state of adult education in the church. Many congregations end their educational program with confirmation age while at the same time expecting mature adult leadership from people who have never been equipped with anything more than a 13-year-old's understanding of Christianity. Christian education is a lifelong process. When the church denies this either openly or by implication, it is dangerously stunting its own growth.

#### **How is the job being done?**

In order to deal with the needs that have been described, the Long-Range Program has been set up in four phases: 1) The development of general and age-group objectives. 2) Curriculum design. 3) Production of educational tools. 4) Introduction of the program in the parish. Work is being carried on by a joint staff, made up of personnel from the Augustana and ULC staffs and one AELC pastor.

In the first phase, which has already been completed, the LRP staff attacked the problems of education for the future by asking what the church actually hopes to accomplish. In other words, what are its objectives? And how does it expect Christian education to help in attaining them?

These sound like simple questions, but the answers are both important and complex. Having an objective is a matter of knowing where you are going, and any error or vagueness can put you far off target. When the United States made its first attempt to shoot a rocket to the moon, the aim was just a few degrees in error with the result that the rocket missed the moon by 150,000 miles. In its own way an error in aim in the educational program of the church could be just as disastrous.

What complicated the process of developing objectives for Christian education was that it soon became apparent that three different kinds of aims were involved in every teaching-learning situation. First, there

are the purposes which God has for the church and the individual learner. Second, there are the goals the learner has for his own life that are likely to influence deeply his learning. And finally, there are the objectives the church has as it tries to interpret God's will to the learner.

The church must serve as the educating community through which the Holy Spirit brings about changes in the lives of the learner. As a result, the church states its objectives in terms of changes which occur in the individual learner as he grows in grace toward Christian maturity. This concern for the individual and his need for God is an ever-present element of the Long-Range Program and is reflected in the central objective:

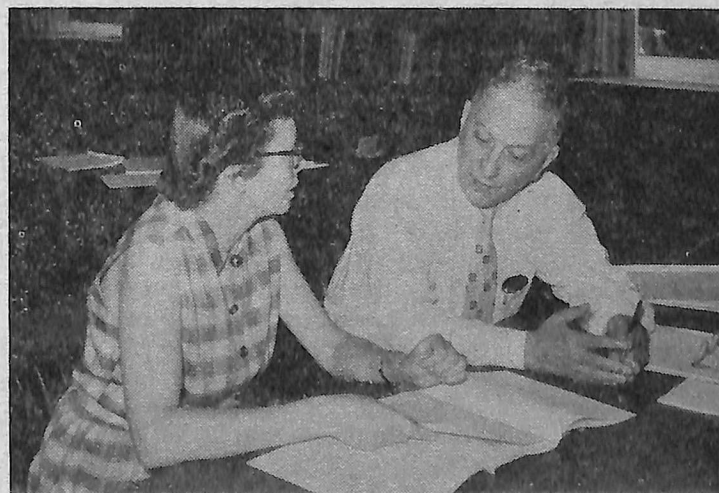
**"Inasmuch as the Church, as the Body of Christ, seeks to become more effectively that community of believers in which the Holy Spirit calls, gathers, enlightens, and sanctifies individuals in their relationships with God and their fellow men, the church's central educational objective, therefore, shall be—**

**"To assist the individual in his response and witness to the eternal and incarnate Word of God as he grows within this community of the church toward greater maturity in his Christian life through ever-deepening understandings, more wholesome attitudes, and more responsible patterns of action."**

Education, in this sense, is concerned with more than merely getting knowledge. It recognizes that understandings are important. Indeed they are basic. But education is concerned also with the total growth of the personality, including attitudes and patterns of action.

Although I have been able to swim almost as long as I can remember, I have never been able to dive very well. One time as a teenager I became so conscious of this deficiency that I read a book about diving. I learned the theory perfectly, and my attitude was admirable. But when I tried to dive, I still fell flat on my stomach. Incomplete learning had taken place.

In a way it is the same with Christian learnings.



At each stage of development in the program, educational authorities have been consulted. Above Eleanor Zimmerman, Baltimore, Maryland, examines the basis for a course with Dr. Martin P. Chworowsky, professor of education at the University of Pennsylvania.



Complete learnings will include all three elements: Understandings, attitudes, and action patterns.

### Age-group objectives

The very fact that the central objective for Christian education deals with growth and change in the learner signaled the next step. After general objectives were developed, it became evident that it was necessary to know how this growth takes place at different age levels. In short, what kind of Christian learnings are possible at three, 13 and 30?

The time that is available for Christian education is so very limited today that we cannot afford to use it unwisely. And yet there is strong evidence that we spend much of our time in church schools trying to teach children things that they are incapable of learning while wasting the time of teenagers and adults with childish simple things they should have mastered years earlier.

In order to pitch the curriculum of the future correctly for different ages, an intensive study has been made in the Long-Range Program of age-level characteristics and the potentials for learning. On the basis of these insights the general objectives for Christian education have been broken down so that it is possible to know what areas of learning should be dealt with in every year from birth through high school as well as in broader age spans beyond. This should eliminate much of the guess work for teachers in the church schools.

### Curriculum design now underway

Objectives in themselves are only guideposts to where you are going. The curriculum is the course which you follow to get there. Designing the curriculum, therefore, becomes the key to developing a co-ordinated educational program. It is in this process that the LRP staff is now engaged.

The knottiest problem in curriculum design is finding the way in which different agencies can work together. The Sunday school, with its single hour sessions spaced throughout the year, offers different possibilities than the vacation church school with its 10, two-and-one-half hour sessions concentrated within two weeks. The catechetical class, with its opportunity for systematic doctrine learning, clearly should differ in its educational program from the home. But what are the best opportunities for teaching and learning latent in each agency?

In order to answer this question the LRP staff initiated an extensive research study. It not only examined the way in which these agencies function at present but probed deeply into how they might work in the future. On the basis of this investigation, statements of function for all of the agencies have been developed, and the curriculum itself is now being planned.

While an objective tells where you are headed and curriculum outlines the course you follow to get there, it is necessary also to have some means to reach your goal. In this instance the means are the educational materials — books, pictures, filmstrips, recordings, and a dozen other tools of the trade. All of these resources for the curriculum must be prepared, field tested, and produced. Hundreds of writers will be engaged in one of the most ambitious publishing ventures a church has ever attempted. One group of writers be-

gan work in July, 1960, and another team is to meet January 24-27, 1961, at Princeton, N. J., to start on their assignments.

Excellent tools in themselves, however, are not a guarantee of success. They need skilled persons to use them.

A few years ago I bought a new storm door for my house and decided to hang it myself. Not being much of a home craftsman, I had a vague notion that my tool kit, consisting of a hammer and screwdriver, was somewhat inadequate for the task. So I bought a plane and started to whittle away at the bottom of the door. It soon became apparent that if I continued, the door would be about three inches too short, which is a considerable handicap in a storm door. Bowing to defeat, I called in a carpenter, who had the door in place in short order. Adding insult to injury, he used MY plane.

When the materials are ready for the Long-Range Program, it will be just as important to have skilled craftsmen to use them. For this reason a full two years of intensive leadership education are planned before the materials are introduced. Only when teachers have gained the necessary skills will congregations be ready to proceed with LRP.

Oddly enough the planners of LRP do not think of the time when the program and materials have been introduced as the end of their task. None of them has the notion that utopia will have arrived or that everything will function as intended. Instead they will begin immediately to test and evaluate the program with an eye to correcting its weaknesses and strengthening its strong points for the next generation of learners. Maybe this part will be called the "Longer-Long-Range Program" for the 1970's.

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### Contemplation

Let us remember, at this time,  
The days Christ spent on earth,  
How much He loved the sinners all,  
How much He thought our worth.

Remember how the people tried  
To touch Him as He passed;  
And how He spoke upon the hills  
Where weary ones were massed!  
The tired, the lame, the lonely,  
He had a word for all....  
And yet,  
Among them were ignoble ones  
Who plotted Christ's downfall.

Let us remember at this time  
How, falling, stumbling still,  
He bore the Cross upon His back  
To the top of Calvary's hill,  
Where, loving man, forgiving all,  
He shed His blood for thee,  
Redeeming, as His Father willed,  
Men's souls eternally.

— Veronica Joan Safford.



# *The Little Red Tractor*

*"miraculous machine brings new hope to an old land"*

There was a rare holiday atmosphere in the impoverished town of Tobelo on the isolated island of Halmahera, one of three thousand islands which make up the archipelago of Indonesia.

A crowd milled and jostled on the dilapidated pier, waiting for the K. M. "Sonny" to edge around the tip of the island of Jumo and head for the little town perched on the Halmahera shore not a mile away.

Children splashed excitedly in the water, people shaded their eyes against the hot rays of the low sun, straining to be first to catch sight of the cargo ship.

For there was something aboard the "Sonny" that every man, woman and child in Tobelo wanted to see — a mysterious machine reportedly able to do miraculous things and change their lives by making their work less backbreaking. It was a machine called a "tractor" — and it had been sent to Halmahera by the Protestant churches of America, through their overseas relief agency, Church World Service.

Crawling dramatically out of the belly of the "Sonny" onto a raft that had been towed out to the ship, then from the raft to the beach after being towed ashore, the small red tractor began its life in Indonesia to the accompaniment of children's admiring shouts and their parents' curious questions.

Next day it went to work — plowing small plots of land on which the people of the Tobelo area could plant peanuts and other crops.

Many of the new farmers were "people who had come out of the forest" — refugees who had fled into the dense woods to escape battles between revolutionists and government forces, or from villages burned, plundered and tyrannized by insurrectionist fanatics.

They had come back to civilization emaciated, often dressed in bits of tree bark, suffering from exposure and malnutrition — and the destitute towns of the war-torn islands could offer them neither work nor medical care.

Food, clothing and medicines from the United States, shipped by Church World Service and distributed by representatives of the Mennonite Central Committee, had kept many of them alive, and a coconut grove reclaimed by the Committee with CWS support had offered some of them employment.

More of them could become self-supporting if they

could farm for themselves, grow their food and perhaps sell a little in the market. But the task of clearing and plowing with the primitive hand implements they had was beyond their strength.

The tractor arrived in April. In May it made its first journey away from Tobelo. Riding on it, or in the old army trailer it pulled, were agriculturists from the Mennonite Committee.

Their destination was a place about thirty miles from Tobelo where rumor had it there were twenty-five acres of cleared land that could be plowed and planted with crops — a startling stretch of space on Halmahera where there is usually only an occasional empty acre between coconut groves.

To their amazement, the men found one thousand acres of open land — a World War II battleground the Japanese had used as an airfield. Most of it had never been in production, a section had once been planted with coconut trees cut down during the war. Now the only growing thing was a weed grass with a root system almost impossible to root out with hand equipment — a job for the new red tractor.

The agriculturists returned to Tobelo to load the bulk of their farm equipment aboard a sailing vessel, then set out again for the old airfield, riding the tractor along a steep mountain trail. They planned to spend about thirty days — three months later they were still there, roughing it, living on deer, wild boar, and fish from the lakes while they attacked hundreds of stubborn acres with their little two-plow tractor.

Once they realized the value of the cleared land, Indonesians began to stake claims, often hotly contesting for choice locations. The tractor hands found it difficult to keep up with the demands — the waiting list for the plowed plots grew.

And there were other complications.

Intense heat made it impossible for the men to work for many hours at a time, and Indonesian boys were trained to operate the tractor.

"Devils" complicated matters. One morning one of the young tractor drivers reported that stones had pelted his house all night long — thrown by "devils" angry because the tractor was tearing up their homes.

Sometimes government air force planes roared above the field, diving over the mountains as they shot up rebel hideouts.

But in spite of war and superstition, rice, peanuts and copra will soon be growing on the plots cleared by the CWS tractor — and the people who come out of the forest in Halmahera, like thousands of other Indonesian islands helped by American Christians, will begin to live with hope again.

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This article prepared by Church World Service, is presented in the interests of CWS and Lutheran World Action. You can help continue such assistance through supporting your LWA appeal.



## New England Merger Meeting

An informal meeting of the four participating bodies in the merger was held in Trinity Lutheran Church, Worcester, Massachusetts, on January 30 to discuss the future New England Synod of the Lutheran Church in America. The meeting was called by Dr. Eskild Englund, president of the New England Conference of the Augustana Lutheran Church, which hosted the meeting.

Participating in the discussion were members of the executive boards of the New England Conference of the Augustana Lutheran Church, the New England Conference of the Synod of New York-New England of the ULCA, the Eastern Conference of the Suomi Synod and Pastor Everett Nielsen of Bridgeport representing District 1 in the absence of the president, Pastor H. O. Nielsen.

The group met in the comfortable library of Trinity church, the largest Augustana Lutheran Church in New England. Dr. O. Karl Olander, the pastor, was a gracious host, and several ladies of his congregation served a delicious ham lunch for the guests.

The proposed New England Synod of the Lutheran Church in America will be comprised of approximately the following representation:

Augustana Lutheran Churches: Mass.: 36; Conn.: 30; R. I.: 11; Maine: 4; N. H.: 3; Vermont: 3.

ULCA churches: Mass.: 9; Conn.: 30.

Suomi Synod churches: Mass.: 10; Conn.: 2; Maine: 4.

AELC churches: Conn.: 3.

Several institutions for the aged are included in the property of the proposed synod, along with a large semi-developed camp in New Hampshire belonging to Augustana, a small developed camp in Massachusetts belonging to Suomi, and a small undeveloped camp-site belonging to the AELC.

While these discussions were unofficial, it is hoped to have an approved steering committee for the next meeting on May 8. At that time, it is hoped that more practical and detailed steps can be taken toward ways and means of assuring a vital and active program in the New England Synod, LCA.

**Pastor Everett Nielsen.**

Print Thine image pure and holy  
On my heart, O Lord of Grace;  
So that nothing high or lowly  
Thy blest likeness can efface.  
Let the clear inscription be:  
Jesus, crucified for me,  
And the Lord of all creation,  
Be my refuge and salvation.

—Geneva Psalter.

There are more than 285,000 Sunday and Sabbath Schools in the United States, with a total enrollment of more than 44,000,000 pupils and teachers.

## Grand View College

### Faculty Members Present Recital

Four faculty members of the Fine Arts Department at Grand View College were presented in a public recital Wednesday, February 15, 8:15 p. m., in the college auditorium. Appearing were Jeanice Williams Noyes, Betty Ogg, Charles Dickson and Robert M. Speed.

Mrs. Noyes and Mr. Dickson of the Speech Department, presented a "Tribute to Lincoln," consisting of dramatic scenes and poetry woven together with a narrative. Mrs. Noyes portrayed four women who were important in the life of Abraham Lincoln, portrayed by Mr. Dickson. Simple stage settings with simplified costume changes to suggest the various characters were used. The dramatic scenes were taken from several sources — playwrights, poets and historians who have done extensive research into Lincoln's life.

Mrs. Noyes, who is a graduate of Drake University and the State University of Iowa, is in her 16th year of teaching at Grand View. Mr. Dickson was formerly chairman of the Speech Department at Wartburg College and a former producer-director at KDPS television in Des Moines. He is a graduate of Drake University and Western Reserve University.

Mrs. Ogg, soprano, accompanied by Mr. Speed, was heard in a varied program consisting of works by Arne, Mozart, Wolf, Hindemith, Rachmaninoff, and Santoliquido.

Mrs. Ogg, an instructor in Theory and Voice, is a graduate of the University of Kansas, and she has done private coaching in New York where she was a soloist in several Manhattan churches. She is now soloist at First Methodist Church. Mr. Speed, director of the Grand View Choir and instructor of music literature and organ, is organist at Central Presbyterian Church in the city. He is a graduate of Drake University and has attended Columbia University and the University of London.

### Enrollment Remains High

A total of 622 students are registered for the current semester at Grand View College. "Though second semester registrations usually drop in many colleges, Grand View's spring enrollment is almost the same as that of the previous semester," said Dean Jorgensen.

There are 386 returning students, 71 new students, 44 student nurses and 165 in the Evening College.

Mr. Hurbert Hurley, Dean of the Evening College, said that the growing interest prompted the offering of nineteen courses this semester. There is a wide range of courses in English, Math, Social Studies, and Science to meet the needs of students who wish to pursue their education in hours varying from the regular day college. Evening students are given the same credits as those earned for the day college.





## Paging Youth

American Evangelical Luth.  
Youth Fellowship

EDITOR: EVERETT NIELSEN

512 East Washington Avenue  
Bridgeport 8, Connecticut

### Growth Problems

Do you ever fall over your own feet, guys, Does your voice crack half way through a sentence? Do you girls find guys your own age sort of dull? Ever have trouble figuring out what it means to "act like yourself" when Mom or Dad tells you that's what to do at that special party? Do you find yourselves confused when the pastor talks about "sanctification" and "redemption" and "estrangement" and those other big words?

Well, it's no wonder, because sometime along the way, it seems that everybody has these problems.... and lots more, too! It's sort of tough to grow up, isn't it?

Each of us is "becoming" someone and something. We just seem to get someplace and something new pops up and we have to try to figure that out, too. We know that "becoming" is a tough go, and this growing up business is something that can occupy all our time, much less trying to study and date and behave.

How can we attack this problem? There sure aren't any easy answers! But there are some things that might help us, and the first one is that there are people who want to help: our parents, our teachers, our pastor, our Friends of Youth.....lots of people care. Know why? Because they went through it, too, (still do, sometimes) and want to help us over the bumps.

After we find someone who will listen to us, we have to open up. They can't help us if we don't let them know exactly what's bugging us! This way of "opening up" completely can be called an "I-Thou" way of talking and acting. It means that we tell them everything, our good news, our bad news, our strengths and our FAULTS. If they are really a "Thou," they will listen and accept all these things, without judging us, but try to help understand. They might turn the thing around and become an "I" who bears their deepest concerns and problems, and we will be the "Thou" who listens with sympathy and understanding. Neither one can afford to hold back anything. It has to be the kind of love which reaches out completely, not asking anything in return. It might be sort of like when we were babies....our Moms and Dads fed us, burped us, and changed us, and we did nothing for them. But when we got a little older, our one little smile made it well worth it.

It takes time, remember that. Don't expect magic. Don't expect things to happen just because we want them to. But if we work at it, the bumps and ruts in growing up might get just a little smoother and

a little bit more shallow. We might find it easier to wade right into it than to run away from it. Remember, there is somebody who wants to help us. Don't be afraid to ask!

### AELYF Doin's

Cedar Falls, Iowa: Youth Sunday services were held here on January 29 with various members of the youth group participating. A Sunday School sermonette was delivered by Miss Margaret Larsen, and sermonettes were delivered at the regular worship services by Miss Sonja Sears, Frank Pechacek, Jr., Glen Madsen and Miss Lynda Huntley. Lynda is from St. Paul's church of Cedar Heights, whose youth group, along with those from St. Peter's, of North Cedar, meet jointly with the Bethlehem church group. Also participating in the service were the members of the choir.

Muskegon, Michigan: A brief resume of our activities since September includes a discussion of the merger with Augustana youth, a Halloween party, a November boat ride followed by a picnic supper at Lake Muskegon, a hayride, the making of place mats and nut cups for a convalescent home at Christmas time, along with caroling for the shut-in members of the congregation after which we saw the new film strip, "The Other Wise Man," and sold YULE magazines and linen towel calendars. At our annual meeting in September, we elected Susan Storm president, Steven Sweet vice president, Martha Miller secretary, and Karen Shira treasurer. Our Friends of Youth are Mr. and Mrs. Glen Brown. We meet from 5 to 7 p. m. on the first and third Sundays, with both socials and discussions.

Bridgeport, Conn.: Our Youth Sunday was "snowed out" on February 5, but was held on the following Sunday. Participating were the officers: Peter Ernsky, president; Richard Shermer, vice president; Catherine Christensen, secretary; and Carl Hansen, treasurer. Pastor Nielsen spoke on the problems of growth which youth and adults face as based on the parable of the sower.

### Over the Typewriter

We are now involved in the season of Lent, when many of us think of "giving-up" something. We would rather say that this is the season of "taking-up." This is the season when we "take-up" the challenge of Jesus Christ to "hear my Word and keep it." He calls on us, each of us, to sit down in the pews for a couple of hours each week to listen to the words of comfort and challenge. He asks us to take time to have devotions with our families at home so that we are not neglecting our spiritual preparation for the events of Holy Week (suffering and death) and Easter (resurrection and life). If we are to understand what this is all about, we have to do some real "good thinking, good buddies." We can't afford to be "taken-up" with giving up candy and dates and junk.....we have to dig down and think a little. We have to take up the idea that Jesus Christ did this for "me," not for someone else alone. How about it? Are you taking-up or "taken-up"?



# Our Women's Work

MRS. AAGE PAULSEN, EDITOR

Beaver Crossing, Nebraska



## Love Is Patient

Love is patient and kind. . . . I Cor. 13:4

In this glowing list of the aspects of love, a catalogue which reaches the heights of beauty and the insights of psychological realism, patience comes first. It does not come at the end of the parade as a sort of anticlimax. It comes first. And rightly, for patience is the quality in love which makes it last, which gives it permanence. When love has not patience, it has no staying power. The high words, "To love and to cherish, in sickness and in health," are merely empty, loud, swelling, balloonlike words, without patience. Elizabeth Barnett Browning puts daily patience as the top climax of love:

I love thee to the level of every day's  
Most great need, by sun and candlelight.

That is the highest level of all, for "love is patient."

In every variety of love for fellow beings, patience is desperately needed. Thomas Carlyle wrote in a letter, "I have a natural talent for being in a hurry, which is a very bad talent." It is "a very bad talent" in a world such as ours, which is geared to hurry. It is so much easier to love people in general, with the generous help of glittering abstract words, than to love people in particular, with the obstacles of specific characteristics. Carlyle said this memorably, "It is easier to love people when they exist only on paper, or quite flexible and compliant in your imagination, than to love Jack and Kit, who stand there in the body, hungry, untoward, jostling you, barring you with angular elbows, and a stupid will of their own."

That is where patience comes in. If it doesn't come in, love does not come in. This calls for sharp eyesight and an insight into the many disguises of patience. No virtue has more imitations, all of which protect the ego from facing the truth about itself. Laziness, indifference, and cowardice all deck themselves out in the trimmings of patience. These call for sleepless awareness of all the dark tricks of our minds.

Patience is a supreme need in our international relations. When "patience" is worn "to a frazzle," an exasperated push, or a shot from a trigger-happy youngster, may put, not the fat in the fire, but the world in the fire. George Kenman writes that there are international problems that have to be lived with instead of being solved. That calls for patience, able to stand a terrific strain. Carrying on a church fruitfully calls for a generous supply of patience. We read that Jesus Christ is the chief cornerstone of the church. But there must be plenty of patience in the

foundation. It is so easy to take up one's dishes and go home. Every week men stomp out of the church, and women flounce out. Their self-regard and insistence admit of no patience and no real love.

There is no easy solution. Patience comes from a love of Christ so strong that it can endure a thousand slings and arrows, great and small. Consider the phrase, "the . . . . patience of Jesus Christ" (Rev. 1:9, av). What patience with his disciples. "O ye of little faith." "Have I been so long among you and ye have not known me?" "Could you not watch one hour?"

Yet having loved his own, he loved them unto the end. For, truly, patience is the last full measure of devotion.

Taken from

"Preaching Values in the Epistles of Paul" by

Halford E. Luccock.

It would be nice to receive some material from the women's groups for use on our page. It would be interesting to hear how the different groups are using the program packets and the magazine "LUTHERAN WOMEN."

E. P.

## Join Hands Now

A farmer enlisted the aid of some friends in searching for his small daughter who was lost. Despite her tender years and the fact that she was quite ill, somehow she had managed to leave her home and wander away in the tall weeds and grass which stretched away for some distance from the farmhouse. During several hours the farmer and his friends searched fruitlessly, the farmer growing ever more anxious as it commenced to get darker and colder.

Then, one of the searchers came forward with a suggestion. "The grass and weeds are quite thick," he said. "It is easy for us to miss many places and go over other places several times. I suggest that all of us join hands, mark our starting place and go through the undergrowth somewhat like a large rake. Then we'll be sure not to skip any place."

All agreed it was a good idea and they started out with joined hands. In less than half an hour they came upon the little girl. But, alas, it was too late. She was dead. Then the farmer lifted up his voice in an anguished cry, "In God's name, why didn't we join hands before?"

Edwin T. Settle in Religion in Life.



## OPINION AND COMMENT



WE ARE PRIVILEGED to reprint in this issue an interesting and informative article on the Long-Range Program for Parish Education. Some few may have had the opportunity to read this before but we believe the majority have not and will want to do so. The purpose of the program, which is now a project of the four merging church bodies, is to present a total program for parish education based on sound theological doctrines, valid educational methods and painstaking research. Whenever we have come into contact with the Long-Range Program, through reading, through meetings and with its leaders and through questionnaires, we have been favorably impressed with this latter fact — the research that has been done. We have on our shelves a sizeable stack of books which contain nothing but the results of the research that has gone into this program to date. This study has gone on for some years and only now are preliminary materials being readied for field testing. This fall some 62 congregations (in our church, Racine, Omaha and Circle Pines) will have the opportunity to try these new materials. Then there will be further study and revisions. Not until 1964 will the new materials be generally available. We like and applaud this kind of thorough effort. Some years ago a national magazine spoke of the Sunday School as representing "the most wasted hour of the week." While we consider this an overstatement, we do believe there is too much truth in it in all too many cases. When the new materials make their appearance in 1964 it will still be possible to waste the Sunday School hour but every effort will have been made, on the part of those who have prepared the materials, to insure that it becomes a very profitable hour. When we begin using the Long-Range materials we will know that we have given our teachers the best possible tools for teaching.

ACCORDING TO A STATEMENT we recently ran across, John Wesley required early Methodist preachers to spend five hours out of every twenty-four in reading. How they found time to do this we cannot imagine. In our time this would seem an almost impossible requirement. The minister of today is more likely to be found spending five hours in his automobile than with a book. We have all sorts of time saving inventions but we seem to have less time for reading than ever before. There are, of course, valid reasons for this. Ours is a much more complex society than any Wesley might have envisioned. There are many valid claims on a pastor's time. Nevertheless, there was wisdom in Wesley's requirement. Perhaps five hours was overdoing it a bit but Wesley did

recognize the necessity for continued study — which is essentially what reading is. Unfortunately, it is also one of those things which is so easy to put off until another day. If a pastor doesn't make a call, if he fails to have his bulletin ready on time or if his sermon is not prepared most people will know and some are sure to complain. But if he has not kept up his reading none will be the wiser — for a time. But a day of reckoning will come, if not with others then with himself. Neglect of reading is something that may or may not be the pastor's fault. There may be so many demands on him that he simply is not able to find the time. No one demands that he read each day. Sometimes it would be helpful if there were such a demand. There may be little that can be done about this situation but congregations should at least be aware of it. To the layman, reading may seem a leisure time pursuit. This concept must not be transferred to the ministry. Next time you see your pastor reading a book don't conclude he hasn't much to do. He may be gathering seeds for a sermon he will give next year.

WE ARE DISTURBED from time to time by reports as to how late LUTHERAN TIDINGS is in arriving on the coasts. We learned just recently, for example, that the January 20th issue, which was received here in the midwest about the 22nd, was received on the east coast on February 7. This was not an isolated case. We know that some other papers have similar difficulty. Mr. Petersen, our circulation manager, informs us that LUTHERAN TIDINGS is sent as "ordinary mail" and that, as such, it goes through terminals rather than from train to train. The terminal, in Mr. Petersen's words, "is where the bottleneck is." To send LUTHERAN TIDINGS at the newspaper rate would cost three to four times as much. We could, of course, move the deadline back and thereby mail the paper earlier so that it might be received on time — but the news would still be a bit ancient. We regret this condition but there is apparently nothing that can be done about it.

### Where are Such Christians Now ?

"This is a cheerful world as I see it from my garden, under the shadow of my vines. But if I could ascend some high mountain and look out over the wide lands, you know very well what I would see — brigands on the highways; pirates on the seas; armies fighting, cities burning; in the amphitheatres men murdered to please applauding crowds; selfishness and cruelty, misery and despair under all roofs. It is a bad world, Donatus, an incredibly bad world. But I have discovered in the midst of it a quiet and holy people who have learned a great secret. They have found a joy which is a thousand times better than any of the pleasures of our sinful life. They are despised and persecuted, but they care not. They are masters of their souls. They have overcome the world. These people, Donatus, are the Christians — and I am one of them."

— A letter from Cyprian to Donatus, about A.D. 250.



# Highlights of National Lutheran Council Meeting

**DR. NORMAN A. MENTER** of Berkeley, Mich., was elected to his third one-year term as president of the National Lutheran Council at the opening session of its 43rd annual meeting here, January 31-February 3.

Dr. Menter is vice president of The American Lutheran Church and president of its Michigan District. He held the same posts in the ALC before its merger with the Evangelical Lutheran Church and United Evangelical Lutheran Church to form the new denomination, which began operations last January 1.

Berkeley, where the 62-year-old church leader has his home and headquarters, is a suburb of Detroit.

Named to his tenth year as treasurer of the Council was Mr. Fred C. Eggerstedt of Richmond Hill, Staten Island, N. Y., a retired vice president of the Chase Manhattan Bank, who serves without salary. He is a layman of the United Lutheran Church in America and treasurer of its Board of American Missions.

Dr. Raymond M. Olson of Minneapolis, Minn., stewardship director of the ALC, was re-elected vice president of the Council, and Mr. Harold LeVander of St. Paul, Minn., an attorney and layman of the Augustana Lutheran Church, was again elected secretary.

**DISTRIBUTION OF U.S. SURPLUS FOOD** commodities through government channels rather than by church and other private organizations was advocated here by Dr. Franklin Clark Fry, president of the United Lutheran Church in America, in a statement issued as head of Lutheran World Relief, Inc.

The church leader said voluntary agencies are discovering that in places such as Taiwan (Formosa) they cannot be sure that "all recipients are actually the most needy."

With a continuing need for overseas relief and with the availability of surplus foods "for many years to come," he said, "my colleagues and I believe that the best policy will be for the United States government to intensify its efforts to negotiate directly with the governments of recipient countries for the distribution of such foods in their respective countries."

Dr. Fry declared that "primary responsibility" rests upon the government of the receiving country for the long-range planning and execution of general or public program of relief, supplied from abroad, for its citizens.

"The interposition of voluntary agencies in the process of distributing United States government gifts is normally justified only in an emergency or transitional situation," he said. "This principle has particular force when religious agencies are involved."

Dr. Fry's statement pointed out that LWR "has not always been sure of the reliability of the lists received from government sources in Taiwan" and the agency has no way to determine whether they conform to U. S. government or LWR policy.

He urged that the island-wide feeding program in Taiwan be made a government-to-government effort "as quickly as necessary arrangements can be made."

Religious and other voluntary agencies, he added, would continue their relief activities in Taiwan and other lands "with the resources provided by their own

constituency," such as used clothing, bedding, shoes, and other supplies.

A further description of conditions in Taiwan was contained in the general report to the meeting from LWR.

"There is little visible evidence of a desire to uphold democratic institutions," the report said. "Within the ruling regime there are reports of graft, corruption, mismanagement and obstruction of free enterprise."

**AN INTERNATIONAL LUTHERAN EXECUTIVE** warned that interdenominational church mergers not based on sound theological doctrine may increase instead of reduce the number and variety of Christian creeds.

Some mergers now being considered "are theologically sound, some are not," those attending the meeting were told by the Rev. Kurt Schmidt-Clausen, acting executive secretary of the Lutheran World Federation.

The Geneva official, making a 5-week visit to the United States, was a principal speaker at the NLC meeting.

The "essence" of some interdenominational mergers, he said, "is to be found in the attempt to make the merging churches give up not only autonomy of their church organizations but also their doctrinal ties with their fellow-confessional churches in other countries."

The loss of international doctrinal ties, he maintained, will "inevitably" lead to the creation of national churches "all bound together by the name of 'Christian church' and by nothing else."

"In giving up their former worldwide consensus . . . they will be doing voluntarily what totalitarian governments normally tend to impose upon their respective churches by force—namely, developing themselves into purely national institutions."

Such development, he contended, would also carry the threat of penetration by a wide variety of "national, ideological and political" influences.

**DR. ALFRED JENSEN**, president emeritus of the American Evangelical Lutheran Church, was honored here for his long service to the National Lutheran Council.

In a formal resolution adopted at its 43rd annual meeting, the NLC expressed its "unceasing appreciation" to Dr. Jensen "for his devoted and dedicated service in the work of the National Lutheran Council for eighteen years, and for his lasting contribution to the program of Lutheran Cooperation in America."

Dr. Jensen, who retired from office at the end of 1960 after 24 years as head of the AELC, was unable to attend the meeting here because of illness. His successor, the Rev. A. Ejnar Farstrup, was welcomed as a councillor.

A leather bound edition of the Service Book and Hymnal of the Lutheran Church in America, inscribed with the Council's resolution, will be presented to Dr. Jensen.



# Church News From Around the World

## CHURCH AND FAMILY CONFERENCE

New York, N. Y. — The first international conference on today's critical family problems ever held in the United States under church sponsorship will open week-long sessions in Green Lake, Wis., April 30.

The North American Conference on Church and Family will bring together more than 600 Protestant leaders, and outstanding specialists in the field in a week-long effort to formulate recommendations to the churches.

The conference was called by the National Council of Churches and the Canadian Council of Churches.

Conferees will seek answers to difficult problems which families bring to their ministers, as well as reviewing the entire field of teenage sex problems, early marriages, mixed marriages, family planning, infidelity, divorce and re-marriage.

The conference program is designed to help churches face current facts and to frame recommendations for dealing with such difficulties, the Reverend William B. Genne noted. Executive director of the National Council's family life department and director of the conference, Mr. Genne pointed out that family life situations will be studied as human behavior in the light of both objective research and basic Christian theology on marriage and the family.

Fact-finding forums will bring the delegates together each morning to discuss major topics of concern. Small, intensive work-groups will meet each afternoon to hammer out recommendations to the churches on program, materials, leadership and other subjects. Evening sessions will be devoted to exhibits and demonstrations of current successful efforts in the field.

## THE CHURCH AND MASS MEDIA

New York, N. Y.—The churches would be ill-advised simply to sit in judgment on the broadcasting and film industries because of the exploitation of violence and sex in movies and television, a leader in religious films and broadcasting declared today.

The churches are too much a part of the culture by which movies and television have been moulded to escape involvement "in the travail of these industries," said the Rev. Dr. S. Franklin Mack, executive director, National Council of Churches' Broadcasting and Film Commission.

In a report to the commission, in annual session here Feb. 7-9, Dr. Mack pointed out that the programs of "violence for the sake of violence and sex for the sake of sex," stem from the twin evils of mediocrity and irresponsibility.

The public outcry against these programs tends to blur the fact that such excesses are only by-products of these two evils, he noted.

At the same time, he emphasized, "We must consider the damage that may be done by radio and TV through the portrayal of man as less than man, and through the pernicious debasement of what the New Testament refers to as 'honorable, just, pure and gracious'."

Producers and distributors, who are often reluctant to let their own children see some of their pictures, defend themselves by shifting the blame to writers of best sellers and of successful Broadway plays, Dr. Mack said.

They also tell the public that it can control the kind of programs produced because lack of patronage will kill any undesired film, while a million additional patrons at the box office can put a quality film "over the top."

## UELCH HISTORY TO BE WRITTEN

Minneapolis — The Church Council of the American Lutheran Church, holding its first meeting here February 7-9, authorized its executive committee to make arrangements for the writing of a history of the United Evangelical Lutheran Church, smallest of the three bodies that united last year to form the ALC.

Dr. William Larsen, former UELC president and secretary of the new church, said \$10,000 was available from former UELC funds to finance the project. Histories already exist for the other two merging bodies, American and Evangelical Lutheran churches.

At the time of the merger UELC had about 67,000 members. The denomination traces its heritage to Lutheran missionaries from Denmark who founded churches that became the United Danish Evangelical Lutheran Church in 1896.

## BRITAIN WILL ISSUE MODERN TRANSLATION

London — Representatives of the churches which commissioned a modern translation of the English Bible will formally receive the first copies of the New Testament at a service in Westminster Abbey on March 14.

At the same service, an act of thanksgiving will be solemnized for the King James or Authorized Version of 1611, of which the 350th anniversary will be celebrated during the course of the year.

Nearly 1,000,000 copies of the 460-page New Testament portion of "The New English Bible" are expected to be printed on March 14 by Cambridge University Press and Oxford University Press throughout the English-speaking world, including the United States, Canada, England, Australia, New Zealand, India and South Africa.

Translated into "frankly contemporary" English from the original Hebrew and Greek, the new Bible is the work of an interdenominational committee of Biblical scholars representing 11 major church groups in the British Isles. The initiative for the new translation came originally from the Church of Scotland and was taken up by the British Council of Churches.

The New Testament represents 13 years of cooperative scholarship. In addition to the work done by many of Britain's foremost Biblical scholars, well-known authors were asked to improve the style of the translation.

Noting that the committee had at its disposal manuscripts of the New Testament at least a century older than those available in 1885, Dr. Dodd said fur-



ther that thousands of relevant papyrus documents have been discovered and that the knowledge of the Greek language of Biblical times is much more extensive today than it was in the nineteenth century.

"The new translation aims at presenting the content of the original in such a form that it may be read, so far as possible, as if it were the work of an English writer for an English public."

While a mystery surrounds the actual publication date of the King James Bible, it is known that it first appeared in 1611. Therefore, 350th anniversary celebrations will be held throughout the year under the auspices of a joint council headed by the Archbishop of Canterbury, Dr. Geoffrey F. Fisher.

### **"CHURCH OF THE LUTHERAN CONFESSION" IS FORMED**

Sleepy Eye, Minn.—(NLC)—Formation of a new Lutheran body, the "Church of the Lutheran Confession," was completed here with the election of officers and formal organizational procedures.

The new church comprises some 3,500 Lutherans who formerly held membership in the four synods of the Lutheran Synodical Conference of North America.

A difference of opinion over doctrinal practices led to organization of the new church which has now been incorporated and legally organized under the laws of the State of Minnesota.

Two hundred persons from 15 states attended a three-day organizing convention here on January 24-26. They named the Rev. Paul Albrecht of Bowdle, S. D., as the first president of the new Church.

Those forming the new body, it was stated, "were compelled by a conscience bound in the word of God to withdraw from their former fellowship because the Synods of the Synodical Conference have fallen prey to the modern compromising policy of 'agreeing to disagree.' That policy we emphatically reject."

Synodical Conference Churches are the Lutheran Church-Missouri Synod, Wisconsin Evangelical Lutheran Synod, Evangelical Lutheran Synod and the Synod of Evangelical Lutheran Churches.

A predecessor organization to the new Church was called the Interim Lutheran Conference. It established the Immanuel Lutheran high school, college and seminary in Mankato, Minn.

A conference at Watertown, S. D., held last August marked the first step toward formal organization of the new church. A total of 45 pastors, three teachers and 22 lay delegates attended the conference, adopting a constitution and doctrinal statement.

Mr. Witt served as chairman of the body between August and the recent convention and Mr. Nolting was secretary.

Formal acceptance of congregations into membership in the new church was delayed until after the January organizational meeting.

### **NLC'S DR. MUELLER CITED BY SOIL CONSERVATIONISTS**

Memphis, Tenn.—(NLC)—Dr. Elwin W. Mueller of Chicago received the 1961 Distinguished Service Award from the National Association of Soil Conservation District meeting here.

An authority in churches in rural areas, Dr. Mueller is secretary of the Church in Town and Country of the National Lutheran Council's Division of American Missions.

The award is given annually to outstanding Americans who have made significant contributions to the advancement of soil and water conservation.

Dr. Mueller was cited by the NASCD, which represents 2,860 Soil Conservation Districts throughout the nation, for his "spiritual leadership in the conservation movement of America over many years and his far-reaching influence in asserting the social and moral values that are an inseparable part of all responsible conservation effort."

### **'CHURCH MOST SEGREGATED,' LUTHERAN CONFERENCE TOLD**

Atlanta — The church is the "most rigidly segregated institution in our society," a South Carolina seminary professor told 160 United Lutheran evangelism leaders.

The Rev. Dr. Robert Paul Roth, who teaches the New Testament at Lutheran Theological Southern Seminary, Columbia, S. C., told delegates attending a three-day meeting that under such circumstances "we must seriously question whether we have the right to call it the church."

Dr. Roth defined the church as a family and not a "voluntary fellowship in which members choose to unite because of unanimity of ideals." In a fellowship he said, one chooses his friends according to tastes and interests.

"But in a family," he asserted, "I do not choose my brothers. They are given to me and I must accept them whether I like them or not. Membership in the church is determined by the call of Christ in the Spirit."

"Regardless of the flatness of their noses or the accent of their voice, regardless of the things they do, whether criminal or insane, heroic or holy, all men are brothers who have been called by the Spirit."

Prof. Roth told delegates that integration in society is only a secondary matter. "The primary consideration must be the communion of saints in the body of Christ. So long as we think of the church as a social organization there will never be integration at the table of the Lord."

### **SIX LUTHERAN GOVERNORS**

Washington, D. C.—(NLC)—Six of the fifty state governors list their religious affiliation as Lutheran.

The six are members of four Lutheran church bodies and they are divided equally between both political parties.

Governors J. Lindsay Almond, Jr., (Democrat), 62, of Virginia and Ernest F. Hollings (Democrat), 38, of South Carolina are members of congregations of the United Lutheran Church in America.

Governors Elmer L. Andersen (Republican) of Minnesota and Archie Gubbrud (Republican), 50, of South Dakota belong to congregations of The American Lutheran Church.

Governor Norman A. Erbe (Republican), 41, of Iowa is a member of the Lutheran Church-Missouri Synod and Governor John B. Swainson (Democrat), 36, of Michigan is a member of the American Evangelical Lutheran Church.



## OUR CHURCH

**Tacoma, Washington:** At one of the best attended congregational meetings at St. Paul's in years a large majority of those present voted to merge with Grace Lutheran, a small ULCA congregation. The question will be voted on again at the next quarterly meeting. Pastor at St. Paul's is Carl Laursen.

**Byram, Connecticut:** A resolution was passed at the annual meeting here directing the church council "to draw up a plan of action for the future, reporting not later than next year's annual meeting." Among the alternatives facing St. Peter's, of which Everett Nielsen is pastor, are: continuing as at present, merging with another local church, merging with Our Savior's at a new location in Fairfield, or dissolving with members seeking a church of their choice.

**Bridgeport, Connecticut:** An effort will be made, in accordance with a directive of the annual meeting, to locate facilities for conducting services in the towns of Fairfield by May 1. Our Savior's congregation here, served by Pastor Everett Nielsen, is planning to relocate in the Fairfield area.

**Hay Springs, Nebraska:** Pastor Lavern Larkowski reports that a remodeling project, in which the walls of the sanctuary have been converted with finished Masonite, has recently been completed at St. Peter's congregation here.

**Alden, Minnesota:** Pastor Holger P. Jorgensen, of First Lutheran here, was recently voted a salary increase of \$300 per year.

**Fords, New Jersey:** New pews and a runner, the latter donated by the Ladies' Aid, have been installed at St. Stephen's church here of which K. Kirkegaard-Jensen is pastor.

**Brayton, Iowa:** Groundbreaking ceremonies were held here on February 12 for the new Brayton Lutheran Church. The necessary loan has been granted by the Lutheran Brotherhood Life Insurance Company and work on the new structure will begin as soon as the weather permits. Joseph Sibert is pastor of this congregation which represents a merger of the former Oak Hill and St. John's (Exira) congregations.

**Greenville, Michigan:** Pastor Howard Christensen of Detroit, spoke on the role of Christian education in the life of the parish at a potluck Family Fellowship dinner here on February 19. Ivan Westergaard is the pastor at Trinity church.

**Muskegon, Michigan:** Central Lutheran will dedicate its new addition on Sunday, February 26, with Synod president, Pastor A. E. Farstrup as guest speaker. Central Lutheran's pastor is Edwin E. Hansen.

**Tyler, Minnesota:** Plans are under way for an observance of the 75th anniversary of the Danebod congregation here on July 1 and 2. Enok Mortensen is pastor at Danebod.

**Los Angeles, California:** The vacant Immanuel congregation here is being served by retired pastors who live in the Los Angeles area. Pastors James Lund, Viggo

Hansen and J. Vammen, the latter a retired UELC pastor, have served recently.

**Brush, Colorado:** Bethlehem congregation here is being served temporarily by Pastor Holger Strandskov. He took up the work on February 5 and will serve for some four months. The Strandskov's address in Brush is 215 East Eaton Street.

**Ringsted, Iowa:** A farewell party was held here for Pastor Carlo Petersen and his family on February 5. Pastor Petersen preached his last sermon at St. John's on the 12th and the family left for their new home in Solvang, California, soon thereafter.

## Letter From Porto Novo

Dear Friends:

I'm afraid I'm late in writing to tell you how much we at Seva Mandir appreciate your kind thoughts of us at Christmas. I know your gifts are prompted by the love from our Lord.

This Christmas we were a much larger group than usual. There are 380 children in the basic school, 80 women students in the teacher's training school, 20 teachers, 10 women helpers and a few men helpers.

This expansion of our school takes money to provide the extra room, teachers, etc., so the expenses constantly stare me in the face. Therefore, the gifts that come from you friends in the U.S.A. are a great help and joy to us.

Most of you know that Dr. Menon has come to settle at Porto Novo. He has already made his little hospital known to many people here and it is an added responsibility for us, but a great blessing to the people round about.

The Christians around here are also pressing for the long planned for church but they are poor and can therefore help very little. It will also take more funds than we had at first anticipated.

But now, in behalf of all of us, including Dr. Menon and Sister Vibeke L. Muller, and some of our poor Christian neighbors, I want to thank each and every one of you members of Ladies' Aids and others for your thoughtfulness and your help. We extend our heartfelt greetings and best wishes for the New Year.

Yours sincerely,

Mary K. Chakko  
Seva Mandir  
Porto Novo,  
South India.

## GIFTS SENT TO PORTO NOVO MISSION

Trinity Lutheran Church Women, Cordova, Nebr. ....	\$ 25.00
West Denmark, Ladies' Aid, Luck, Wis. ....	10.00
Olav Pedersen, Lindsay, Nebr. ....	10.00
St. Stephen's WMS, Chicago, Ill. ....	10.00
Mrs. A. T. Larsen, Missoula, Mont. ....	5.00
Danish Circle, West Denmark, Luck, Wis. ....	10.00
	\$ 70.00

Received and sent out by Mrs. Nanna Goodhope, Viborg, South Dakota.

## Notice

Your editor is moving. On and after February 27th his address will be:

BOX 188

VIBORG, SOUTH DAKOTA

Please change your mailing list now.

## Of Men and Funerals

(Continued from Page 3)

Perhaps if we think of it a little more, instead of laughing, we would become uncomfortable.

We are strange in our self righteousness. We would like to say that it is the funeral directors who sell us a bill of goods. We like to think that driving Cadillacs is a form of conspicuous consumption — until we find ourselves able to meet the payments. At times we are inclined to think that funerals are beset with paganism and materialism. But faced with the actual situation we are unsure. We are not always certain whether we have chosen God or mammon.

## COMMERCIAL TV OPPOSED

An organization representing both Protestant and Roman Catholic churches in New Zealand has issued a statement opposing introduction of commercial television into New Zealand. The Interchurch Council of Public Affairs declared that "ownership and control of television stations should be in the hands either of a government department or of a public corporation."

P. T. Barnum was not only a great showman but also something of a homely philosopher. He once observed that more people were humbugged into believing too little than were humbugged into believing too much. The danger today is that people should be humbugged into believing nothing.

Clarence E. McCartney.

## Synod Officers

### President:

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

### Vice President:

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

### Secretary:

Pastor Willard Garred  
Route No. 2  
Hampton, Iowa

### Treasurer:

Mr. M. C. Miller  
79 West Road  
Circle Pines, Minnesota



## Acknowledgment of Receipts by the Synod Treasurer

For the month of December, 1960

### For the Synod Budget:

#### Unassigned Receipts: (by congregation)

Waterloo, Iowa .....	\$ 553.00
Newell, Iowa .....	25.00
Los Angeles, Calif. ....	500.00
Bridgeport, Conn. ....	421.48
Davey, Nebr. ....	74.45

### Pastor's Pension Fund:

Racine, Wis. ....	3.00
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### Children's Home:

Sunday School, Watsonville, Calif. ....	8.49
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### Seamen's Mission:

Church Women, Racine, Wis. ....	15.00
Vesper Guild, Solvang, Calif. ....	10.00
Pasadena, Calif. ....	10.00
Guiding Circle, Ringsted, Iowa ....	10.00
Ladies' Aid, Seattle, Wash. ....	10.00
Ladies' Aid, Danevang, Texas ....	10.00
Trinity Church Women, Chicago, Ill. ....	25.00
Ladies' Aid, Newark, N. J. ....	10.00
Danish Ladies' Aid, Solvang, Calif. ....	15.00
Pasadena, Calif. ....	10.00
Ladies' Aid, Troy, N. Y. ....	10.00
Ladies' Aid, Coulter, Iowa ....	5.89
Bethania Guild, Solvang, Calif. ....	10.00
Alden, Minn. ....	15.00
Trinity Ladies' Aid, Chicago, Ill. ....	10.00
St. Stephen's WMS, Chicago, Ill. ....	5.00
West Denmark, Ladies' Aid, Luck, Wis. ....	5.00
Guild, Salinas, Calif. ....	10.00
<b>Old People's Home, Tyler:</b>	
Ladies' Aid, Marquette, Nebr. ....	10.00
<b>Home Missions:</b>	
Sunday School, Racine, Wis. ....	116.64

1,907.95

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

LUTHERAN TIDINGS, ASKOV, MINNESOTA  
Return Postage Guaranteed

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

I am a member of the congregation at \_\_\_\_\_ February 20, 1961

Name \_\_\_\_\_

New Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_

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

## LUTHERAN TIDINGS

Previously acknowledged .....\$105,596.53  
\$107,504.48

### Other Budget Receipts:

#### Pastor's Pension Dues:

Rev. Niels Nielsen .....	\$ 18.00
Previously acknowledged .....	4,633.33
	\$4,651.33

### Annual Reports:

Waterloo, Iowa .....	7.50
Bridgeport, Conn. ....	5.00
Previously acknowledged .....	527.50
	\$ 540.00

Total 1960 Budget Receipts from congregations and pastors ....\$112,695.81

### Received for Items Outside of Budget:

#### Lutheran World Action:

Racine, Wis. ....	\$ 79.96
Bethania Luth. Church Women	20.00
Los Angeles, Calif. ....	69.64
Previously acknowledged .....	22,298.12
	\$22,467.72

Total for year .....

### Santal Mission:

Sunday School, Racine, Wis. ....	145.78
Church Women .....	25.00
Kimballton, Iowa .....	3.00
Rev. Alfred Jensen to honor Miss Dagmar Miller on her 75th birthday anniversary .....	10.00

### Eben-Ezer Mercy Institute:

Racine, Wis. (offering at Danish Service) .....	120.87
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### Wisconsin Lutheran Student Foundation:

Congregation, Racine, Wis. ....	150.00
Church Women, Racine, Wis. ....	25.00

### Wisconsin Lutheran Welfare Society:

Church Women, Racine, Wis. ....	15.00
A Friend, Racine, Wis. ....	100.00
Congregation, Racine, Wis. ....	107.29
Advent Offering, Racine, Wis. ....	92.71
<b>Lutheran Orien Mission:</b>	
Altar Guild, Racine, Wis. ....	25.00
<b>Faith and Life Advance</b> .....	57.50

Respectfully submitted,  
American Evangelical Lutheran Church  
M. C. Miller, Treasurer  
79 West Road,  
Circle Pines, Minnesota

For the month of January, 1961

### For the Synod Budget:

#### Unassigned Receipts: (by congregation)

Withee, Wis. ....	\$ 400.00
Newington, Conn. ....	150.00
Cozad, Nebr. ....	56.70
Clinton, Iowa ....	225.00
Ringsted, Iowa ....	550.20
Nathanael, Dagmar, Mont. ....	2,066.00
Omaha Nebr. ....	190.00
Danevang, Texas ....	436.75

### Home Missions:

Ragnhild and Nanna Strandskov, Chicago, Ill., in memory of Laura Strandskov, Dagmar, Mont., and Helga Miller, Pine City, Minn. ..	5.00
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### Santal Mission:

Rosenborg, Lindsay, Nebr., from the Sunday School to send a child to school .....	25.00
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February 20, 1961

for work among the Lepers ....	56.00
Immanuel Luther League, Lake Norden, S. D. ....	11.00
Sunday School, Watsonville, Calif. ....	24.27
Sunshine Circle, Enumclaw, Wash. ....	7.00
from Nels Bakken .....	200.00
from Ladies' Aid for Mohulpara Hospital (TB) .....	24.50
Vesper Guild, Solvang, Calif. ....	10.00
Hampton, Iowa, in memory of Niels C. Rasmussen from friends in Coulter and Hampton, Iowa ....	9.25
Rasmine Andreasen, West Denmark, Wis. ....	5.00
Des Moines, Iowa, in memory of Miss Jenny Geertsen from the residents of Valborgsminde .....	9.10
Ladies' Aid, Rosenborg, Nebr. ....	19.25
Danevang, Texas .....	50.00
Mrs. Minnie Mathisen, Des Moines, Iowa .....	10.00
Laura Leonard, Omaha, Nebr. ....	1.00
In memory of Mrs. L. C. Pedersen, Niels E. Lund, Hampton, Iowa ..	1.00
Dagmar Miller, Des Moines, Iowa ..	5.45
St. Ansgars, Portland, Maine ....	75.00
Sine Petersen, Owen, Wis., in memory of her father .....	10.00
Badger, S. D. ....	31.64

Total Budget Receipts from congregations .....\$4,664.11

### Other Budget Items:

#### Pastors' Pension Contributions:

Rev. Beryl Knudsen .....	22.50
Rev. Charles Terrell .....	5.67
Rev. L. Larkowski .....	19.50
Rev. John Enselmann .....	45.00
Rev. Arnold Knudsen .....	21.00
The Synod President .....	9.50

\$ 123.17

Total Budget Receipts in January...\$4,787.28

### Received for Items Outside of the Budget:

#### Lutheran World Action:

(by congregation)	
Sunday School, Seattle, Wash. for Lutheran World Relief (Christmas Offering) .....	\$ 95.50
Clinton, Iowa .....	25.00
Ringsted, Iowa .....	73.00
Fredsville, Cedar Falls, Iowa ....	142.01
Juhl Sunday School, Marlette, Mich. ....	19.72
Congregation, Marlette, Mich. ....	178.18
Ruthon, Minn. ....	111.20
Mrs. Minnie Mathisen, Des Moines, Iowa .....	10.00

Total to date .....\$ 654.61

### Grand View College Development Fund:

In memory of Mr. W. N. Hostrup, Des Moines, from his Iowa friends and his grandchildren .....	53.75
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### For District IV Home Missions:

From the District Treasurer	
for North Cedar .....	57.50
for North Cedar .....	150.00
for St. Paul .....	125.00
for St. Peter .....	150.00
for St. Paul .....	125.00

Respectfully submitted,

American Evangelical Lutheran Church  
M. C. Miller, Treasurer  
79 West Road,  
Circle Pines, Minnesota