

# *Lutheran*

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# *Tidings*



*Spring, with that nameless pathos in the air  
Which dwells in all things fair,  
Spring, with her golden suns and silver rain,  
Is with us once again.*

— Henry Timrod.

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# Voices of Nature

by: Pastor Peter Rasmussen

In the songbook, "A World of Song" there are among so many other hymns and songs one that I, of late, have thought much of. It begins this way: "This is my Father's World." I think we should first and foremost emphasize the word "Father." It does not state that this is God's world. There is more intimacy in the expression "my Father." See what love the Father has given us, that we should be called children of God, and so we are. Otherwise we could not pray, "Our Father, who art in Heaven."

The next thing to mention would be: Can you hear? It is to the listening ears, that all nature sings, and 'round me rings the music of the spheres. And can you see? The morning light, the lily white declare their Maker's praise. A peculiar expression, "He shines in all that's fair." The author does not forget that there is something wrong, but God is the ruler yet. Therefore Jesus who died shall be satisfied, and Earth and Heaven be one. I have been so lucky several times to be lifted up in a sphere where I saw something of this wonderful world.

One time out in Dalum I decided that I would see the sunrise on the prairie and therefore I got up very early, walked first through the dark coulee, then up to the highest point in the colony. I shall not here try to describe what I saw, I have done that in another paper but what a wonderful daybreak it was.

Then one time out in Vancouver together with some good friends we drove out to see the sunset on the Pacific. I have told about that trip in this paper some time ago.

While I think of this, I'd like to quote what another man has said about the same theme:

"I watch the sunset as I look out over the rim of the blue Pacific, and there is no mystery beyond the horizon line, because I know what there is over there. I have been there. I have journeyed in those lands. Over there where the sun is just sinking, is Japan. That star is rising over China. In that direction lie the Philippines. I know all that."

"Well, there is another land that I look toward as I watch the sunset. I have never seen it. I have never seen anyone who has been there. But it has a more abiding reality than any of those lands which I do know."

"This land is beyond the sunset — this land is

immortality, this fair and blessed country of the soul — why, this heaven of ours is the one thing in the world which I know with absolute, unshaken, unchangeable certainty. This I know with a knowledge that is never shadowed by a passing cloud of doubt. I may not always be certain about this world; my geographical locations may sometimes become confused, but the other world — that I know.

"And as the afternoon sun sinks lower, faith shines more clearly and hope lifting her voice in a higher key, sings the songs of fruition. My work is about ended, I think. The best of it I have done poorly; any of it I might have done better, but I have done it. And in the fairer land, with finer materials and a better working light, I will do better work."

Let us go back once more to this land in which we still live. I came back from the winter meeting in Dalum and it was midnight when we got into Calgary. Nearly two feet of snow had fallen, but never have I seen a more beautiful sight than the trees standing dressed in so pure and clean garments as they were.

The next morning I had to wade through the deep cover of snow in order to get to the hospital for breakfast, but I was still singing, "This is my Father's World." There is another song I like so much, "The Song of Peace." It is about my country's skies, but other lands have sunlight too. If we can only hear and see.

## *I Dreamed Death Came*

I dreamed Death came the other night  
And Heaven's gate swung wide;  
With kindly Grace an Angel came  
And ushered me inside.

And there to my astonishment  
Stood folks I'd known on earth;  
Some I had judged and called "unfit"  
And some "of little worth."

Indignant words rose from my lips,  
But never were set free;  
For every face showed stunned surprise;  
Not one expected me!

Watsonville, California, Bulletin

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Peter Rasmussen is retired and now living in Calgary, Alberta, Canada.



# The Challenge of the Inner City

*"The church . . . can be a citadel of strength"*

by: Pastor W. Clayton Nielsen

"Where restless crowds are thronging  
Along the city ways,  
Where pride and greed and turmoil  
Consume the fevered days,  
Where vain ambitions banish  
All thoughts of praise and prayer,  
The people's spirits waver:  
But thou, O Christ, are there. . . ."

"O Christ, behold thy people —  
They press on every hand!  
Bring light to all the cities  
Of our beloved land.  
May all our bitter striving  
Give way to visions fair  
Of righteousness and justice:  
For thou, O Christ, are there." (SBH, No. 355)

In these two stanzas, Thomas Curtis Clark has caught much of the heart of the challenge that faces the urban church today. Every church, rural, town, suburban, middle city and inner city, has its problems and its challenges; every church has the primary task of bringing the Gospel to the people in the area it serves. This article, written at the request of the editor, will be an attempt to bring into focus some of the things that are happening in the urban church, and particularly in the church in the inner city.

To understand what is happening to the church, you must catch a glimpse of what is happening to America and to her cities. We are experiencing a phenomenal population growth. In the last ten years the population of this nation has increased from 150 million to 173 million; in 1900 it was 76 million. An estimated 240 million people will reside within these United States by 1975, an increase of more than 65 million persons in the next 15 years. There is a gradual shift of population from rural to urban areas, and urban areas are growing. In 1950, 90 million people lived in 168 standard metropolitan area (57% of our population); it is estimated that 150 million will live in 200 such areas by 1975, or 63% of our people; and it is further estimated that by the year 2000, 235 million people will live in such areas, 70% of the estimated population of 340 million in 2000. Our urban areas are expanding, and suburbs are growing. It is estimated that if the Lutheran Church in America is to maintain its present outreach, that is to say, if it is to bring its witness to the same proportion of the new population, approximately 300 new churches per year will be needed for the next twenty years. The automobile has made it possible for people to live twenty to thirty miles from

their places of work, tending to separate a man's place of work and place of residence. People are on the move, as well. One person in every five changes address each year, causing tradition and deep rootage in a community to become less important in the American's scale of values. To put it briefly, we are in the midst of such rapid and complete social change that the church must constantly be alert if it is to meet any of the challenges it faces.

The city churches in America today are facing many major changes. They are finding themselves in the midst of rapidly changing neighborhoods and are experiencing related changes within the congregations. Churches which once ministered to a rather closely related social group living near the church now find themselves serving a quite different kind of group which more often than not is scattered all over the city. One Lutheran Church in New York City is now ministering to its fourth completely changed community. First it was to a neighborhood of German immigrants; then the community changed to a Jewish neighborhood, after this it was Negro; now it is Puerto Rican. But the church stayed, and is doing an excellent work, though with some mission support.

Work in the inner city areas of our larger metropolitan areas is so complex, and so different from that in other areas that it has been rightly compared to foreign mission work of a generation ago. One student of the urban church situation has suggested that pastors in such

situations should receive furloughs as do our overseas missionaries; that provision needs to be made for the education of his children; and that working alone is too much of a strain. Hence, group ministries such as the East Harlem Protestant Parish, where a group of pastors serving different congregations in different buildings in the same area, meet regularly for study, prayer, mutual guidance and strengthening, and where they are paid on a basis of need, rather than on education or length of time of service.

There are cases where the downtown has been over-churched, and some churches have found it necessary to leave; often too many churches have moved out, and left areas of the city almost completely unchurched, or left such areas to the sects. In one major city, forty Lutheran churches moved out of the downtown, leaving a vacuum, (incidentally, the Episcopal congregations were not allowed to sell their buildings, and today are serving vitally in the inner city areas of that city) and if the Lutherans want to serve that inner city today, the cost in money will be extremely high, even to buy land.

One study has characterized the inner city as having these general situations, with exceptions always possible: **low income**, with the consequent problem of



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financing the church in the inner city; often a **varied racial complexion**, with the complex problem of integration; **transiency**, with its problem of continuity (How does one establish meaningful personal relationships?); **dependency**, with a lack of leadership; a large number of **social and personal problems**, pointing up the problem of moralism in the Protestant church; **low educational level**, which indicates a cultural problem for a Protestant church which has consistently put a premium upon education and its fruits in the training of Protestant leadership; **exploitation** of the people is common, leading to problems of suspicion of all institutions, as well as the problem of justice for the oppressed; eighth, it is an area of **urban redevelopment**, with the consequent problem of planning. A few leaders have caught the sense of urgency of our urban problems, and they are calling for reorientation of Protestant planning and organization in reaching people of the inner city with the Good News of Christ. This reorientation involves a total strategy, a whole ministry, a full Gospel, and new criteria for judging the effectiveness of the inner-city church. The inner city church will usually not have impressive gains in number of members, but it may minister to a large number of people who may live within its reaches for only a few months. There is great need for the inner city church to be stable in both program and ministry; and there is great need for understanding of the peculiar problems that face the pastor who ministers in the inner-city situations of our land, including a number in our own synod.

Having set the scene in broad strokes, let us mention a few very simple responses that some churches have made. As a result of studying and analyzing their own situation as it relates to the community in which they are, they have asked themselves, "What is the meaning and task of the church?"; or they have said, sincerely and prayerfully, "Lord, here we are. What do you want us to do in this situation that we find ourselves?" As a rule, if the church has been effective, it has first faced the theological question in light of the sociological situation. It has been willing to experiment, to try new ideas, to use those that worked, and to abandon those which were not effective.

Instead of sandwich suppers which were fine for the "inner circle" who have always belonged, but which often contributed to exclusiveness, some churches are using some form of "coffee hour" after the worship service, either regularly or occasionally, to encourage those who worship together to get at least partially acquainted with one another. One church in our synod has this every Sunday; another has a family worship service every time there is a fifth Sunday, when children are encouraged to bring their parents along to worship and introduce them to their teachers at the coffee hour, which included pop for the children and doughnuts for everyone. At the very first such hour held by one congregation, parents of neighborhood children were in church for the first time, in spite of repeated invitations; even more important, they were back again the following Sunday. This is a congregation whose Sunday school numbers about 60% neighborhood children, whose parents are not presently members of the congregation.

Inner city churches are finding that visits of the

Church School teachers in the homes of the children on Sunday afternoons are an effective witness. Often both parents, if there are both, (and this is not nearly always the case!) work, but may be found at home on Sunday. Other churches are finding that Bible Study in the homes, rooms, or apartments of church members are the only way to reach unchurched people, who will come to their neighbor's place of residence, but will not come to that forbidding or imposing building called the church, because it contrasts too much with their own situation.

A Lutheran Church in downtown Chicago has a number of its ladies constantly visiting in the self-serve laundromats in the area of the church, 24 hours a day. This is proving to be extremely effective, for what young parent, coming to the laundromat for at least an hour, can resist talking about his children; and what an opportunity to become acquainted and invite this new acquaintance to worship with you in that very neighborhood on Sunday morning, and to bring their children along for Sunday School! Truly, the children, with a genuine consistent interest in them by the church, often become the key to an effective Christian witness.

Other churches are finding that fine recordings of chime and bell music played with discretion on an amplifier with a speaker in the tower for fifteen minutes before the morning or evening worship provides a Christian witness. As one mother in a neighborhood apartment said, "Every time I hear those hymns, I know I ought to come to church." She has not come yet, but her four children are regular in Sunday School attendance, and the pastor is hoping that the day will come when that mother, too, will accept the invitation of the Church to worship her Lord within its walls.

Yes, the challenge is great, and the awareness of the challenge is growing. Numerous books are being written, numerous papers written, many studies are being made; the Gospel is being preached, even in the inner city, where the sun has a hard time to penetrate, where the grass seldom grows, and there is always noise and loneliness, and extremes in all things. But God's children dwell also in the inner city, just as they do in suburbia or the open country; their problems are often accentuated, but they are problems that are universal. And only the Church of Jesus Christ can bring the peace of soul, and the strength of heart to face each day as a gift from God. The church in the inner city can be a citadel of strength to the lonely, the frustrated, the helpless, young and old alike. We are our brother's keeper; often the rural church feeds the inner city, and the inner city feeds the outer city and the suburb. If we fail to proclaim the Gospel in the inner city, one important link in the chain is broken, and the Church is weakened. If we proclaim the Gospel with all its power and love, the church in the inner city will be true to its calling.

Love, in spite of all rational knowledge to the contrary, is always in the mood of believing in miracles. By believing in miracles love works miracles.

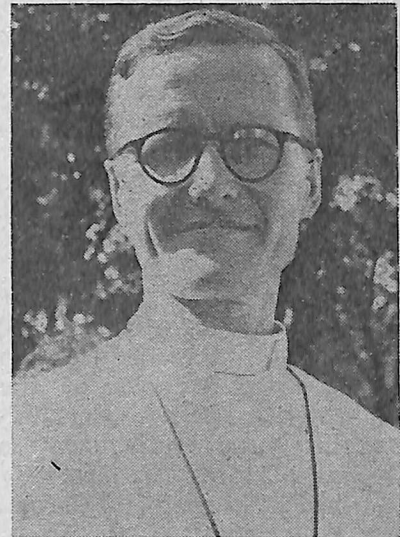
John Cowper Powys.  
The Meaning of Culture, Norton.



# Unity and Mission

by: Bishop Lesslie Newbigin

Bishop Newbigin, London, is general secretary of the International Missionary Council. He is an ordained minister of the Church of Scotland and a Bishop of the Church of South India. This article is related to the theme "Jesus Christ the Light of the World" of the Third Assembly of the World Council of Churches, New Delhi, India, November 18-December 6, 1961.



In a South Indian village a visit from the bishop is quite a public occasion.

He is met at a convenient spot two or three hundred yards from the edge of the village by an official deputation of the elders of the church. There are garlands of flowers, trays of fruit, and other tokens of greeting. There may be a display of dancing. There will be a band and choir — or possibly two choirs singing two different lyrics at the same time. Just in case there should be any moments of silence there will also be fireworks.

The entire body will then form into a procession, singing as they go, and letting off a rocket every few yards. Soon they will be pushing their way through the narrow streets, and by the time the procession has reached the church most of the inhabitants of the village will have turned out to see what is happening. At this point it is quite probable that the bishop will be asked to say something to the non-Christians before going into church for the Christian Service.

And so it has often happened that I have found myself standing on the steps of a village church, opening the Scriptures to preach the Gospel to a great circle of Hindus and Moslems standing round, while the Christian congregation sits in the middle. When I do that, I always know one thing: the words which I speak will only carry weight if those who hear them can see that they are being proved true in the life of the congregation which sits in the middle.

When I hold up Christ as the Saviour of all men, and repeat His promise, "I, when I am lifted up from the earth, will draw all men unto myself," I know that my hearers are only likely to believe this promise if they can see in fact that the Saviour of the World is drawing men of all sorts into one family.

If they can see in the congregation in the center not a new clique, or a new caste, or a new party, but a family in which men and women of all cliques and castes and parties are being drawn in mutual forgiveness and reconciliation to live a life which is rooted in peace with God, then there is a possibility that they may believe. If, on the other hand, they see only a series of rival groups competing with one another for influence and membership, they are not likely to be impressed by the message of our Saviour.

That common village scene is a true parable of the position of the Church in the world. Modern means of communication have shrunk our world to the dimensions of a village. There is no longer any separation of races and cultures. We all jostle and push one another in every part of the globe. The Church of Jesus Christ is the congregation set in the midst of the world as the first-fruit, the sign, and the instrument of Christ's purpose to draw all men to Himself. It is not a segregation but a congregation — the visible form of the action of Christ in drawing to Himself the scattered and estranged children of God to make them one household under one Father.

With every year that passes it becomes more urgent that the Church throughout the world should be recognizable to ordinary men as one household, a family of those who, having been re-born as children of God, are content to live together as brethren. It becomes more and more urgent that Christian people should make their own the prayer of our Lord for us: "That they may be one even as we are one, I in them, and thou in me, that they may become perfectly one, so that the world may know that thou hast sent me."

This prayer "that the world may know" is the true center of the concern for unity. As a matter of historic fact the modern movement towards Christian unity is a product of the great foreign missionary movement of the 18th and 19th centuries. So long as Christendom was almost entirely confined to Europe, the energies of Christians were to a very large extent engaged in the struggle between differing beliefs about the nature of Christianity. But when that isolation was ended and Christians began again to remember Christ's promise to draw all men to Himself, and began to go to the ends of the earth as His ambassadors, their perspective began to change.

Differences were still deep, but they were seen in a new light — in the light of the much vaster difference between being in Christ and being without Christ. In that new situation the name of Jesus came to mean more, and the other names that Christians have taken to themselves to mean less. Missionaries of widely different confessions began to regard each other as colleagues and not as rivals. Comity, conference, and



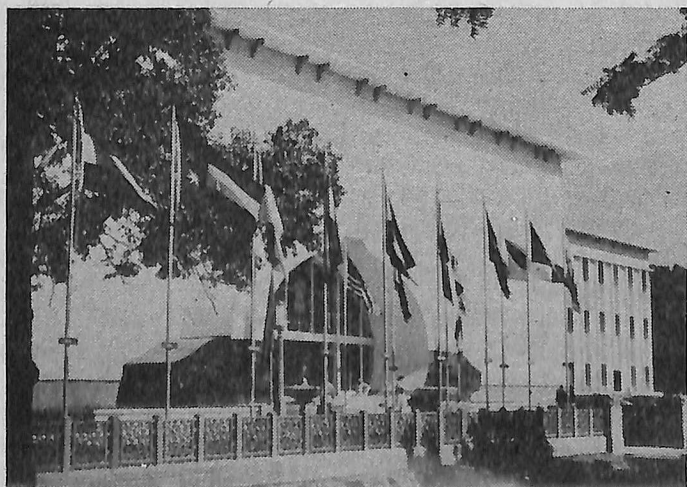
cooperation became common practice on the mission fields. And in due course this had its effect upon the sending churches.

William Carey had dreamed of a world missionary conference in 1800. It was not until half a century later that such a conference was held, but then it was followed by others, and most notably by the World Missionary Conference at Edinburgh in 1910 which is commonly regarded as the birthplace of the modern ecumenical movement. The missionary passion — the longing that the world might know Jesus as its Saviour — led directly to the longing for unity.

The health of the ecumenical movement depends upon the vigor and freshness of the missionary passion from which it sprang. Certainly the forms and patterns of the Church's missionary work have changed and will change more. We are in a different world from the world of Ziegenbalg, Carey and Livingstone. The word "missionary" in the years ahead of us is going to conjure up a picture different from the 19th century one with which we are familiar. A big place in that picture will be taken by the missionaries of the Asian and African churches, and by men and women who are not the paid agents of a missionary society, but servants of Christ in secular employment.

But the missionary passion, the longing that "the world may know" must remain central to the ecumenical movement. The very word "ecumenical" should remind us of that. It is a word which derives its meaning from the world, not from the Church. It should bring to every one who hears it a picture not primarily of inter-church discussions, but of the going out of the Gospel to the ends of the earth, and the gathering together in Christ of all tribes and nations of men.

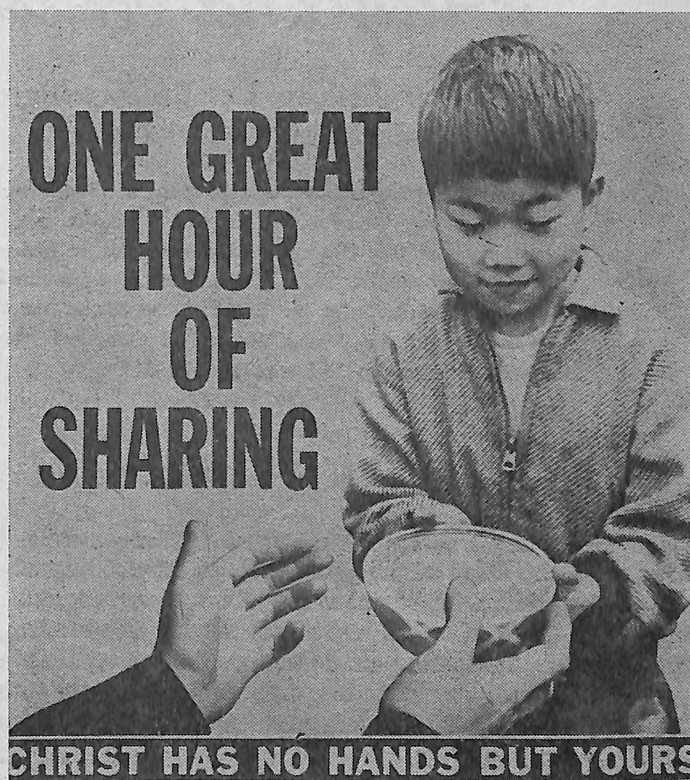
Of that true understanding of the word "ecumenical" the forthcoming Assembly of the World Council of Churches and the International Missionary Council at New Delhi will surely be a potent symbol. Its theme, "Jesus Christ the Light of the World," is a reminder to all who have any part in it that our concern is with a Gospel for all men. Its place at the capital city of India will make it impossible for the delegates to evade the challenge to a faith of the great non-Christian systems of life.



Vigyan Bhavan Conference Hall, New Delhi, India. Site of the Third Assembly of the World Council of Churches, November 18-December 6, 1961.

May 14th

## LUTHERAN WORLD ACTION SUNDAY



### *What Do You Have ?*

(If you can check one, you are more fortunate than most of the world.)

1. Wide variety of food sufficient for appetite and health.
2. Meat almost daily if desired.
3. Choice of clothing to fit season or fashion.
4. A change of shoes if yours get wet.
5. Likelihood of living 70 years.
6. A Bible available for daily reading.
7. Confirmation instruction for youth.
8. Privilege of hearing the Gospel preached every Sunday.

### *What Do They Have ?*

(Two-thirds of the world's people)

1. Little variety of food, insufficient for health or vigor.
2. Meat monthly or less often.
3. No choice — scarcely enough covering for warmth or self-respect.
4. Bare feet, target for hook worms.
5. Average life span of only 35 years.
6. Famine of the Word, illiteracy.
7. Confirmation labeled "treason" by atheist propagandists in East Germany.
8. Pastor-led services six times a year in parts of South America, Indonesia, Yugoslavia.



# The Responsibility on Our Doorstep

by: Elsa Kruuse

**Editor's Note:** This article is a release of the National Council of Churches, Office of Information.

You get the story in bits and pieces. The nervous man in stiff, new dungarees keeps his head down, embarrassed, as he describes his fashionable law office in Havana to which for more than a year no client had dared come and whose case would never have been heard anyway.

There was nothing else to do but leave Cuba and somehow get his family — all five of them — to Florida. When the chance came, they had to board the plane at the last minute without even a suitcase. Five U. S. dollars — all he was allowed to take out — had gone for their first meal in Miami. After that came the handouts — some used clothing, the new dungarees donated by a local store, and the daily meal tickets.

Sitting on the corner of an unmade army cot, he can smile just the same. "It's embarrassing to accept help, but at least we're free now, *libra!*"

Doctors, dentists, judges, professors — their registration cards at the Miami Refugee Center are a roster of Cuba's professional and intellectual elite. Until they learn English and qualify to practice in this country, they can get jobs as janitors — as one judge has succeeded in doing — or dishwashers, if they are lucky.

Disillusioned, bitter veterans of the fight to get Batista out and Castro in shuffle patiently alongside them in the line at the job placement desk. And the line at the Center daily gets longer.

More than 20,000 Cuban refugees are registered in the Miami area and an unknown number, living with friends and relatives, are not registered. Additional refugees arrive every day.

"Soon we will go back," is the hope, however tenuous, which makes many of them willing to put up with incredible living conditions, one meal a day and the prospect of remaining jobless.

The surge of escapees from Castro's Cuba, a mixed lot, came last fall at a time when the Miami area already was high on the government's distressed areas list. The resentment of the city's regular Cuban population, numbering another 20,000 and its other unemployed whites and Negroes, is understandable, say the authorities, as they see the government, state and city, the Roman Catholic and Protestant churches and other voluntary agencies all concentrating on aiding the "interlopers."

For those who don't take part in the occasional political brawls and rock-throwing among them, the frustration is just as strong.

"The only solution is to move these people to other places in this country where they can make a living," says a spokesman for the new Protestant Latin American Emergency Committee in Miami.

All that is needed — and it sounds easy — is to locate churches and church families in the other 49 states willing to sponsor a Cuban and his family and

so channel off the pressure from a city where there has been no more room for a long time.

Working on the Committee are trained workers from the Division of Home Missions of the National Council of Churches, its member denominations, and the Greater Miami Council of Churches, who make the city's Refugee Center their headquarters.

Here at the information desk come the steady questions in soft Spanish, so much the same:

"Where can I find a room? — When will I get an answer about that job? — Is there some place I can hock my watch and a couple of rings?"

Suddenly a haggard, bearded man pushes through to the desk: "Can you get a doctor for my wife?" he begs. "She very sick."

In the government immigration office at the Center is another line of patient people. They fall into three groups: those who entered with temporary visitors' visas, those whose temporary visas have expired, and those who came in illegally.

The latter are placed on "parole" and permitted to look for work, but the law forbids those with visitors' visas to accept employment, even if they can find it.

The parolee, whose temporary visa has expired, and the illegal entry have other problems, however. They must sign a statement that, for political reasons, they do not wish to return now to Cuba, and need to work to support themselves.

For those who cling to the hope of returning soon to a "free" Cuba, it is a difficult decision to reject one's country and perhaps have to surrender a valid visa. The temptation to stick it out a little longer is strong.

For Americans, this situation is a unique experience, too. It is the first time since 1942 that the United States has been a "country of first asylum."

"We are not dealing here with a group of exiles whom we may regard and assist at arm's length," the director of Protestant aid to the Cubans explains. "These people have landed on our doorstep and are our responsibility."

The Federal Government has allocated \$4,000,000 to the program and made the Department of Health, Education and Welfare responsible for essential health services, the care of unaccompanied children, measures to assist the more highly skilled among the refugees, and a surplus food program beginning in April.

Basic needs of the refugees are being met, as far as possible, by the voluntary agencies, including the National Catholic Welfare Conference, the Florida State Welfare Board, Dade County agencies and the community.

The public and parochial schools have taken in more than 7,500 Cuban youngsters, and the University of Miami has turned what might have been a campus crisis into an "educational asset" by organizing English courses and intensive review courses to permit physicians, lawyers and other professional people to practice here. In addition, a graduate course set up by the Miami Dental Society for about 50 Cuban



dentists includes the former dean of Havana's dental school.

Underlying all these efforts, however, is the "terrible uncertainty of the future" and the inevitable debilitation of days of idleness, privation and human frictions.

A Miami shopkeeper described "a distinguished looking man" who came in, carefully counted his change and asked for two bananas. When he was given them free of charge, he broke down and wept. In another shop, a Cuban woman offered a diamond ring in exchange for groceries. In a back street of the city, a house and garage have been converted into barracks. Here 26 refugees exist by living on what three of them earned. Each morning the others are back on the job-seeking lines, eager to work at anything. Each night they unstack the mattresses, spread them on the floor, sleep and start the cycle again next day.

There is no "refugee colony" as such, says Juanita Greene, special reporter of the Miami HERALD. Instead there are hundreds of separate units whose dislike of each other is exceeded only by their hatred of Castro.

Many hundreds have found in Miami's churches a place for counsel, a sympathetic hearing of their problems and, often, rent money when they faced eviction. Many have also been brought into the life and worship of local congregations.

To help continue the Protestant ministry to these people, the National Council's Division of Home Missions has launched a drive for \$15,000 from member-church groups in the nation for a six-month plan of aid, rehabilitation and resettlement.

"This is an emergency which cannot wait," Dr. Theodore E. Matson declared when the Division, of which he is chairman, voted to establish the fund last month.

The Christian imperative to help all those in need is going forward in Miami with urgency, good will and hard work, says another report.

There are schools in the nation calling for Spanish teachers; hospitals which need more doctors desperately; dentists who need Spanish-speaking assistants; and law offices, businesses, local agencies and churches in our large cities where Spanish-speaking personnel have become a necessity.

As one social worker at the Center sees it, because this country has grown strong through the contributions of all its "newcomers," Americans in every state should "reach out and welcome these Cuban citizens waiting on our doorstep."

Churches and individuals willing to "reach out" should contact the Protestant Latin American Emergency Committee at 223 N.W. Third Ave., Miami, Florida, immediately.

A room of quiet, a temple of peace;  
The home of faith, where doubtings cease.  
A house of comfort, where hope is given,  
A source of strength to make earth heaven;  
A shrine of worship, a place to pray —  
I found all this in my church today.

St. John's (Ringsted, Iowa) Bulletin.

## Passavant Lectures

Two men, whose names are well known in theological circles, delivered the Passavant Lectures to an appreciative audience of pastors and students at the Chicago Lutheran Theological Seminary on April 6 and 7. Dr. Hans Bolewski, who is director of the Evangelical Academy at Loccum, Germany, as well as editor of LUTHERAN WORLD, and Professor Philip S. Watson, a noted British Methodist and student of the Reformation, each delivered three lectures.

Dr. Bolewski, who has had much contact with the church in East Germany, spoke of the role of the church today, particularly as it is seen in totalitarian lands. He spoke first of "The Church as Institution and Fellowship" and then of "The Church Behind the Iron Curtain." The climax, we thought, was his final lecture on "The Question of Authority with Reference to Church and State."

Professor Watson, the author of a number of books, is perhaps best known for his book, "Let God Be God." He contrasted Luther and Wesley in three areas, sin, grace and holiness. One could not but be impressed with the number of points on which Luther and Wesley would have found themselves in agreement had they been contemporaries.

One of the interesting and profitable features of the sessions was a coffee hour in the library at which time there was opportunity for discussion with both speakers. This was in addition to the usual question period following each lecture.

AELC pastors were invited to attend these lectures this year in place of the usual Pastors' Institute in Des Moines. Unfortunately, the AELC representation was small. However, while no figures are at hand as to the total attendance or the proportion of ULCA and Suomi pastors present, it would appear that, on the whole, the lectures were not very well attended by any of the groups involved.

Pastors of the AELC met briefly one evening and talked of the future of Pastors' Institute. It was the feeling of a large majority of those present that an attempt should be made to have what will undoubtedly be the final "Institute" at the college in Des Moines next year.

Since so few AELC men were present it was possible to provide housing without cost to those who attended. As usual the fellowship and sharing together "after hours" played an important part in the two-day event.

### "Who is Foreign?"

I thought that foreign children  
Lived far across the sea  
Until I got a letter  
From a boy in Italy.

"Dear little foreign friend," it said,  
As plainly as could be;  
Now I wonder which is "foreign"  
The other child or me?

— Edith Blair.

Enumclaw, Washington, Bulletin.





## Paging Youth

American Evangelical Luth.  
Youth Fellowship

EDITOR: EVERETT NIELSEN

512 East Washington Avenue  
Bridgeport 8, Connecticut

### AELyf Doin's

**Grayling, Michigan:** Our LYF here has six members, and meets twice a month for business and social activities. During the past year, we have shown the Martin Luther film to the congregation, three of us teach in the Sunday School, four sing in the choir, two attended Winter Retreat, and two a tobogganing party at Roscommon. Four of our members also participated in the Youth Sunday service.

**Roscommon, Michigan:** The past few years have found our LYF growing and gaining in activity. A year ago, we went on a canoe trip with the Grayling LYF, which was so successful and fun that several new people joined our group. We have also sponsored a family night, at which we showed films, presented a skit, had a potluck lunch and generally helped to bring the congregation closer together. We, too, participated in Youth Sunday, and take the responsibility for the service when the pastor has to be out of town. We also assisted our parents in remodeling the church last summer. We think that we have a very beautiful church.

**Greenville, Michigan:** On Sunday, April 30, our LYF is planning to explain the ICYE program to the congregation. The Lake Michigan District is hoping to bring a student next year. We served breakfast after the early morning Easter service, and on Tuesday following, we went to Grand Rapids for a very interesting afternoon. We visited the rundown areas, then heard the Rev. Leland Hoyer, chaplain to hospitals and prisons, conduct a seminar on this social problem. We also visited the sheriff's office to learn about crime in those areas, and then went to the Urban Renewal Office to learn what is being done to overcome this problem. We have a new advisor: Pearl Roberts.

**Brayton, Iowa:** Both the Junior and Senior Youth Fellowships spent a very interesting time visiting a Roman Catholic church nearby, recently. We returned to the parsonage to discuss what we had seen and what the priest had explained. We also discussed some of the similarities and differences between the two faiths. The Senior Fellowship was in charge of the Easter sunrise service this year.

**Cedar Falls, Iowa:** At 6 a. m., on Easter Sunday, our Youth Fellowship sponsored a sunrise service for the area youth groups. Frank Pechecek, Sonja Sears, Keith Haan, Donna Huntley, Diana Jespersen, Verner Duus and Lynda Huntley led the various parts of the liturgy. The choir sang an anthem, Robert Mortensen sang "The Lord's Prayer" and Mrs. Judith Christensen played the organ. Glen Madsen and Dennis Nissen were the ushers, and Pastor Ronald Jespersen gave the invocation.

### Trinity, Chicago, Reports

The LYF here at Trinity has been very active this year. Here's what we've been doing:

Winter Retreat at Yankee Springs Recreation Area in Michigan and the Youth Sunday service, in which each member of our LYF had some part, made the month of January very meaningful. In February, we were invited to a Fastelavn celebration, complete with cats in barrels, a king and queen, and folk dancing at St. Stephens. During Lent, some of us attended one of the three big Ash Wednesday Retreats in Chicago, and also a city-wide Lutheran Youth Lenten Vesper Service. We had a blueberry muffin breakfast following the 5:30 a. m., sunrise Easter service, which we held at our church for youth from several neighboring churches. We are planning a party honoring the nine confirmands, and will welcome them into our group.

Our current service project is the placing of signs on three busy corners directing people to our church. We also hope to be able to help with spring clean-up projects around the church, parsonage and homes of some members of the congregation.

Inez Busse, President.

### The Teen Commandments

**Editor's Note:** This article recently appeared in the Hampton, Iowa, Bulletin, Rev. Willard Garred, pastor, which he took from the Roman Catholic Archdiocese of San Francisco. We hope that you will remember that mere rule keeping is not enough in life, and that LOVE must be the motivating force of our actions. Rules like these can help, though.

1. Stop and think before you drink.
2. Don't let your parents down; they brought you up.
3. Be humble enough to obey. You will be giving orders yourself some day.
4. At the first moment, turn away from unclean thinking — at the first moment.
5. Don't show off when driving. If you want to race, go to Indianapolis.
6. Choose a date who would make a good mate.
7. Go to Church faithfully. The Creator gives us the week; give Him back an hour.
8. Avoid "following the crowd." Be an engine, not a caboose.
9. Choose your companions carefully. You are what they are.
10. Or even better—keep the original Ten Commandments.

### Over the Typewriter

There are some very interesting program ideas in the "Doin's" section this time. Check them over and see if you can't include them in your program this year. And don't forget the confirmands...give them a good welcome into your group. Help them to see that confirmation is not a graduation "out of," but "into" the church.

The Lord does not consider our earthly circumstances in determining our worth. We are all "precious in his sight."



# Our Women's Work

MRS. AAGE PAULSEN, EDITOR

Beaver Crossing, Nebraska



## Treasurer's Report Women's Mission Society (AELC) January 1 to December 31, 1960

### RECEIPTS:

Dist.	General Fund	Home Mission	Member ship	Santal Mission	Knud-strup Schol.	Sea-men's Mission	Misc.	Total	Total Budget Request
1.	\$ 133.25	\$	\$ 8.00	\$	\$	\$	\$	\$ 141.25	\$ 395.50
2.	311.00	124.20	26.00		225.00	5.00	15.00	706.20	734.50
3.	64.00	100.00	12.00	105.00	65.00		145.00	491.00	508.50
4.	97.50	22.00	15.00	144.73	95.00		50.00	424.23	1,582.00
5.	181.25	41.00	8.00	30.00	90.00		10.00	360.25	621.50
6.	381.45		18.00	41.00	142.85			583.30	508.50
7.	88.00	127.11	18.00	28.54	155.00		25.00	441.65	565.00
8.	198.99		20.00		35.00			253.99	452.00
9.	100.00		14.00		81.60			195.60	282.50
Conv. Off.	379.33							379.33	
	28.00—Book sale profit							28.00	
	1,000.00—Bequest from Estate of Mary Seeley Knudstrup							1,000.00	
	\$2,583.44	\$793.64	\$139.00	\$349.27	\$854.45	\$5.00	\$245.00	\$5,004.80	\$5,650.00
Balance January 1, 1960								\$4,358.84	
								\$9,363.64	
Expenses								\$6,711.20	
Balance January 1, 1961								\$2,652.44	

### EXPENDITURES:

Postage, mimeo., etc.	\$ 68.42
Editor's Page	50.00
Convention expense, including Honorarium	154.41
Convention travel	41.75
Board meeting travel	499.93
Board meeting room and materials	26.45
United Church Women	50.00
G.V.C. Gym Building fund	70.00
Home Missions	1,200.00
Seamen's Mission	100.00
Porto Novo Mission	45.00
Tyler Lutheran Home	20.00
Eben-Ezer	15.00
Watsonville Lutheran Church	20.00
Iowa Campus Mission	50.00
Pension Fund	40.00
St. Peter's Church Women, North Cedar	32.15
Ordination gift	50.00
Blue Print Committee	8.25
Santal Mission	492.57
Investment (Scholarship Fund)	3,677.27
<b>TOTAL</b>	<b>\$6,711.20</b>

### Balances by Funds — January 1, 1961:

General Fund	\$2,669.95
Membership	373.00
Scholarship Fund	240.00
G.V.C. Gym Building Fund	25.00
Home Missions	(505.51)
Seamen's Mission	(50.00)
<b>TOTAL</b>	<b>\$2,652.44</b>

( ) Indicates an overdraft.

Bernice G. Farstrup, Treasurer.

### ADOPTED BUDGET FOR WMS FOR YEAR

January 1 to December 31, 1961

### EXPENSES:

#### Office and Administration

Stationery and envelopes	\$ 50.00
Office supplies	50.00
Postage	35.00
Convention expenses	50.00
Miscellaneous	65.00
	\$250.00

Editor — OUR WOMEN'S WORK	50.00
United Church Women	50.00
Lutheran Women's Coordinating Committee	100.00

#### Travel

Convention	200.00
National Board	500.00
Merger Committees (three)	200.00
	\$900.00

#### Projects

Home Missions	900.00
Scholarship Fund	1,500.00
G.V.C. Building Fund	500.00
	\$2,900.00

\$1,350.00

### Other Gifts

Santal Mission	200.00
Seamen's Mission	100.00
Seminary Students	150.00
Miscellaneous	250.00
	\$700.00
<b>TOTAL</b>	<b>\$4,950.00</b>

### INCOME (Allocated by Districts):

District	Total Membership	Per Cent	Administrative	Projects	Total
1.	144	.04	\$ 54.00	\$ 144.00	\$ 198.00
2.	543	.14	189.00	504.00	693.00
3.	402	.09	148.50	396.00	544.50
4.	1,232	.32	432.00	1,152.00	1,584.00
5.	330	.09	121.50	324.00	445.50
6.	304	.08	108.00	288.00	396.00
7.	450	.10	135.00	360.00	495.00
8.	251	.07	94.50	252.00	346.50
9.	218	.05	67.50	180.00	247.50
		100%	\$1,350.00	\$3,600.00	\$4,950.00

(In the event that you have received an allocation figured on the PROPOSED budget for 1961 totaling \$5,750.00, please disregard that figure as it was used in error due to an oversight.)

This 1961 budget, totaling \$4,950.00, is the budget ADOPTED by the annual convention in Waterloo, Iowa, last August. The table of allocations is presented in the hope that every women's group of each district will do its part in meeting the budget. Please channel all moneys through your District Treasurer.

Mrs. Bernice G. Farstrup, Treasurer.



## OPINION AND COMMENT



PEOPLE AND PLACES with almost unpronounceable names are increasingly becoming a part of our news diet. Troubles, major and minor, in remote parts of the world constantly threaten to plunge our civilization into an atomic holocaust. Some twenty years ago the late Wendell Wilkie wrote a book called "One World." He, and the wise men of his time, saw very clearly that what happens to one nation happens, in effect, to all. There are still those who live in a dream world of "fortress America" in which we can hide behind two oceans and "live it up." Happily, such a vision is no longer tenable. We may look nostalgically to the "good old days" when we were still deaf to the cries of Lazarus on our doorstep but when we pause to reflect we know they were not so good. Now, at last, Lazarus has let us know, and in no uncertain terms, that he is there. We may look at the "Lazarus nations" of this world and ask, "Why aren't they like us?" The essence of the problem is precisely this that they do want to be like us. For too long too many parts of the world have known nothing but starvation, suffering and squalor. We, who have been richly blessed in so many ways, have become an example. Intent on preaching democracy, we have, unwittingly perhaps, peddled a standard for living that smacks of affluence. Now other nations and peoples want that kind of life and who can blame them if in their fumbling and groping toward that end they do not always act according to Democratic standards. We make a mistake if we think they can be sold democracy first and that then they can work toward a better standard of living. A hungry, illiterate man is not too concerned about the right to vote. It is an oversimplification to say that democracy made America what it is today. It would, of course, also be an oversimplification to suggest that the problems that arise in remote places today are simply the result of an upward struggle. We know very well that the Communists stand ready and willing to exploit every such struggle. It is therefore that we are forced to take note of the troubled masses of this world. It is therefore that the world so often teeters on the brink of war. But, like it or not, unrest, turmoil and war scares will undoubtedly continue with us for some time. They will constantly call for cool heads, for patience, understanding and a large measure of Christian concern. Thus, and only thus, can disaster be avoided and the struggles and conflicts of our time be resolved to the greater good of all men.

RUSSIA HAS DONE it again! Sending a man into space is no small scientific feat. We must give due credit to the Communists for their scientific advances. There is no use in trying to brush the matter aside

or in trying to belittle the accomplishment. On the other hand, there is no use in our engaging in recriminations and in attempting to establish blame for our lag in this area. In a very real sense we are all to blame for this latest blow to American prestige. However, while we do not underestimate the effects of this blow, we have never been able to become particularly excited about who would win the race into outer space. The competition and ego-inflating boasting from both sides is of a piece with the, "my Daddy can lick your Daddy" type of talk with which we are all familiar from childhood. We should be adult enough to, as Paul writes, "put away childish things." What really matters in this world is not who has the biggest missile, who has traveled the farthest in space, nor who has the car with the biggest tail fins. It is relationships that matter most. Ultimately, whether we think in terms of the power struggle that is going on or of the Joneses with whom we can't keep up, what counts most is not what we or they have or can do but the relationship that we have to each other and to all men. If, and as long as, that relationship is one of good will, come what may, no tail fin can obscure it and no space vehicle can get beyond it.

EARLY ON THE morning of April 12, one hundred years ago, Confederate soldiers opened fire on Fort Sumter in Charleston harbor. Thus began a struggle that was to last some four years; a struggle that was to pit state against state and even brother against brother. This year, as we go into the centennial of what is variously called the Civil War and the War Between the States, it is well for us to be aware at what terrible cost this nation was held together. Some of the wounds of that conflict are still sore and Americans continue to be divided on many other critical issues. But we rather imagine that there are few Americans, of whatever section or party, that do not today thank God that this Union was preserved one hundred years ago.

IS WISCONSIN "going to the dogs?" The daily press reports that a bill recently passed by the state senate and sent to the assembly would make that state a "canine haven." The bill would require that dog houses be windproof and moistureproof as well as of the proper size. It would further require that owners provide suitable bedding for their dogs and assure shade from the direct rays of the sun during the summer months. Well, we have nothing against dogs and we surely like to see animals receive decent treatment. However, we do wish that our legislatures would more often show as much concern for people as for animals that really do very well without so much pampering.

A MOTHER WAS teaching her children about some of the constellations in the night sky. The younger child listened quietly while the mother pointed out the Big Dipper, the Little Dipper and various other stars and groups of stars. Finally the child asked, "Where is the candy bar?" The mother was at a loss to know what the child meant until pressed for a further explanation the child explained, "You know, the Milky Way."



*Pattern for Peace Corps: Hard Work, Slow Success*

# Church Team in Greece Sets Example

by: Neil Mellblom

NLC News Bureau Staff Writer

One aspect of life in the now-forming Peace Corps is becoming crystal clear: volunteers for the overseas assistance army will find more hard work than adventure and excitement.

Prospective corpsmen are being advised from many quarters that their tour will be no soft touch. Chief among those stressing the seriousness of the task is the man in charge of the venture, R. Sargent Shriver.

He recently told one questioner that those looking for a joy-ride in glamorous lands "had better get off the train."

And another of his statements, citing the need for "tough, dedicated farmers," could lead one to believe he has been listening to some of those young Americans who have been on the train — veterans of a "peace corps" that was started several years ago.

There are such veterans, and they can speak with authority.

Except for the name of their organization and the source of their sponsorship, they have been performing work virtually identical to that prescribed for those who will serve in the Peace Corps.

They are members of the Greek Team. Instead of being sent by the United States government, they labor under the auspices of a variety of church groups and the guidance of an executive committee representing international Christian organizations.

The inter-church team is in Greece because the Greek government wants it there. It cooperates with the government and the Greek Orthodox Church in the redevelopment of remote rural areas of Northern Greece.

Greek Team members — like the anticipated corpsmen — have special skills, they live among the people and by the same standards, they volunteer for two-year periods, and they receive little more than basic expenses and a moderate allowance, plus, of course, the satisfaction of their accomplishments.

One of the present Greek Team members is 27-year-old Charles Schroeder of Lanesboro, Minn. He holds a degree in agriculture and majored in animal and plant husbandry, was an employe of the U. S. Department of Agriculture Soil Conservation Service before going overseas and now is working on the island of Kythera. His two-year tour, under the auspices of the Lutheran World Federation's Department of World Service, will end next August.

For the past 18 months, Mr. Schroeder, a member of the American Lutheran Church, has been keeping a diary of his activities and copies have been received at the National Lutheran Council. Many passages spotlight items brought to wide attention since the peace corps began to take shape.

"At the beginning of this communique I mentioned frustration," Mr. Schroeder wrote after his first several months in Greece. "Perhaps this is the wrong word.

If conditions weren't such that things were difficult to do, a team such as ours would have no purpose.

"In the past four months I have gained one thing; that is, I am slowly becoming able to estimate the size of the barriers here...first, bewilderment; second, frustration; third, grappling with the elements, and fourth, sometimes long after the team member has gone home, success.

"This last can be seen in the people where work has been done. The village where I helped place the Jersey heifers is an example. They are very happy every time we come there and are careful to carry out any suggestions we can give them. Such trust comes only from a close fellowship with them."

The trust described by the Greek Team member does not come easily, and another of his passages points up the wisdom behind a Peace Corps requirement that before being sent overseas the volunteers must attain a working knowledge of the language.

"I have been having trouble this month making visible progress with the men at Katsika," Mr. Schroeder wrote (before his present Kythera assignment).

"The result is, of course, a lowered opinion of my ability among them. I feel the greatest trouble is verbal contact. The one man at Katsika who knows English is a former team interpreter. Now he is having troubles of his own and can't be at work much of the time.

"This puts a strain on my limited Greek. Now I know this sounds like a trivial thing to become greatly worried about, but it does demonstrate how, in this strange world of the fraternal worker, small intangible problems can become mountainous obstacles."

A joy ride?

Mr. Schroeder tells of working on the equipment that needs installing in the hog barn and at the same time trying to care for the eleven litters of pigs which have suddenly arrived....a couple of goats are sick .....the rat-proofing we did on one of the rabbit hutches was not altogether successful and we have lost another litter."

Travel in distant lands?

The young agriculturist describes spending ten days to attend a conference — six days on the road and four days at the meeting. And he says of his jeep: "I am glad we have many hills here for each morning I must roll down one to bring life to the buggy again. The tires are also bad and with the spare in a shop for repairs I now have a puncture in the fourth which must be pumped up regularly."

Exotic foods?

"Monday I found myself incapacitated because of something I had eaten. Must have been a bug."

Natives are grateful for assistance, Greek Team members have related, but the introduction of modern farming methods can produce unforeseen difficulties.

(Continued on Page 16)



# Church News From Around the World

## MERGING CHURCHES PLAN ONE SEMINARY IN CHICAGO

Chicago—The Lutheran School of Theology at Chicago has been chosen as the name of the new seminary being planned through consolidation of existing institutions of the four church bodies merging to form the Lutheran Church in America.

The proposed school will succeed Augustana Theological Seminary of the Augustana Lutheran Church, Chicago Lutheran Theological Seminary of the United Lutheran Church in America, Grand View Seminary of the American Evangelical Lutheran Church and Suomi Theological Seminary of the Finnish Evangelical Lutheran Church (Suomi Synod).

An inter-seminary committee planning the consolidation announced here that the new institution will probably begin to function formally by January 1963.

The exact location of the seminary has not been determined, though it has been decided that none of the present locations will be permanently maintained. Augustana's school is presently at Rock Island, Ill., and the Grand View and Suomi seminaries are affiliated with Chicago Lutheran at Maywood, Ill.

The committee announced that establishment of the seminary near a university is being considered, but that until adequate facilities can be provided on a single site the institution will function on campuses at both Maywood and Rock Island.

Articles of consolidation and a constitution adopted in March by the inter-seminary committee are now being forwarded to boards of the four schools and the merging churches for action this spring and summer. If the documents are approved, it is expected the first board of directors of the new school will be elected by the fall of 1962.

An enrollment of approximately 500 is contemplated at the school, which will offer a broad curriculum.

In addition to an undergraduate program leading to the Bachelor of Divinity degree, plans call for graduate courses for master's and doctoral degrees, a program for laymen preparing for service in the church and continuation of the School of Missions now affiliated with Chicago Lutheran and supported by the ULCA and Augustana.

## MEMORY WORK URGED FOR SUNDAY SCHOOL PUPILS

Philadelphia—A United Lutheran clergyman has come out in favor of encouraging Sunday school students to learn by rote, a method he maintains is not old-fashioned.

Writing in the May issue of "Resource," a Lutheran magazine of parish education, the Rev. James R. Crumley, Jr., pastor of Grace Church, Oak Ridge, Tenn., asserts:

"Memory work is such a vital part of the learning process that it cannot be overlooked or disregarded in the church school. Yet many of our teachers hesitate to assign it. They seem to suspect that the very suggestion of memorization is the surest way to lose the interest of the class."

Pastor Crumley admits that "for a teacher to assign a passage that has little connection either with what is being studied or with materials that will help the pupil in his total Christian growth and in the expression of his Christian faith is certainly poor."

On the other hand, he believes that "when properly assigned and efficiently done, memory work has a valuable place in any educational system. In our most modern secular schools, memory work is being used as an aid to learning," he writes.

"It is true that it may bear little resemblance to the rote memorization procedures of a former day. But the basic necessity of storing facts in the mind to be called forth upon the need of the student is recognized."

## FAMILY PROBLEMS CONFERENCE

New York, N. Y.—With a view to helping churches help families deal with urgent questions of marriage, divorce and sex ethics, 600 delegates representing the clergy, the legal, social work, medical and family-planning professions will come together this spring at a first-time international church conference on family problems.

The North American Conference on Church and Family, sponsored by the National Council of Churches and the Canadian Council of Churches will be held at Green Lake, Wis., April 30-May 5.

Such subjects as youthful marriage, family spacing, premarital pregnancies, illegitimacy, homosexuality and infidelity will be scrutinized objectively.

Fifteen outstanding specialists from universities and national family-helping organizations will address the conference. They include sociologists, lawyers, doctors, ministers, marriage counselors, mental hygiene experts and psychologists.

The fundamental nature of marriage and family life, as well as the distinctive character and responsibility of the Christian family in today's culture, will be put under a microscope, said the Rev. William B. Genné, conference director and executive director of the National Council of Churches' family life department.

Mr. Genné noted that a recent magazine article dealing with birth control brought more than 2,000 inquiries to the editor asking for information.

"What should the churches be doing to help such persons?" he asked.

This is but one of the knotty problems to be considered, he said, each in the light of the Christian faith. The growing frequency of mixed marriage will also be weighed.

## MAN

The despair over the future of mankind is an act of cowardice, a want of faith in the possibilities that man's own ingenuity has opened up to him. The first rehabilitation necessary is a revival of faith in man's own potentialities and in man's own hopes.

Irwin Edman.  
The Uses of Philosophy  
Simon & Schuster, Inc.



## EPISCOPALIANS URGE END OF DEATH PENALTY

(Washington) — Episcopalians throughout the United States are being asked to help create a climate of public opinion that will induce state legislatures to abolish the death penalty.

The request is contained in a 31-page study paper which examines the theological and practical arguments against capital punishment. It has been published by the National Council of the Protestant Episcopal Church for distribution to dioceses throughout the country.

The study paper insists that the death penalty violates Christian teaching, brutalizes society and fails to deter crime.

"To agitate against the evil of capital punishment," the document maintains, "is part of the mission of the Church."

It further declares that it is abhorrent to the Christian conscience to put a man to death in a spirit of vengeance, since all human life is sacred and even the most depraved criminal continues to be the object of God's redemptive love.

"It is not for man to cut short his fellows' possibility of redemption in this life," it continues.

The study paper criticizes J. Edgar Hoover, director of the U. S. Federal Bureau of Investigation, for dismissing the arguments of opponents to capital punishment on the basis that they are protected individuals who are unaware of the acts committed by criminals.

"With the aura of authority which surrounds such a public figure," it remarks, "(Mr. Hoover's) unsupported assertion is devastating against a more enlightened penology, and in the eyes of politically-minded legislators outweighs all the careful statistical studies that have been made of the question. The only compelling argument in rebuttal is an aroused and enlightened public."

## HOUSING SOUGHT FOR AFRICAN UN DELEGATES IN NEW YORK

(New York)—The Protestant Council of the City of New York has deplored recent cases of discriminatory practices against African envoys to the United Nations who are seeking housing for their families in the city.

The council has contacted all clergymen whose parishes are in the "preferred" residential locale of UN delegates and has urged them to personally assist African representatives in locating housing. It has further called upon them to contact owners and managers of apartment buildings and remind them of city's Fair Housing Practices Law, and to stress to their own parishioners the opportunity to welcome the delegates "in a positive and outgoing manner."

"We in Manhattan face a singular and unavoidable responsibility to practice true hospitality to the stranger in our midst," the Rev. Austin McRaven Warner, executive secretary of the council's Manhattan Division, wrote to the ministers. "Housing bias against Negro citizens of this country is equally inexcusable and immoral, if not more so."

The letter pointed out that with the opening of the UN General Assembly and

the expected arrival of some 60 African delegates from new member nations the clergymen's "duty becomes more imperative."

## FBI OFFICIAL LAUDS LOYALTY OF THE CLERGY

"The impression among many Americans that the Protestant denominations, in particular, have been subjected to alarming infiltration and influence by Communists" has been called "a patent falsehood" by Chief Inspector William C. Sullivan of the Federal Bureau of Investigation.

The FBI official last week addressed some 1,000 clergymen at a meeting sponsored by the U. S. Citizens' Committee of Cincinnati, Ohio.

Declaring that the Communist Party in the U. S. has not achieved "any substantial success in exerting domination or influence over America's clergymen or religious institutions on a national level," Mr. Sullivan said: "There can be no question as to the loyalty of the overwhelming majority of the American clergy to the nation and the fact that they have been among the most consistent and vigorous opponents of communism."

"America is greatly indebted to its clergy," he continued, "for the outstanding leadership and service it has always exhibited."

For tactical reasons, the Communists have included American religious leaders among their targets, Mr. Sullivan said, and have been quick to capitalize on statements that happen to coincide with the Communist Party line. "They have been especially alert," he pointed out, "in exploiting utterances on such popular issues as peace, civil liberties and racial discrimination."

Stating that "some well-meaning, intelligent and patriotic people of distinction, including clergymen," have been duped "in their laudable desire to champion legitimate reforms," Mr. Sullivan told the ministers:

"In the struggle that is now raging between communism and the free world, our survival will depend on the strength, determination and idealism engendered by our Judeo-Christian faith."

## CHURCH OF SCOTLAND STATEMENT ON POLARIS MISSILES

(Edinburgh)—Church of Scotland leaders, concerned about the furor over the establishment of a U. S. Polaris-equipped submarine base at Holy Loch, have called upon the government to take new initiative to help prevent the necessity of sending the submarines on "exercises or missions which might increase the danger of war."

Meeting in spring session here the Commission of the church's Assembly took the action in adopting a report originally scheduled to come before the Assembly at its May meeting. There was initially some doubt about whether the statement should come before the meeting, which had an attendance of 300 as compared with 1,450 expected at the Assembly. However, spokesmen for three of the large presbyteries said the matter was so urgent that it was imperative to have immediate consideration of the report. A majority vote

## Synod Officers

### President:

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3112 Lawnview Drive  
Des Moines 10, Iowa

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

decided that the report should be received, debated and voted upon.

The report as adopted firmly rejects unilateral renunciation of nuclear deterrents, but calls upon the government to take new initiatives in arms control and disarmament.

It says further that the government should be prepared to strengthen conventional forces, if this would reduce dependence on nuclear deterrents and ensure that the Polaris-equipped submarines would not be sent on missions or exercises which might jeopardize peace.

The Rev. J. R. Gray, Glasgow, convener of the Church and National Committee on Nuclear Armaments and the Polaris Missile, which prepared the statement, said the new base had "uncovered something like panic in the minds and hearts of many of our fellow countrymen, and the church has a duty to speak to this panic."

"They know the final government of the world is in God's hands," he said, "but there must be no complacency. That the Polaris and other weapons of mass destruction should be manufactured at all should fill us with shame and horror — with half the world hungry, that such vast sums should be spent in utterly wasteful fashion."

## LUTHERAN PASTORS TO GET REFRESHER COURSE

New York, April 11 — The United Lutheran Church in America will begin a program in June designed to give its pastors "an opportunity to strengthen and refresh their theological insights and in the process to help them in the effective discharge of their ministry."

The program will be sponsored by the church's Board of Higher Education in cooperation with its seminaries.

The Rev. Dr. E. Theodore Bachmann, New York, an associate secretary of the board, will direct three pilot institutes in June and July at seminaries in the northeast, south and midwest.

Dr. Bachmann said each institute will last a week and that a maximum of 25 United Lutheran pastors will attend. A five-member faculty will be supplied by



the seminary and the Board of Higher Education, with one lecturer from outside the church.

Two major courses will be featured. One, an exegetical study of the Bible, will be conducted by professors of New Testament at each of the theological seminaries co-operating in the institutes. The other one, Dr. Bachmann said, will deal with some phase of theology or Christian doctrine to modern life.

The three lecturers for this course are the Rev. Dr. Walter Leibracht, director of the Ecumenical Institute, Evanston, Ill.; the Rev. Dr. Krister Stendahl, professor of New Testament at Harvard Divinity School, and the Rev. Dr. Arne Siirala, recently director of the evangelical academy of the Church of Finland in Helsinki. Dr. Siirala is now on leave of absence in the United States, studying psychology and theology.

The first of the three institutes will be conducted June 11 to 17 at Wagner Lutheran College, Staten Island, N. Y. The Philadelphia Lutheran Theological Seminary will be co-sponsor of the initial institute.

The second will be at Lutheran Theological Southern Seminary, Columbia, S. C., June 18 to 24. The third pilot project is scheduled for Northwestern Lutheran Seminary, Minneapolis, July 16 to 22.

Dr. Bachmann said the faculty will be on hand every day and that sessions will be conducted much the same as any graduate school.

#### REJECT SOVIET ZONE BID FOR KIRCHENTAG

Berlin — Leaders of the 1961 Kirchentag have rejected a Soviet Zone government bid to move its location to an East German city where the Communist authorities could control attendance from the West.

A reaffirmed decision to hold the all-German Protestant assembly in Berlin on July 19-23 was announced here in March despite a denial of permission by German Democratic Republic (DDR) officials to have any Kirchentag events in the city's east sector.

Kirchentag organizers turned down a counter-proposal of the DDR state to reschedule the gathering in Leipzig. They said the government "gave no guarantee that all the leading churchmen would be able to attend the meetings."

Soviet Zone newspapers have made clear that some western churchmen were "undesirable." Named among others were Bishop Otto Dibelius of Berlin, recently retired council chairman of the Evangelical Church in Germany, and Bishop Hanns Lilje of Hannover, presiding bishop of the United Evangelical Lutheran Church in Germany.

Kirchentag officials said restrictions against such churchmen constituted an effort to destroy the unity of the German Evangelical community.

I have lived to thank God that all my prayers have not been answered.

— Selected.

## Grand View College

### "Wonderfully Wise and Wacky" the Studenterfest Play

When Thornton Wilder's *THE SKIN OF OUR TEETH* (which will be produced May 6 and 7 as the Studenterfest production at Grand View) was first produced on Broadway in 1942; its reception was highly controversial. One critic wrote that "this unorthodox piece would captivate many, annoy others to the point of fury and would amaze all of us who had got this far by the skin of our teeth." Today — nineteen years later — the play is considered by many to be the finest American comedy since World War I. It was chosen as the American theatrical contribution to the recent World's Fair in Brussels and is currently being taken by Helen Hayes and the Theatre Guild's American Repertory Co. to Europe for a tour of 24 cities in 17 countries.

What is the Play about? Mr. Antrobus (who is just man) steers his family through a great many experiences — the ice age, the deluge, the war, Atlantic City, in short everything in the world. He reaches a final curtain, not much better or much worse than when he started — but the point is, he's still going on — "a tribute to his indestructibility." In the last act the war (any war) is over and Mr. Antrobus voices Thornton Wilder's great faith in humanity when he says, "I know that every good thing in the world stands on the razor-edge of danger and must be fought for. All I ask is the chance to build new worlds."

*THE SKIN OF OUR TEETH* has been referred to by critics as "subjective as a nightmare . . . the cause of much mental door slamming . . . full of gentle, tantalizing, aggravation humor . . . cockeyed and impudent vaudeville . . . like a philosophy class conducted in a monkey house . . . part comedy, part allegory, part sheer nonsense, part serious thinking." In a portrait of the playwright, Edith Isaacs wrote, "Thornton Wilder has a way of thinking and saying wise things very simply, making you go down into his stories if you care to explore their depths, but leaving you the unsuspecting enjoyment of them on the surface if that is enough for you." We who are preparing this play for you for Studenterfest have found *THE SKIN OF OUR TEETH* to be a play with some crazy-quilt satire but one which also has deep chuckles, a powerful lot of human nature and much just plain wisdom. Part of the humor in the play lies in the fact that the author pokes fun not only at foolish mortals but at the conventions of the theatre which is revealing us to ourselves. This has been called a tongue-in-cheek approach when he interrupts himself to tell the audience that such and such a line is pretty awful. Seeing *THE SKIN OF OUR TEETH*, we think, will make you feel a little better — and that's something.

Mrs. Noyes says this will be another challenging and exciting production at Grand View. The script calls for a cast of

36 but we are using 29 players, several of them playing two or three roles. A colorful, expressionistic set for the play has been designed and will be built by Mr. Charles Dickson, assistant instructor in speech. Mr. Dickson will also play a bit role in the production.

We all hope that Studenterfest "61" will give our guests as much pleasure as the students have in presenting it.

The play will be presented on Saturday afternoon and Sunday night. Don't forget, on May 5, 6 and 7 Grand View will present a Viking Voyage for you at Studenterfest "1961."

Ralph Jensen.

### Progress at Omaha

The Sunday after Easter was a very festive day at Central Lutheran Church in Omaha. Twenty-one persons, including sponsors and parents, came forward to the font for the baptism of nine persons, two adults, six children from ages four through ten, and one infant. Later in the service, seven adults were confirmed, and six family units were welcomed into membership. Earlier this year, three additional families became members of the congregation. All of these families will be honored informally at the get-better-acquainted coffee hour, which follows the service on the fifth Sunday of April, when parents and children worship together. One of the adults baptized at the service attended for the first time on the fifth Sunday in January, and was among those who took part in the inquirer's class held by Pastor Nielsen during Lent. About half of the new members are from the neighborhood near the church, showing that our urban churches can serve their neighborhoods with some degree of success. Three of those received as members were already on the teaching staff of the Sunday school. On the Tuesday evening following this festive service, members of the council, the board of religious education, and the teachers were to meet for a second time to explore the Long Range Program of Parish Education. Central Lutheran church is one of four congregations in the American Evangelical Lutheran Church, and one of sixty-two in the merging church bodies to be chosen to field-test the materials now being prepared for use in our churches, and is one of two churches in the United States to be in the field-test program that is attempting to serve in a rather highly mobile near-downtown area.

—Correspondent.

### District VIII Meeting

St. Ansgar's Lutheran Church in Parlier invites delegates and friends of District VIII to the annual District Meeting to be held in Parlier, April 28 to 30, inclusive.

This is a small congregation, but home accommodations will be attempted for those so desiring. Excellent and reasonable Motels are nearby. We urge you to let one of the undersigned know your plans. Early registration is a great help. Please let us know number of your party, date of arrival and your wishes in accommodations.

Elmer Lennox, President.  
Niels Nielsen, Pastor.



## Contributions to Solvang Lutheran Home

### MEMORIAL GIFTS

In memory of Mr. and Mrs. Chris J. Beck, Sr., Salinas, by Mr. and Mrs. Einar Hansen, Salinas ....	\$ 5.00
In memory of Jens Larsen, Orcutt, by Mr. and Mrs. Martin Jacobsen, Solvang .....	3.50
by Mr. and Mrs. C. D. Nielsen, Fresno .....	5.00
by Mr. and Mrs. Gade, Brush, Colorado .....	1.00
In memory of Axel Rydberg, Solvang, by DBS Lodge No. 299, Solvang .....	5.00
In memory of Mr. and Mrs. Jens Johansen, Solvang, by Mr. and Mrs. P. Mogensen, Fresno .....	5.00
In memory of Karen Madsen, L. A., by Emanuel Danish Evangelical Lutheran Church, L. A. ....	500.00
In memory of Mrs. Otto Christensen, Solvang, by a Solvang friend .....	2.00
In memory of Viggo N. Fuglsang, Fresno, by Sara Andersen, Fresno .....	5.00
In memory of Bertha Christensen, Solvang, by Mr. and Mrs. N. J. Nielsen, Solvang .....	2.00
In memory of Mrs. Minnie Beck, Fresno, by Mr. and Mrs. Hans J. Nielsen, Fresno .....	4.00
by Andrew and Doris Nix, Fresno .....	10.00
by Mrs. Bertha Jensen, Fresno .....	3.00
by Mrs. Kirstine Eskelsen, Fresno .....	5.00
by Mr. and Mrs. John Jensen, Fresno .....	3.00
by Christine Finderup and Katherine Fischer, Fresno .....	5.00
by Mrs. Sara Andersen, Fresno .....	2.00
In memory of Theresa Foss, Solvang, by Mr. and Mrs. K. P.	

Knudsen, Solvang .....	10.00
In memory of Rev. Paul Branke, L. A., by Mr. and Mrs. Anton J. Warmuth, L. A. ....	5.00
In memory of Sofie Pedersen, by Mr. and Mrs. Hans J. Nielsen, Fresno .....	10.00
In memory of Frederik C. Weltz, Long Beach, by Mr. and Mrs. Ulric Kellerup, La Canada ....	5.00

### TO BUILDING FUND

Mr. and Mrs. Otto C. Marckmann, Altadena .....	\$ 5.00
Mr. Hans P. Gronbech, San Diego .....	25.00
Mr. and Mrs. Jorgen Rasmussen, Freedom .....	50.00
Mr. and Mrs. Martin Jacobsen, Solvang .....	80.00
King and Queen Committee by Mr. Tom Knudsen, L. A. ....	962.21
Mr. George DuJardin, Chicago ....	12.50
R. or Anne Veeman, Solvang ....	15.00
Mr. Andreas H. Andersen, Sanger Luther Memorial Church, Des Moines .....	100.00
Gertrude Guild, Clinton, Iowa ....	10.00
Mrs. Mariana Nelson, Tacoma, Washington .....	50.00
from Mrs. Marie Howley Estate..	1,500.00
from Emanuel D. E. L. Church, Los Angeles, Receipts from Solvang Lutheran Home Benefit-Dinner .....	605.00

Acknowledging these gifts with sincere thanks to every contributor, we send kindest greetings and best wishes.

Sincerely,

SOLVANG LUTHERAN HOME

Nis P. Pors, Treasurer  
320 West Alisal St.  
Salinas, California.

## OUR CHURCH

**Dubuque, Iowa:** Dr. Axel C. Bundgaard, who has for many years been director of athletics at Wartburg College here, has been named to a similar position at South Dakota State College at Brookings. Dr. Bundgaard is well known in our church. He is a son of the late Pastor L. C. Bundgaard and Mrs. Bundgaard.

**Minneapolis, Minnesota:** St. Peder's Lutheran church here has been sold to the First Church of God under an arrangement whereby St. Peder's congregation is to have use of the facilities each Sunday morning at 9 o'clock. This arrangement is to be in effect for a period up to one year from the time of sale. By then it is hoped that St. Peder's will have a new church in a beautiful new location, the envy of every service minded Minneapolis church. A Building Fund Appeal will be conducted on Sunday, April 30. The goal is \$90,000 in weekly pledges over a three year period. Meanwhile it should be noted that all correspondence directed to the church office or Pastor Ottar S. Jorgensen should be sent to the pastor's home address which is: 4434 41st Avenue South, Minneapolis, 6, Minnesota.

**Maywood, Illinois:** Six AELC pastors from outside the Chicago area attended the annual Passavant Lectures at Chicago Lutheran Theological Seminary here on April 6th and 7th. This year AELC pastors were invited to attend these lectures in lieu of the Pastor's Institute formerly conducted by Grand View Seminary when it was in Des Moines.

**North Cedar (Cedar Falls) Iowa:** The recent floods in this area caused cancellation of the Holy Thursday services here. Many members experienced flooded basements though no tragedies occurred. The home of Pastor Vagn Duus and family was completely surrounded by water. The church, on higher ground, was not damaged. In this small home mission congregation 12 young people were confirmed on Palm Sunday and some 250 people attended the service.

**Newell, Iowa:** A new program of study and worship for the entire family has been inaugurated here. At ten o'clock on Sunday mornings the church bell calls each member of the family to a class. The children assemble for dismissal in the hall at 10:30 and parents and children are then able to attend the worship service as a family. Charles Terrell is pastor at Nain congregation.

**Denmark, Kansas:** Synod President Pastor A. E. Farstrup visited the congregation here on Palm Sunday and conducted baptismal, confirmation and communion services. A dinner, honoring the eight confirmands and Pastor Farstrup, was served in the hall at noon. Mr. George Novotne, a lay pastor, serves the Denmark congregation.

No one is wicked enough to wish to appear wicked.

— Quintilian.

**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

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**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.**

**April 20, 1961**

I am a member of the congregation at \_\_\_\_\_

Name \_\_\_\_\_

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

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

PETERSEN, ANDREW K.  
TYLER, MINN.  
RT. 2

## Church Team in Greece Sets Example

(Continued from Page 12)

Finding a cow suffering from bloat, Mr. Schroeder diagnosed the cause as being fed too much cornmeal. "These recipients seem to be so exuberant over their heifers (given to them) that they get carried away," he commented.

"Other disappointments have included discovery of a corn drier, for preparation of poultry feed, that had been sitting idle over two years because it had been mishandled and broken, and trying to expedite construction of modern farm buildings 'when the building contractor cannot even visualize what he is trying to build.'"

All is not gloom, however, and like the Greek Team participants, peace corpsmen devoted to their mission will be rewarded as their efforts begin to take effect. In his present assignment on Kythera, a barren, depopulated island where mere existence is an effort, Mr. Schroeder is optimistic about the long-range results of an extensive reforestation project.

And he tells of the fertile, but until now inaccessible Poliopolis valley. Rough roads have been cut into the valley and bulldozers are controlling the channels of rivers that have been carrying away valuable soil.

"Perhaps, some day this beautiful river basin will realize its full productive capacity," he says.