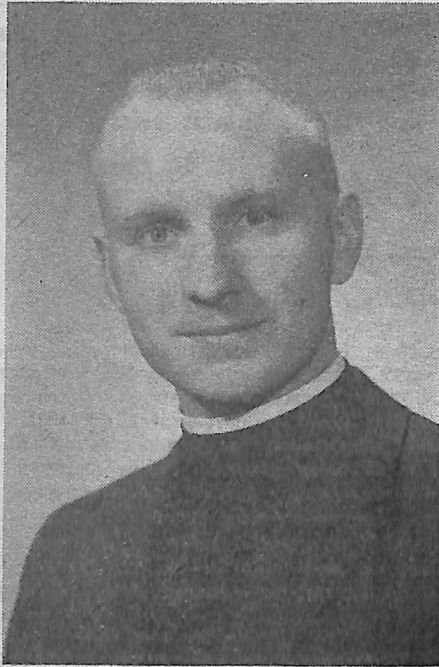


# *Lutheran*

published by:

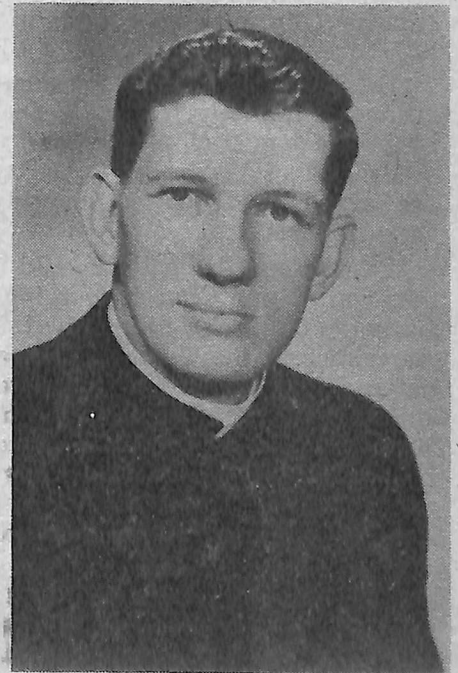
**The American Evangelical Lutheran Church**

# *Tidings*



**RALPH D. ANDERSEN:** Age 24; Irene, South Dakota; Our Saviour's Lutheran Church, Viborg, South Dakota; B.S., South Dakota State College; Field Work at St. Peter's Lutheran Church, Detroit, Michigan; Internship at Immanuel Lutheran Church, Kimballton, Iowa; Married; Called to Immanuel Lutheran Church, Kimballton, Iowa.

## *Seminary Graduates*



**HANS R. NELSON:** Age 29; Exeter, Nebraska; Trinity Lutheran Church, Cordova, Nebraska; A.B., Nebraska State College; Internship at Bethlehem Lutheran Church, Brush, Colorado; Married; Called to Bethlehem Lutheran Church, Brush, Colorado.



**HARALD N. SORESEN:** Age 25; Ringsted, Iowa; St. John's Lutheran Church, Ringsted, Iowa; A.B., Grand View College, Drake University; Internship at St. Peder's Lutheran Church, Dannebrog, Nebraska, and Luther Memorial Lutheran Church, Des Moines, Iowa; Married; One child; Called to Fredsville Lutheran Church, Cedar Falls, Iowa.

**Volume XXVII  
Number 21 23  
June 5, 1961**

# 84th Annual Convention of the American Evangelical Lutheran Church

August 15-20, 1961

The 84th Annual Convention of the American Evangelical Lutheran Church will be held at Danebod Lutheran Church, Tyler, Minnesota, beginning with a Worship Service at 8 p. m., on August 15, and ending Sunday evening, August 20.

The congregations of the AELC are hereby asked to elect and register delegates no later than July 15. Registrations are to be sent, for all pastors and lay delegates, to the Credentials Committee, c/o Mr. Harald Petersen, Tyler, Minnesota, by the above date. The election of all delegates is governed by the Synod Constitution, Articles VIII and IX and by the By-Laws, Article VII, 7a, b, c and d.

Attention is called to Article VIII, Paragraph 5 of the Synod Constitution entitling all members of the Church to submit topics for consideration by the convention. These must be in the hands of the Synod President by July 1 in order to be published for the first time in the July 5 issue of LUTHERAN TIDINGS.

Reports from District Presidents, institutions, council and committees will go to press June 1, and should be in the hands of pastors and delegates in time for study and review prior to the convention. Members are urged to acquaint themselves thoroughly with these reports.

Pastors and delegates should bear in mind that the question of our Church merging with the Augustana Lutheran Church, the United Lutheran Church in America and the Suomi Lutheran Church will come before the convention for final consideration and action. (Cfr. Minutes of 83rd Annual Convention, page 20, column 1). The four merger documents distributed last year, prior to the 83rd Convention, are still valid and should be studied further by pastors and delegates and discussed in the congregations.

The Annual Meeting of the Grand View College and Seminary corporation will convene on Friday morning of the convention meeting. The attention of the churches is called to the decision of last year's meeting to the effect that the Board of Directors might enter into merger negotiations on behalf of our Seminary with representatives of the boards for the Chicago Theological Seminary, the Augustana Theological Seminary and the Suomi Theological Seminary. Merger documents have now been worked out and will be mailed to all pastors and delegates during the first weeks in June — action to be taken at the Annual Meeting.

We are grateful to Danebod Lutheran congregation for hosting this 84th Annual Convention and I urge all pastors and delegates to give them all possible assistance by registering early and giving full details

about time of arrival, etc., as may be requested on the registration blanks. While the host congregation is obliged only to the extent of meals and lodging for delegates and pastors, friends will certainly be welcome and accommodated so far as possible if they register in advance, and in the order of their registration.

It has been with gratitude to God for all His gifts that we in the past have gathered in His name to discuss the work and welfare of that branch of His Church into which we have been placed. It is with confidence in His continued blessing upon His people that this call to meet in Tyler in August is issued.

A. E. Farstrup.

Des Moines, Iowa  
May 12, 1961.

## Welcome to Danebod !

Danebod Lutheran Church at Tyler, Minnesota, which this year observes its 75th anniversary, hereby extends a cordial invitation to delegates, pastors and other guests who plan to attend the 84th Annual Convention of our Synod here August 15-20, 1961.

Registration cards and information on transportation and housing will be sent soon to all congregations. Public transportation to Tyler is most inadequate and we hope that most people will come by automobile. However, more detailed information on bus, train and air schedules is provided below.

Please mail all registrations and inquiries to Mr. Harald A. Petersen, chairman of the committee on registration and housing.

Carl Whingelby, President of the Congregation.  
A. N. Utoft, Chairman of the Convention Committee.  
Enok Mortensen, Pastor.

## Public Transportation to Tyler

There are no trains, buses or planes arriving at Tyler. If informed of time of arrival we shall, however, call for guests either in Brookings, South Dakota; Marshall, Tracy or Lake Benton, Minnesota.

BROOKINGS, S. D.—Planes arrive  
from Fargo, N. D., at 9:25 a. m.  
from Omaha, Nebr., at 11:23 a. m.  
from Minneapolis, Minn., at 3:23 p. m.  
from Omaha, Nebr., at 8:03 p. m.

MARSHALL, MINN.—Buses (Greyhound) arrive  
from Minneapolis, Minn., at 10 p. m.

TRACY, MINN.—Buses (Greyhound) arrive  
from Minneapolis, Minn., at 10:11 p. m.  
from Minneapolis, Minn., at 12 Noon.

LAKE BENTON, MINN.—Buses (Jack Rabbit) arrive  
from Fargo, N. D., at 1:15 p. m.  
from Sioux Falls, S. D., at 4:45 p. m.

Please remember that Minnesota has Daylight Saving Time.

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*The first of two parts of an article exploring the question*

# "What Is a Good Hymn?"

by: Pastor J. C. Aaberg

This is a question which the editor of LUTHERAN TIDINGS has asked me to answer. But it is also a question to which I myself in a quite extensive study of hymnody have found no satisfactory explanation. Such answers as I have found have for the most part been so different and contradictory that they have been more confusing than helpful. And my answer to the question is therefore to a large extent based on my own personal opinion. My answer presents two parts, "What is a hymn?", and "What is a good hymn?"

According to the dictionary, a hymn is "a sacred song expressive of adoration." But while this definition may satisfy the Roman Catholic Church and various high church groups within the Protestant Church, it is certainly far too limited to cover the meaning of the word as it is now used. A Christian hymn must be a sacred song, a reverent expression of worship and faith consonant with the spirit of the word of God; but its scope must not be limited to include only songs of adoration. There are many kinds of hymns. There are hymns of prayer and adoration, of meditation and exposition, of confession and admonition, etc. Most of these would not be recognized as hymns if the word could properly be applied only to hymns expressive of adoration.

In his letter to the Collosians, Paul urges members of the congregation to teach and admonish one another with psalms, hymns and spiritual songs. We may thus safely conclude that these three types of song were used and well known within the early church. Except for the psalms, we know little about their contents since none of them have come down to us, at least not in their original forms. But the words teach and admonish affirms that they were not confined to songs of adoration.

The earliest known hymn to come down to us is the still beloved hymn, "Shepherd of Tender Youth," which is credited to Clement of Alexandria and is supposed to have been written late in the second century A. D. But during the following centuries the church produced a large number of gifted hymnwriters, many of whose hymns, translated from their original Greek and Latin languages, still constitute a valuable part of most standard Protestant church hymnals. But

the Roman Catholic Church had already, centuries before the Reformation, limited the potential spiritual benefits of its great treasure of hymns by banning congregational singing at its church services. This part of the services was assigned to trained church choirs making it a part of the liturgy.

Luther and Calvin, the German and Swiss reformers, both favored a return to the practice of the early church in regard to congregational singing. But they

differed greatly in their concepts concerning the nature of the songs to be sung. Having observed how grossly the Catholic Church had perverted the use of hymns to the spreading of false doctrines, as for instance the adoration and worship of the Virgin Mary, Calvin feared that the churches of his persuasion might eventually fall into the same kind of error. Believing besides this that no songs of human composition could possibly excel the divinely inspired songs of the Bible, he advocated that congregational singing in the churches following his leadership should be confined to metrical versions of the Scriptural Psalms. Thus congregational singing in the Calvinistic, or Reformed Churches, as they are commonly named in Scotland, England and America, became, and was for more than a hundred and fifty years, limited to metrical versions of the Psalms of David and a few versions of songs from other parts of the Scriptures. The first

really effective opposition to the exclusive reign of psalmody in English speaking churches began with the writings and publication, in 1707, of Psalms and Spiritual songs by Isaac Watts, a minister of an independent congregation in England. But it was well toward the end of the Seventeenth century before the Reformed Churches in the main turned from psalmody to hymnody.

Martin Luther and his followers, on the other hand, made no distinction between paraphrases of the Biblical psalms and songs of human composition. Both types of songs were included under the name of psalms, a practice which was likewise adopted by the Scandinavian churches. These churches had, therefore, developed a rich hymnody in their own languages before the Reformed Churches broke away from their exclusive practice of psalm singing and turned to hymn singing. After this change the hymnody of the



J. C. Aaberg is a retired pastor living at the Old People's Home in Des Moines. In addition to serving various congregations in the AELC, Pastor Aaberg has been active in the field of hymnology. He has translated a number of hymns and has contributed some of his own composition. Through the years he has served on four different hymnal committees. He is presently collecting material for a small booklet of hymns from Danish and American sources.



two churches has in the main followed much the same line of development. The hymns of the Reformed Churches, however, are to some extent more inclined toward the spiritual song type than those of the Lutherans. This is especially true in the hymnals of the strongly revivalistic spirited Reformed bodies.

But then the line between hymns and spiritual songs is in many instances hard to draw and seems frequently to depend more on individual judgment than any fixed rule. Looking through hymnals of various churches, both Lutheran and Reformed, one may find songs that some hymnals classify as hymns and others as spiritual songs. Attempts have been made to fix the line of division between what have been called "we hymns" and "I hymns," that is hymns which present the common faith and experiences of most earnest Christians and hymns which largely express the individual feelings of their authors. It is true that a large percentage of spiritual songs are of the I or personal experience type. But not all such hymns should for that reason alone be classified as spiritual songs. Who would so classify Isaac Watt's hymn, "When I Survey the Wondrous Cross," Toplady's "Rock of Ages Cleft for Me," Wesley's "Jesus, Lover of My Soul" and a host of other "I" songs.

But while the line between the "we" and the "I" hymns can not serve as an absolute dividing line between hymns and songs it, nevertheless, is true that the "I" form is a common characteristic of the latter. Many "I" songs are so subjective in language and feeling that they are unsuitable for use at congregational worship. They express sentiments and experiences which, although they may be true to their authors, are not shared by worshippers in general. How many can truthfully sing the following line of a well-known hymn:

"Blessed assurance, Jesus is mine!  
Oh, what a comfort of glory divine.  
This is my story, this is my song,  
Praising the Savior all day long."

Or the following verse from a hymn by Brorson:

"Everywhere I rest or wander  
On my Savior blest I ponder.  
Wheresoe'er I walk or turn  
After Him my heart doth yearn."

After the singing of this hymn right before entering the pulpit, the widely known preacher, Olfert Richard, once began his sermon by saying: "My friends, that which we just sang was a lie." It may well be that Brorson, the saintly Pietist, could truthfully sing such a verse, but most of us can not. It is one thing to wish for such a perfection of devotion, and another to state that we have attained it. Yet there are many beautiful and uplifting spiritual songs which, while not suitable for use at a regular service, are both helpful and inspiring for private devotions and less formal meetings.

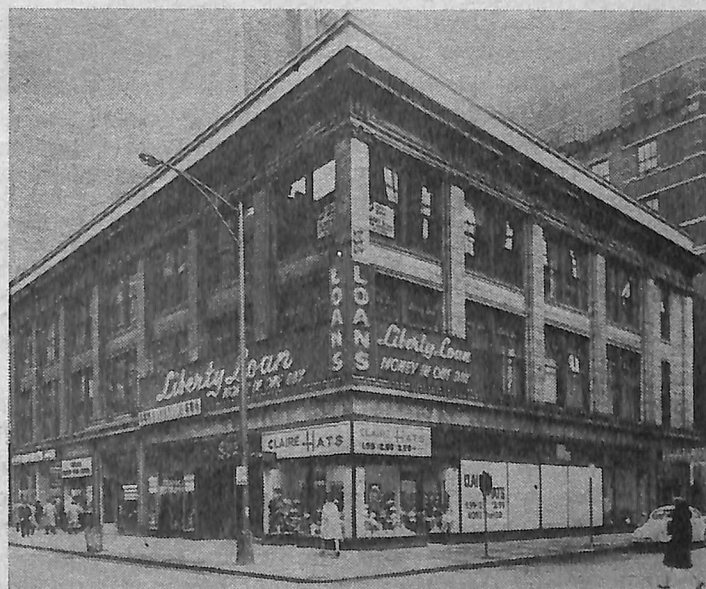
There is, however a type of "spiritual" songs which absolutely ought not to be used at any service or function of the Christian church. Nevertheless, they are not infrequently chosen for use on special occasions such as weddings, funerals and other services for which the people concerned want to select their

own songs and furnish their own music. I am glad to say that the songs thus chosen are in the majority of instances some specially beloved hymns or perfectly suitable spiritual songs. But I have all too often been annoyed by a soloist, a quartet and even a choir singing some currently popular ballad with a fetching tune and a thin covering of religiosity, as, for example, "I Love You, Truly," "Beautiful Isle of Somewhere" and other songs of the same type. And I fully agree with a remark credited to former President Woodrow Wilson in regard to the last of these songs: "Why do we always have to sing our own songs? I suppose the author by the words, 'Beautiful Isle of Somewhere,' in this vague way refers to heaven, but we know where heaven is and how to find it." Songs sung at any function of the Christian Church should always be expressive of our own Christian faith and not merely of a vague religiosity.

### New Church for Chicago's Loop

Pictured below is a three-story building at the corner of West Jackson Boulevard and Plymouth Court which will eventually be razed to make way for Christ the King Lutheran Church in the heart of Chicago's loop. Christ the King, an Augustana congregation, presently worship in a temporary sanctuary on the second floor of an office building on South LaSalle Street. Also located in the same office building are several offices of the National Lutheran Council and other Lutheran agencies.

Christ the King, which was organized in 1955, is the only Lutheran Church in the loop area. Though it has a small membership, some 25,000 people pass through its doors every year due to its strategic downtown location.



### WHAT IS LOVE?

When the satisfaction or the security of another person becomes as significant to one as is one's own satisfaction or security, then the state of love exists. So far as I know, under no other circumstances is a state of love present, regardless of the popular usage of the word.

Harry Stack Sullivan.

Conceptions of Modern Psychiatry  
William Alanson White Psychiatric Foundation.



"... *Rome — a wonderful place to visit.*"

## Scrambled History

by: Dr. Johannes Knudsen

**Editor's Note:** This article was sent by Dr. Knudsen while he was still in Rome. He and Mrs. Knudsen are now at home once again at Maywood where Dr. Knudsen will direct the Summer School at Chicago Lutheran Theological Seminary.

It is not easy, even after two weeks of residence, to write about Rome. So much has been said about it in prose and poetry, and there is so immensely much to cover. It is even difficult to play on a theme, as I have done in other articles, but let me give it a try and call the theme: scrambled history.

I am sorry that I can write you no Easter report from Jerusalem. The reason is simply that I never got there. An enforced vacation, as reported in LUTHERAN TIDINGS, now happily past history, made it necessary to concentrate on a Roman trip, made by train. We are fortunate enough to live at a residence, arranged for Danish educators and clergy and located in the middle of the old city, walking distance from the Forum and the Colosseum on the one side and St. Peter's basilica on the other. By force of necessity we have become quite familiar with the narrow old streets and the Italian street life. But let me refrain from telling dozens of incidents and return to a theme.

Both at a first glance and after a closer study the history of Rome is all mixed together, scrambled in fact. Take an Egyptian obelisk, for instance, brought from its original site by a Roman emperor, fallen and broken in the Middle Ages, raised by a Renaissance Pope and "christianized" by a cross and inscriptions, interpreted by modern scholars, and made the center of modern tourism and street life. It isn't all Rome that is as extreme as this, but the impression of historical potpourri prevails very generally. We live next door to a large, beautiful place called Piazza Navona. It has its long, oval shape from the fact that it was a stadium built by Domitian (late first century). Its Renaissance houses are built on top of the old stadium seats. It features an obelisk, Renaissance fountains, and a large Baroque church, but its most interesting feature is the modern street life. Surrounding families use it as an immense outdoor living room. Incidentally, street life flows lively in the morning, ebbs out during siesta time when shops are closed, waxes again from three to six, reaches a social climax as families, young people and all, parade the streets, cleaned up and dressed up, until eight, when all retire for dinner.

There is method in the mad scrambling, however. Or rather, there are definitely discernable features which can be singled out. First of all, two major components can be indentified as secular and religious — or should we say hierarchical instead of religious. Even as churches pop up everywhere and as cassocked priests color the street-scene wherever one turns, so the Roman hierarchy has set its stamp almost universally. Even on the walls of the ancient monuments are names and inscriptions of popes. Some of this impression touches the heart — an old woman

mumbling her rosary on a prayer bench, a bright and brown-eyed youngster in her confirmation finery, the incredible, historical weight of the Lateran church which was the center of Christendom for a thousand years, a common heritage for Romans and protestants, the dark crypts of the catacombs and the memory of witness and martyrdom. Some of it seems so superficial and superfluous, from the symbols that numb the senses by their very abundance and even up to the awed reverence of a portly pope being carried in procession through St. Peter's. And some of it shocks the sense of decency of an honest man and causes fists to be clenched in protest — the obvious fraud of the relics, the superstitious crawling on aching knees up the "sacred stairway," the dramatics of a high liturgical mass in the Lateran church with dozens of priests participating and the congregation completely ignored and absent, only spectators, few in number, observing from without a barrier. The latter show was a beautiful choral performance and a masterpiece of costuming and precision, but it did one's heart good to slip into San Clemente a few minutes later and see an Irish Dominican preaching (in Italian) to a full and attentive congregation.

The very weight of the hierarchical apparatus is obvious and impressive, but the "worldly" impression is no less. And let us include within the "worldly" even the art treasures of the Vatican, with Michelangelo the champion, undisputedly — St. Peter's dome and the ceiling of the Sistine chapel being the two great exhibits. But rather than trying to exhaust the "secular" impression let us divide the history into three great periods, all contributing to the scramble which is Rome. They are antiquity, the Renaissance and modernity. In the latter let us include the modern state of Italy, celebrating its 100th anniversary this year, surviving two world wars and the fantastic rule of a Mussolini. Of course, the Middle Ages and the Baroque period try hard to equal the others, but we must stay by the big three. Rome is modern with its shops, its many small cars, its railroad station and its TV aerials. The Renaissance has left an amazing display of creative and lavish self-indulgence which will ever be symbolized for me by the garden of Villa D'Este, built in the mountain village of Tivoli by Lucrezia Borgia's son who was — it is hard to believe — a cardinal of the church.

But it was antiquity which impressed me most — perhaps because this is the subject of my teaching and the main object of my "pilgrimage." To stand within the huge dome of the Pantheon and to know that its harmony was designed 1900 years ago impressed me even more than the dome of St. Peter's. Quietly to wander or even sit in the Roman Forum and to know that these stones were trod by poets, historians, senators and emperors two millenia ago is a very rewarding experience. Roofs are gone, columns are ruined, perhaps only bases and markers exist, yet

(Continued on Page 15)



*LWR brings help to a "fierce and proud people."*

# The Masai of Tanganyika

by: Pastor Ove R. Nielsen

Lutheran World Relief, a mobile arm of Lutheran churches in America, continues to reach out to areas of distress in many parts of the world. Sometimes such aid is in the form of vast quantities of food, clothing or medical supplies. On other occasions help is in the form of cash grants. Such was the case recently when Lutheran World Relief made an appropriation of \$5,000 to the Lutheran Church of Northern Tanganyika to assist starving members of the Masai tribe. Tanganyika is on Africa's east coast. A country which will become an independent nation on December 28 of this year, Tanganyika is bordered by Kenya to the north, Uganda to the northwest, the Congo to the west, Rhodesia and Nyasaland to the southwest and Mozambique to the south.

The Masai is only one of many tribes in Tanganyika, which is home for some 45,000 of those fierce and proud people. The other 60,000 live in Kenya. The Masai are nomads. Almost all are tall, splendidly built, and considered handsome. Their social organization is complex, based on age groups. They have their own highly distinctive non-Bantu language and are largely contemptuous of education. Only a few of their children go to school.

In Tanganyika the Masai roam over 24,000 square miles and have some 600,000 head of cattle and about 600,000 sheep and goats. The Masai live almost exclusively by grazing stock and seldom do any other kind of work.

These people live mostly on milk and blood of their cattle (the blood — drawn from the neck of the living cow through a reed — and milk are imbibed as fluids or reduced to a kind of mash).

The starvation among the Masai resulted from a prolonged drought. Lutheran missionaries reported about "dead cattle everywhere." "The vultures and hyenas could eat no more."

Tranquil now except for addiction to cattle rustling, the Masai look down on neighboring tribes and seldom become servants in towns. Practically all of them suffer from syphilis. Largely because of this, their population remains static.

Wanting to be left alone, the Masai have little nationalism in the modern sense. Even so, they are beginning to feel the touch of modern times. Because of their numerous cattle, the Masai have for a long time paid the highest poll tax of any tribe in Tanganyika. A few years ago, the government approached them with a development plan, largely to improve their water supply and fight sleeping sickness. They



agreed at once to accept this, even though it would mean doubling of their taxes.

The objectives of the plan are primarily to improve Masai land as a ranching country. This will be done by the provision of more and better supplies and improvement of pasturage and pasture management, which in turn will induce a more stable economy. It will also make the provision of improved social services. The plan also calls for clearance of the Tsetse-infected bush. The Tsetse fly is the main carrier of the vicious sleeping sickness.

The Lutheran World Relief grant of \$5,000 has served as incentive help. Whereas Lutherans in northern Tanganyika generally had food they could spare, they did not have the funds necessary to transport supplies to the Masai. With the Lutheran World Relief grant it was possible to transport supplies to the Masai, given by members of the Lutheran churches. This help was in the form of bananas and maize.

Lutheran work among the Masai was carried on first by German missionaries beginning in the early 1890's. Now the work is a part of the activity of the Lutheran Church of Northern Tanganyika, assisted by the Department of World Missions Cooperation of the National Lutheran Council. Whereas the work until recently was through mission stations with a program of direct evangelism as well as utilization of the secondary means of schools and medicine, this approach has now been abandoned primarily because the individual convert's acceptance of the Gospel involves at least partial rejection of his tribal culture.

While some Masai youths had been evangelized through schools, the efforts have been notably ineffective with adults. The new mission method among the Masai is a community approach which involves an approach to the individual in his society with the aim to convert him with his group. This envisages: (1) minimum dislocation of tribal life, (2) building of a Christian fellowship from the outset, (3) harvesting of those touched by the Gospel but not yet fully converted, (4) establishing of a self-propagating church not dependent on subsidized evangelists, and (5) less dependance on the foreign missions.

There are about 350,000 members of the Lutheran Church in Tanganyika. Lutherans make up approximately one-third of the Christian community in a country where there are some nine million people.

Some Christians constitute a vanguard on that mammoth continent whose people are rapidly emerging from their backwardness in the direction of twentieth century social and economic progress such as has characterized other areas of the world. Among the Christians are great leaders trying to help their nations into a new dawn with a minimum of bloodshed. Only some will be successful in that very laudable endeavor.

Ove Nielsen is an AELC pastor who presently serves as Assistant Executive Secretary for Lutheran World Relief.



# Why a Church Camp?

by: Pastor Folmer Farstrup

*"It is important that our faith extend beyond the time set aside for study."*

We are at the time of the year when young people in our congregations begin to talk about camping. "Are you going to camp?" is a question heard often.

In the last two decades there has been a tremendous increase in the number of camps sponsored by the organizations to which our young people belong. Your church too is interested in a camping program. As a rule the church camps are well organized and have effective leaders and counsellors to carry out the program.

Other groups have good camps also. There are camps sponsored by Boy Scouts, Girl Scouts, 4-H, Y teens, etc. All of these are trying, with some measure of success, to furnish an opportunity for fellowship and recreation through group living in an outdoor setting. We might add that there is a tendency in all camps toward too much activity. We all need the "quiet times" when we do nothing but think about and discuss many and varied subjects. This is especially true of our young people. Every hour of every day need not, and should not, be filled with activity.

Why a church camp? If both church and secular camps are equally effective in fulfilling their purpose, why should we encourage church camping?

The answer lies in the program which seeks to carry out the aims of the sponsor. At Camp Nysted, near Dannebrog, Nebraska, where the writer is a Junior Camp director, we plan with the following purpose in mind: "To lead the campers to a greater appreciation of their Christian life through fellowship, prayer, singing, study, doing things creatively in crafts, sports, and learning about nature."

We would say that our aim is to continue the process of bringing the individual into a living relationship with Christ and to bring that relationship to bear on all other activities shared at camp. Our faith, to have true meaning, must make an impact on every area of the life we live in our particular community.

Now it is true that other types of camps would not find occasion for argument with these goals. However, because they attempt to serve young people from many different denominational backgrounds, it is almost impossible for the leaders to have the religious study classes which are an important part of church camping.

At Camp Nysted we are planning a study of the Gospel according to Mark. Though we will be able to only scan this portion of scripture, we will have five hours of study which is actually equivalent to ten Sunday School sessions or an extra week of Vacation Church School. We can well say that our camp program meets the need for more study in a



different and interesting way and provides, in addition, a fellowship for our young people with those from other congregations which will add immeasurably to their life beyond camp.

In the program, it is important that our faith extend beyond the time set aside for study. There is a need for more in camp life than classroom Christianity. Our faith, our belief, must extend into every phase of life if it is to have any meaning whatsoever. "To do justice, to love kindness, and to walk humbly with our God" requires that these be practiced at all times — at the swimming pool, on the softball field, in our craft periods, and in the so-called "quiet times."

Those attending camp naturally come from different backgrounds. Their likes and dislikes are varied. This is true of all camps. But at the church camp the religious background is similar. Parents usually hope that their children will form friendships within their own religious faith. Camp is an opportunity to implement this desire and to foster friendships which will always be the personal treasure of the individual. Finding friends within our own particular church group has far-reaching effects on the fellowship between congregations too. Surely an important and vital part of conventions of the church and other meetings is the knowledge that we will be meeting with friends from other times and places.

Some of these reasons may seem to be utilitarian in nature. This may be true to a degree. This is, and should be, subordinate to the immediate goal which is to "Shed on young hearts the light of inspiration, that all good seed strike root, grow up and bear much fruit worthy of Thee, our homes, our church, our nation."

**Why a church camp?** Let me re-phrase the question and ask all parents, **"Why not a church camp?"** Admittedly most camps fulfill their tasks well. Those sponsored by the church have the extra plus which make them something special in the lives of our young people.

## FAITH

Throughout the world where faith is found,  
The peace of God will e'er abound;  
So, too, at last, in peace we rise;  
On wings of faith to Paradise.

N. F. S. Grundtvig.

tr. by: T. C. H.

"Gud's Fred er mer en Englevagt" —vs. 7.

Folmer Farstrup is pastor of Trinity Lutheran at Cordova, Nebraska, and is president of District Seven of the AELC.



# Camping Opportunities in the AELC

In all districts of the American Evangelical Lutheran Church there is some opportunity for young people to enjoy a camp experience. In some instances the AELC does not own or operate the camp but our young people are invited to share with other young people from the merging churches. Age limits vary from seven in a camp in New England to an adult, or family camp, in Iowa. A brief listing of times, age groups, places and sources of further information is presented below in the hope that it may stimulate further thought and investigation. Those who have attended a church camp would surely join us in saying to those who have not — “*You are missing something !*”

## DISTRICT ONE

CAMP CALUMET (Augustana)  
West Ossipee, New Hampshire

Seven through teens

June 24 to August 19

(Attend one, two or more weeks)

August 19 to 26

Luther League Week for confirmed youth

Write to: Mrs. Lawrence Arnold  
91 Mystic Drive  
Warwick, Rhode Island

or, after June 24  
Camp Calumet  
West Ossipee, New Hampshire

## DISTRICT TWO

MICHIGAN DISTRICT JUNIOR CAMP

Ford Lincoln Park  
Lakeview, Michigan

Ten through confirmation age

July 16 to 20

Write: Pastor Harald Knudsen  
Grayling, Michigan

LAKE MICHIGAN AELYF CAMP  
Manistee, Michigan

Confirmation age (or 14) to 25

August 28 to September 3

Write: Pastor Donald Holm  
300 Walnut Street  
Manistee, Michigan

## DISTRICT THREE

LAKE MICHIGAN AELYF CAMP

(See District Two above)



## DISTRICT FOUR

LAKESIDE LUTHERAN CAMP (Owned by ULC,  
but operated in conjunction with AELC)  
East Okoboji Lake (Spirit Lake) Iowa

Seniors (Ages 15-17 or Grades 10-12) June 18-24

Family Camp, July 2-8

Family Camp, July 9-15

Juniors (Ages 9-11 or Grades 4-6) July 16-22

Intermediates (Ages 12-14 or Grades 7-9) July 23-29

Intermediates (Ages 12-14 or Grades 7-9)  
July 30-August 5

Juniors (Ages 9-11 or Grades 4-6) August 6-12

Intermediates (Ages 12-14 or Grades 7-9) August 13-19

Seniors (Ages 15-17 or Grades 10-12) August 20-26

See your pastor or write:

Pastor Richard E. Otten  
1201 Locust Street  
Dubuque, Iowa

## DISTRICTS FIVE and SIX

NORTHERN LIGHTS DISTRICT AELYF CAMP  
West Denmark (Luck), Wisconsin

AELYF members

July 11-16

Write: Pastor Beryl Knudsen  
Withee, Wisconsin

or

Pastor Harald Petersen  
Luck, Wisconsin

## DISTRICT SEVEN

DISTRICT SEVEN JUNIOR CAMP  
Camp Nysted (Dannebrog) Nebraska

Nine through 14

July 9-14

Write: Pastor Folmer Farstrup  
Cordova, Nebraska

GREAT PLAINS DISTRICT AELYF CAMP  
Cozad, Nebraska

AELYF members

July 26-30

Write: Pastor Lavern Larkowski  
Hay Springs, Nebraska

## DISTRICT EIGHT

CALIFORNIA DISTRICT AELYF CAMP  
Sierra Lutheran Camp, Northfork, California

Thirteen to 19

July 2-8

Write: Pastor Owen Gramps  
Watsonville, California

## DISTRICT NINE

We have no information at this time but we are sure that any of the district pastors could give information about youth camps in this district.

Grand View College Junior Camp will not be held this year due to the expanding Summer School Program of the college. This necessitates the postponing of numerous building improvements into late summer, and makes it impossible to conduct a Junior Camp at a satisfactory date. We urge all young people to attend their district camps as listed in this issue of LUTHERAN TIDINGS.

HARRY C. JENSEN,  
Business Manager.



# Our Women's Work

**MRS. AAGE PAULSEN, EDITOR**

**Beaver Crossing, Nebraska**



## Notice

WMS Convention Saturday, August 19, 1961, at Tyler, Minnesota. The business session will be at 6:30. Please send delegates' registrations by July 1, so that findings committees may be appointed early. Miss Stockholm plans to send reports to the findings committees before the convention. This will be our final convention and it is important that all groups be represented.

**Miss Reeta Petersen.**  
Gowan, Michigan.

## Women's Retreat — District IX

Our retreat was held at Pilgrim Firs near Port Orchard, Washington, again this year with a better attendance than usual. We were fifty-two women — thirteen from Augustana, eighteen from the AELC, and twenty-one from ULC. This year we had no part-time participants, a much more satisfactory arrangement than in former years when women from neighboring churches would attend a part of the second day's meetings. So much fellowship and continuity of thought is missed by those who cannot be at the retreat the full time, so to encourage more women to make the effort to stay, the committee ruled that it would be an all or nothing plan.

The day in April that our local women's group was to hear a talk on "Who Opens the Door?" something prevented the speaker from making her presentation, but the title made me think of the many doors that are opened to us at Women's Retreat. There is the door of Friendship and Fellowship — this year particularly, there are fellowship with members of the other synods which will merge with ours in creating a new church, because they had people on the planning committees right from the start, making it truly a joint venture.

There is the door of Better Understanding and Knowledge through the Bible studies and lectures. Miss Margaret Wickstrom, Dean of Women at Pacific Lutheran University, conducted a very interesting study on the Book of Philippians. There was lively discussion both mornings under her skillful guidance. Mrs. Harold Nelson gave us much food for thought in her talk, "Challenge for Christian Living at Home." She listed some of the weaknesses of modern family life — living in temporary quarters, moving away from one's relatives, the ease of divorce and its common acceptance, low sexual standards, the dislocation of the post-war period, the uneasiness and feeling of impermanence bred by the cold war, working mothers — and some sources of family strength available to us all — to revolt against the emptiness of modern homes, to remember that faith is more caught than taught, to say

grace at table, to make family festivals and traditions important, to develop and foster in our families a sense of humor, of forgiveness and forgetting.

There is the door of Meditation and Communion with God through the devotions and quiet times. Mrs. O. W. Ebright, who conducted the devotions, and Mrs. Charles Dion, who presented a study on prayer, showed us the way to a richer prayer life.

There is the door of Inspiration that comes through the joy of joining our voices in song. Mrs. Paul Mortensen did a good job of presenting the study on music prepared by Mrs. J. C. Kjaer, who was unable to be at the retreat due to the death of her mother.

There is the door of Rest and Renewal that we feel when we drop for two days all of our daily worries and petty cares as a snake sheds his old skin, so that when we pick them up again and shoulder them once more they don't weigh nearly as heavily as before. One of our favorite songs at retreat in former years has been "This Is My Father's World." There is one line in the third verse that I like especially — "that though the wrong seems oft so strong, God is the ruler yet." Nowhere do you feel that so strongly as in a clearing on a wooded hillside early in the morning with not a sign of civilization within sight, and not a sound except the singing of the birds and the breeze in the trees. You just know then that your faith in God is justified — that when men are through with their wars and destruction He will still be patiently waiting to pick us up, set us on our feet, and start us in the right direction once more, just as you mothers wait for your children to fight their own fights and settle their quarrels, always ready to gather them into your arms and comfort them and help them to be friends again. Until you go to Retreat yourselves, you just can't know what it is that we who love it so get out of it!

**Esther Madsen.**

## What Do We Want ?

What do **you** want? What do **I** want?

District III has just been forced to cancel Retreat plans. We who were registered are disappointed!

What did the program offer? **Good** speakers, the chance to discuss problems of various sorts, singing, sharing a fine fellowship with other women of our church at a lovely spot, Long Lake Camp.

But the question has not, for my part, arisen just with respect to this incident. Locally, program committees work hard and well to plan really worthwhile media for sharing, but very few attend. If it were only the problem of our group, I wouldn't trouble writing to the page, but the problem is widespread, I'm afraid.

(Continued on Page 16)



## OPINION AND COMMENT

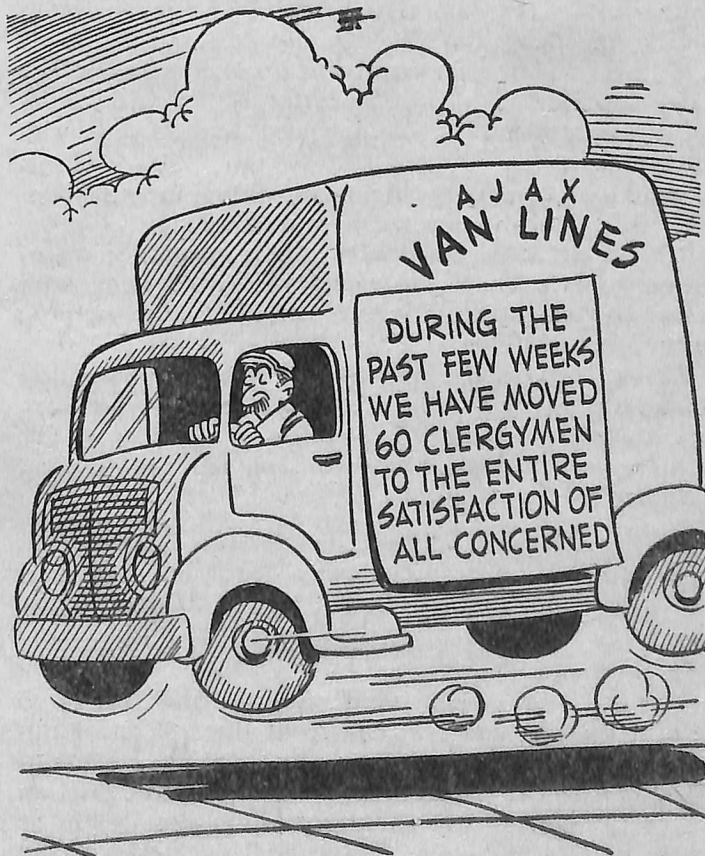


WE CALL your attention to camps and conventions in this issue. As we enter the summer season there sometimes tends to be a decline in the activity of the local church. Some of this slackening is definite and deliberate. In other cases it may come in spite of valiant efforts to avoid what has come to be known as the summer slump. But, if there is a slump in local activity of the church there is surely an increase on the district and national levels. Camps and conventions hardly take up all the slack in local activity but they do provide opportunity for those who participate in them to share in the life and work of the larger church. And, inevitably, those who so share return home with a renewed sense of belonging to the great body of believers that transcends time and place. The local church is not forgotten nor does it become unimportant. Indeed, the very opposite is the case. The local church is seen in proper perspective and takes on a new and larger meaning. The real value of camps and conventions makes itself felt long after these are over in the life of the local congregation.

"SIT-INS," "jail-ins," "kneel-ins," and now "Freedom Riders" have become household expressions during the past few months. In a recent letter, in which he touched on these things, a fellow pastor presented what we consider to be some very provocative thoughts which we would pass along here. Concerning the "Freedom Riders" he writes: "It is amazing how their courage bothers us. You know the first suspicion that is raised is that they might be communist inspired. It just never occurs to us that Christians might be sufficiently committed to run the risk of crucifixion. Imagine that anyone who really takes up a cross must be a communist!" Then he goes one with a sentence that deserves to be pondered hard and long: "I suppose raising the suspicion of communism works very well in absolving one of the spiritual dilemma of coming to grips with the real issues himself."

TO DEAL with problems that are extremely complex and difficult is a frustrating experience. We like simple solutions so that we can at least satisfy our own minds as to the answer. Ours is a time when many of the problems that, so to speak, have been swept under the rug of our national consciousness are beginning to show through with embarrassing insistence. In this kind of situation there is a mounting pressure for simple solutions. There is a natural tendency to grasp at ready-made answers. The net result is but to further confound and confuse the earnest efforts of a democratic society to come to grips with reality. To take an extreme example (and there

are others less extreme but just as ridiculous), it is nothing less than incredible that, though it is completely irrational such a ludicrous and even diabolical a movement as the John Birch Society has been able to gain the ear and the loyalty of so many decent people. Exposure has dimmed its rising star somewhat but we are not so sure but that it is still rising. At least such a keen observer of the American scene as Martin Marty is disturbed by it. Reviewing one of Robert Welch's books ("The Blue Book") in a recent issue of THE CHRISTIAN CENTURY he writes: "Some day I hope I can laugh at 'The Blue Book' and its sub-book cousins now in abundance. But because of what its acceptance in the churches and 'the vast American business community' implies I cannot laugh now. I wish I could but I cannot." Other things which we hear and read from time to time do not reassure us. We are not as confident as we would like to be that the John Birch Society has had its day. The desire for simple answers to difficult problems is all too strong and it is precisely in this that Welch and his cohorts have their appeal. That the solution they offer, which consists essentially in sweeping the dirt back under the rug and turning the clock back to a less complex era, is no solution at all is easily overlooked. Here is a group that holds out to puzzled and frustrated minds easy answers. It is in this that its appeal and its strength lie. It is in this, also, that its threat lies. Not only does it postpone serious efforts to deal with crucial issues but it breeds bitterness and hate as well. Beware of the man who has simple answers to complex problems. Almost invariably he is either a fool or an opportunist — and it is hard to say which is the most dangerous.







## Paging Youth

American Evangelical Luth.  
Youth Fellowship

EDITOR: EVERETT NIELSEN

512 East Washington Avenue  
Bridgeport 8, Connecticut

### Excerpts From Sermons By Youth

The two following articles are portions of sermons delivered by two members of the LYF at St. Peter's Lutheran Church, Dwight, Illinois. The pastor there is Ivan Nielsen.

#### THE GOOD SAMARITAN

by Sandra Pedersen

The parable of the Good Samaritan is familiar to most of us. The priest and the Levite thought of themselves as primarily priest and Levite, and the wounded man was neither. The Samaritan, however, thought of himself not primarily as a Samaritan of a certain class, nor even as a Samaritan at all, but as a human being. Therefore, the important thing to him was not that a "Jew" was in need of help, but that a "man" was. The Samaritan thought of him as a man who was stripped of clothing, was wounded, and half dead.

One of the most terrible things about the world in which we live is that it all but forces us to think of ourselves in inadequate terms, to love ourselves for the wrong reasons. The pride of one group forces another group to develop equally false pride of its own. Also, the selfishness of one group forces another to develop a selfishness of its own. But such developments are understandable because that is the way the world is.

Real love is a very important thing in our lives. Service to one another shows our true love. Opportunity for personal service to others comes to all of us every day. There are many who need help, both materially and spiritually. We should help them in every way possible.

Dr. George Washington Carver, the famous Negro scientist at Tuskegee Institute, refused \$100,000.00 a year from Thomas Edison to work in his factory because Dr. Carver preferred to give his life to help members of his own race.

During the war between the States, a soldier in the Union Army was sentenced to death, but President Lincoln pardoned him. Then, on the battlefield, the grateful soldier fought on the front lines until he fell dead, with the pardon in his pocket.

The Christian whom God pardons from sin is so grateful that he fights at the front lines of the kingdom of God for Christ, for deliverance is the main-spring of the Christian's life. It drives the Christian on toward perfection in personal graces, such as purity, faith, submission to God and love toward God

and fellow man. Gratitude to God prompts the Christian to serve and glorify God by helping his neighbor. However, without the Holy Spirit, no one lives as a true disciple of Christ.

One hears many times about the Sermon on the Mount, where we are told to love our enemies, to go the second mile, and to give our cloak, also. Again, we find the same meaning: the fact that the neighbor was a complete stranger, being of all things a Samaritan; the extravagance of his love, pouring oil and wine, binding up the man's wounds, setting him on his own beast, bringing him to an inn and caring for him, paying for his future care. The Samaritan was not trying to do his duty. The fact was that he was not aware of duty at all — any more than we are aware of duty when we act generously toward others. We act kindly because we want to. That is why the Samaritan acted kindly. He loved his neighbor as himself. Let us also love our neighbors as we love ourselves.

#### LABORERS IN THE VINEYARD

by Dale Hansen

Not long ago, in one of our large cities, a man committed a horrible crime. He had grown up in poverty and in a neighborhood where survival depended upon lies, cheating and stealing. He had not had much to do with learning about God. None of his friends were in Sunday School, so he only went a few times. The end came when he committed the terrible crime. All through the trial, ministers tried to reason with him, but he refused to listen. He was sentenced to death.

Just a few hours before he was to die, the man took God into his life. The amazing story was printed, and people were naturally quick to criticize. The critics were probably jealous. They had gone to church all their lives, and had tried to live correctly, while this man was bad all the way through. But people do not judge who is saved and who is not; God does that.

It is very important that we realize that we should take God into our lives as soon as possible and not wait until the last minute like the man in jail. Think of the many joys he missed, the darkness that covered his life.

The point of the story of the laborers should be clear. Those who accept God into their lives will receive salvation. This great reward is given to EVERYONE who accepts it.

### Over the Typewriter

We are happy to print parts of the sermons given by Sandra Pedersen and Dale Hansen on Youth Sunday in Dwight. We only regret that space does not permit the entire sermons.

The Atlantic District and the Iowa District will be in convention when some of you receive this issue. We hope to have a complete report of those meetings for you in the future issues. (Secretaries take note!) News should be in our hands by the 10th and 24th of each month.



# Church News From Around the World

## CHURCH SUPPRESSION EFFORTS SEEN PRESENT ON U.S. SCENE

Minneapolis—(NLC)—Attempts to make the church subservient to the state are not confined to Communist-dominated areas — there are similar efforts underway in the United States, a Lutheran college professor and expert on the East German situation said here.

Dr. Richard Solberg, who was religious affairs adviser to the U.S. Government in Berlin in 1949-50 and from 1953-56 was senior representative in Germany for the Lutheran World Federation Department of World Service, made the comments in connection with the Minneapolis opening of the Lutheran movie, "Question 7."

He was a consultant for the feature-length film, which chronicles the Christian-Communist struggle in East Germany, and also has written a book analyzing the conflict. The book, "God and Caesar in East Germany," is to be published by The Macmillan Co., New York, in late May.

"The film portrays an effort to make the church subservient to the Communist way of life," he said.

"We can see the same situation becoming prevalent here in this country, where we tend to use religion and the church in order to shore up our democratic way of life."

Instead of confusing Christian faith with "the American way of life," Dr. Solberg maintained, "we do have an understanding of essential human worth which we ought to be interpreting to the world."

"We need to recover our own spiritual values so that we may restate the message of what the Gospel really is to our generation," he said.

Dr. Solberg, chairman of the history department of Augustana College, Sioux Falls, S. D., a school of the American Lutheran Church, said Communist persecution is deepening the vitality of the Christian Church in East Germany.

## PAST AND PRESENT LWF HEADS FAVOR RUSSIAN CHURCH IN WCC

Geneva, Switzerland—(NLC)—Approval of the Russian Orthodox Church's application for membership in the World Council of Churches has been expressed by both past and present leaders of the Lutheran World Federation.

Joining several other prominent churchmen in calling for acceptance of the application was Bishop Hanns Lilje of Hannover, Germany, immediate past president of the LWF. He hailed the development as "one of the most important events in the history of ecumenical relationships."

The present head of the LWF, Dr. Franklin Clark Fry, president of the United Lutheran Church in America, announced the Russian Church's bid at the annual meeting of the U. S. Conference of the World Council in late April at Buck Hill Falls, Pa. He is chairman of the WCC's Central Committee.

Dr. Fry noted that acceptance of the Russian Church would be the culmination of an invitation

made with "the full knowledge and to the general approbation of the charter members of the World Council in 1948."

"Nothing has occurred in the Russian Church to make it less acceptable as a member in 1961 than it was in 1948," he said. "A reversal in the World Council's position would reflect an alteration in our outlook on ecumenicity."

If the Moscow Patriarchate's application is not accepted, Dr. Fry said, the WCC "itself would give occasion and provocation for the formation of an Eastern equivalent of the Council, with unhappy consequences for some of its present member Churches and the Christian cause as a whole."

Acceptance of the Russian Church would certainly produce some tensions, the American churchman stated. But, he added, the ecumenical movement is "synonymous" with tension.

## UNITED LUTHERAN SYNODS RATIFY FOUR-WAY MERGER

New York—The United Lutheran Church in America today completed ratification of merger with three other church bodies to form the new 3,200,000-member Lutheran Church in America.

The Texas-Louisiana Synod, meeting in Houston, Texas, was the 22nd and deciding synod to ratify the merger agreement, unanimously adopted by the ULCA in convention last year. Approval of two-thirds, or 22 of the ULCA's 32 constituent synods, was necessary for ratification.

The Rev. Dr. Franklin Clark Fry, president of the United Lutheran Church, declared that "in its whole honorable history the United Lutheran Church in America has never done a worthier thing than in this decision to die."

"Our church is going out of separate existence," Dr. Fry said, "in obedience to its Lord who wills His church to be one, in order to meet the spiritual needs of twentieth century Americans more effectively and in confidence of a rebirth into a stronger and brighter future."

## EDITORIAL COUNSELS 'POSITIVE' ACTION ON COMMUNISM ISSUE

Minneapolis—Opposition to extremists on both sides of the current "Operation Abolition" controversy was expressed this week in the official periodical of the American Lutheran Church.

"The way of the Christian is not the way of fear," said associate editor Wilfred Bockelman in an editorial in the bi-weekly LUTHERAN STANDARD dated May 23.

Reiterating previous stands that "the LUTHERAN STANDARD is now and unalterably opposed to Communism," Bockelman said: "We are also opposed to any other 'ism' that is so obsessed with the necessity of keeping our affluent society and our high standard of living that it is afraid to allow people to ask questions about it and criticize it."

The STANDARD received an unusual volume of



mail recently after publishing a news story which reported various shades of church group opinion toward the film "Operation Abolition," the editorial stated. The film contains scenes from riots that broke out over a scheduled investigation of Communism in San Francisco, a year ago by the House Un-American Activities Committee (HUAC).

"One of the weaknesses of many self-appointed Communist hunters is that they fail to distinguish among three groups of people," the editorial said. In addition to the Communists, it said, there are the "pseudo-liberals.... These also are dangerous, although they don't mean to be.

"There is a third group which we are convinced is by far the largest, and with which we align ourselves. This group is grateful for what the 'American way of life' and a capitalistic economy have done for the world, but they are not willing to make either of these synonymous with Christianity. In fact, they take seriously the constitution of the United States, which allows for proper and democratic procedures by which we can from time to time adjust our system to meet the problems of the day....

"This group, though strongly opposed to Communism, takes the attitude that just to be anti-Communist is not enough. They are much more inclined to suggest positive action that gets rid of the causes of Communism. Those who have confidence in the power of the truth have nothing to fear from this third group of people. If the status quo is as good as its supporters insist it is, honest students will discover it no matter how much they may also study Communism. To label as Communists or as dupes all who are critical of ultra-right wing political and economic positions or who honestly call some of the procedures of the HUAC into question endangers the American system of free inquiry...."

### MISSOURI SYNOD HEAD VOICES DOUBT IT WILL JOIN THE NLC

Milwaukee, Wis.—(NLC)—The president of the Lutheran Church-Missouri Synod expressed doubt here that the 2,469,000-member body would become a member of the National Lutheran Council.

Commenting from the floor at a special convention called to decide the future of the Lutheran Synodical Conference of North America, Dr. John W. Behnken of St. Louis referred to the Missouri Synod's associations and talks with the NLC and disclosed plans to open doctrinal discussions with the new American Lutheran Church next January.

The Synodical Conference met in recessed session, May 17-19, to debate charges that the Missouri Synod has been guilty of "unscriptural" practices in praying and working with other Lutherans with whom it does not have doctrinal agreement.

The accusations have come primarily from the Wisconsin Evangelical Lutheran Synod, a 350,000-member body, and the Evangelical Lutheran Synod (Norwegian), 15,000 members.

The fourth member of the Synodical Conference is the 20,000-member Synod of Evangelical Lutheran Churches (Slovak).

The convention closed after delegates adopted a

resolution calling for the formation of a commission to restudy and reformulate doctrinal positions. Passage of the resolution preserved the status quo of the 89-year-old Synodical Conference, which has been threatened with dissolution by the doctrinal arguments.

Referring to the Missouri Synod-NLC meetings, Dr. Behnken said, "We don't know whether this will lead to joining the National Lutheran Council. In all probability this will not happen at all."

### FORELL RETURNS TO IOWA AS THEOLOGY PROFESSOR

Iowa City, Iowa—(NLC)—Dr. George W. Forell, Lutheran theologian and widely known Martin Luther scholar, has been appointed Professor of Protestant Theology in the School of Religion of the State University of Iowa, it was announced here.

He will assume the position in September, leaving Chicago Lutheran Theological Seminary at Maywood, Ill., where he has been Professor of Systematic Theology since 1958.

The appointment was announced in mid-May following official action by the State Board of Regents and the Board of Trustees of the School of Religion.

Dr. Forell previously served on the faculty of the SUI School of Religion. He was the first Lutheran to hold a chair of religion provided in 1954 by the Division of College and University Work of the National Lutheran Council with the cooperation of NLC church bodies having congregations in Iowa.

### SYMPOSIUM DISCUSSES MEDICAL ETHICS

Fort Wayne—Discussion of 100 controversial questions in medical ethics were featured in a two-day symposium attended by more than 125 Lutheran clergymen, physicians, nurses and laymen at Concordia Senior College here. The colloquium was sponsored by the Lutheran Academy for Scholarship with a grant from the Aid Association for Lutherans.

Discussion of the 100 questions was based on random responses from 400 questionnaires received from clergymen, physicians and laymen. Based on the replies, here is the majority consensus on some of the issues:

Tranquilizers, even though they change personalities to a greater or lesser degree, are useful and should be continued, but under medical guidance.

A therapeutic abortion is justifiable when continuance of the pregnancy would "harm, shorten or terminate the life of the mother."

But an abortion is not justifiable ever because of clear evidence that the offspring is going to be mentally or physically defective or both.

If a patient is incurable and nearing death, he should be told the truth, even though he doesn't ask it, and even though relatives object.

Euthanasia, the inducing of an easy death for incurable patients in great pain, is wrong.

In a hopelessly dying patient, ordinary means should be used to sustain life and relieve suffering, but extraordinary means — such as heart stimulation and oxygen — should not be used.



## INFANT BAPTISM DEFENDED BY LUTHERAN PROFESSOR

Philadelphia — A Lutheran seminary professor defends the church's right to baptize an infant who "obviously has no faith," "doesn't even know what's happening to him" and "doesn't know that there's such a being as God" on the grounds that "God accepts even those who don't know He exists."

Writing in the June issue of "Resource," a Lutheran parish education magazine, the Rev. Dr. N. Leroy Norquist, professor of New Testament theology at Augustana Seminary, Rock Island, Ill., compares infant baptism to citizenship.

"When a child is born of parents who are citizens of the United States, he is automatically a member of the same people. He does not know it. He may even repudiate his citizenship when he grows up. But at the moment of his birth he is a citizen of the country," Prof. Norquist writes.

"The same is true of a baptized child. From the moment of baptism he is truly a member of God's people. When he grows up, he will, we hope, affirm his citizenship by making his own confession of faith and by taking part in the life of his church — just as we hope the baby will one day affirm his citizenship in his country by assuming the responsibilities of a citizen."

However, Dr. Norquist writes, "Whether he assumes his responsibilities or not, his citizenship is real."

The Lutheran professor warns parents of certain dangers inherent in infant baptism. One of the principal things to be avoided, he writes, is that "baptism may turn into magic for us. Through it we may try to draw a magic circle around the one being baptized. Once I get my baby baptized, say the parents, then nothing can harm him."

Parents, Prof. Norquist contends, believe that even if the baby dies, "he will go to heaven if he is baptized."

This "magic circle" idea fosters the misconception that "baptism protects or immunizes a person, but it does not touch his will. The parents want their child baptized, but they have no intention of his becoming personally involved as an honest-to-goodness believer."

## Fiftieth Anniversary

Our Savior's Lutheran at Viborg, South Dakota, will observe the 50th anniversary of the dedication of the church on Sunday, June 25th. Synod president, Pastor A. E. Farstrup, will preach at the morning service. There will be a Fellowship dinner at noon and an anniversary program in the afternoon. Former members and friends of the congregation who are able to be present are cordially invited to be guests of the congregation on that day. Any who might desire overnight lodging should contact the pastor, Thorvald Hansen, Box 188, Viborg, South Dakota.

## 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

## An Interesting Find

Pastor Holger O. Nielsen, who is president of District One, reports that as he was looking over some articles, among which was a seven armed candelabra from Our Savior's Lutheran Church in Brooklyn, he noticed an inscription that really made him sit up and take notice. The inscription read as follows:

In memory of Elisabeth D. Riis  
Our Savior's Church  
Brooklyn, New York  
Jacob A. Riis  
July 10, 1878 — July 10, 1908

If someone who is a former member of Our Savior's Church at Brooklyn can tell the story of this candelabra, the occasion and the significance of the dates it will have historical interest. As some may know, Jacob A. Riis was called "America's most useful citizen" by the late Theodore Roosevelt. He was a great man and he and his first wife, Elisabeth, may have been members of Our Savior's Church at Brooklyn. A gift in their memory is important enough to value greatly. The candelabra is of hand-wrought brass.

Any information regarding the above may be sent to the editor or directly to Pastor Holger O. Nielsen, 42 West Hartford Road, Newington 11, Connecticut.

## Scrambled History

(Continued from Page 5)

the structures erect themselves before the inner eye. One does not wish that buildings could be restored; what is gone is gone. But one is grateful for the opportunity to be immersed in the heritage which, for good and for evil, is built into the flow of Western civilization. Of course, even the Forum is scrambled history. Its ruins represent a time span which makes American history young by comparison; and on the neighboring Palatine Hill the ruins of palaces almost stumble over layers of ruins of previous palaces. But the quiet dignity of a constantine arch remains, and

the Colosseum stands a mute watch over the memory of a great age — great in good and great in evil — which belongs to the foundation of our way of living.

The past came more vividly to mind in a long stroll through Ostia Antica, however. This ancient seaport, twenty-five miles from Rome, was abandoned when the harbor was sanded in during the third century. The ruins are there still, excavated and protected, and one can walk for two miles through remains varying from a few feet to two stories in height. A whole city, cobbled streets, mosaic tiled courtyards, rooms, squares, temples, theatres — one can wander through these and it takes very little imagination to put the modern Roman street life into ancient togas and populate the fallen city. Through these streets the Roman legions marched — and through these streets the Apostle Paul wandered, in custody but proclaiming the eternal gospel.

Rome is a sacred city to me only because humble men of God have trod its streets. Despite Renaissance debauchery and hierarchical excess it is no wicked city either — at least not now. It has a gleam of lively humanity in its eye. My favorite symbol is a small monument by Bernini. It is a baby elephant carrying an obelisk — perhaps a satire over the obelisk-studded squares — which plucks at the obelisk with a long serpentine trunk. But its two eyes are different. The one is scowling and viscous; the other has a twinkle of mirth. Scrambled Rome — a wonderful place to visit.

## OUR CHURCH

**Brush, Colorado:** Pastor Holger Strandkov, who has been serving as interim pastor at Bethlehem Lutheran here, completed his fourth months' service to the congregation with a confirmation service on May 28. Pastor-elect Hans Nelson, who is to be ordained at the Tyler convention, began his service on Sunday, June 4. Pastor and Mrs. Strandkov have returned to Des Moines, Iowa, where their address will be: 2658 Guthrie Avenue, Des Moines 17. Pastor Strandkov has been invited to preach the 75th anniversary sermon at Tyler, Minnesota, on Sunday, July 2.

## Seventy-fifth Anniversary

**TYLER, MINNESOTA** — The Danebod Lutheran Church at Tyler, Minnesota, will observe its 75th anniversary with a festival July 1-2. There will be a program Saturday night. Sunday morning, Pastor Holger Strandkov will preach, and following a potluck dinner there will be a gathering in the afternoon. Since we shall also be hosts to the synodical convention this summer we are not expecting many guests for the anniversary celebration but those who desire to share the festivities with us are welcome. Please write to Johan P. Johansen, who is chairman of the committee.



## Svend Petersen



Svend Petersen, whose death was noted in the last issue of LUTHERAN TIDINGS, died suddenly shortly after six o'clock on the evening of May 16th. Though he had suffered a stroke four years ago, Mr. Petersen had been able to resume his work and continued to do so until about an hour before his death.

Svend Petersen would have been seventy years old in September. Born in Chicago, he came to Askov, Minnesota, in 1916. He went into partnership with his brother, Hjalmar, who had founded the Askov American two years previously. In 1924 the firm was organized as the American Publishing Company with both brothers playing an active role in the affairs of the

business. The American Publishing Company has published LUTHERAN TIDINGS since 1942.

In 1924 Mr. Petersen became postmaster at Askov, a position he retained to the time of his death. He was very active in state and national postmaster circles. The Danish Brotherhood also fell within the range of Svend Petersen's interest and he was elected to a four year term as national president of that group in 1951.

As a member of Bethlehem Lutheran, as Circulation Manager for LUTHERAN TIDINGS and as a member of the synod committee for the Pioneer Memorial Home at Askov, Mr. Petersen was active also in the work of the church.

Of an inventive nature, Mr. Petersen held several patents, and products made and sold by the Adjustable Sign Company, which he started some years ago, were the result of his work. He also developed the Clear View Milk Can Numbering System, used by creameries in several states.

His widow, the former Ellen Wosgaard, three children, ten grandchildren, a sister and two brothers survive.

adapted from:  
The Askov American.

## What Do We Want ?

(Continued from Page 10)

A church hardly dares invite a speaker without apologies for possible poor attendance possibilities. It isn't just our gatherings that show a seeming lack of interest. Ask our editor how much unsolicited support she has received from us this past year to make our page something we want, something we need.

One woman spoke to me in regard to Retreat: This simply does not interest me. But she didn't offer any suggestions on what she would like.

So, let us hear a few answers! WHAT DO I WANT!!!

Thyra R. Nussle.

## Report from Omaha

As our Women's Work Editor has asked us to report to her some of our activities, I would like to tell of our annual Women's Mission Society's benefit project. On Sunday, May 21, we had planned a sandwich supper for 5 p. m., with the program for 7 p. m. Our program was a dramatic presentation commemorating the 75th anniversary of the World Day of Prayer entitled "With Tomorrow Yet to Come." The script was obtained from the office of publication of the National Council of Churches of Christ, in New York City.

Those of us who had seen it presented at one of the quarterly meetings of the Omaha Council of Church Women, thought it would be a fitting program for the joint project of the Ladies' Aid and Women's Circle for WMS. So after it was agreed upon by both groups, we proceeded to make plans. As Key Woman of our church, I contacted the women to ask them to take part. I will say they were all very co-operative.

There are 19 women who have a part in the play and we had a quartet of two mar-

ried couples who sang in places where it indicated there was to be soft music. And we did change the hymns to more familiar hymns to us, but that only made it more effective we thought. We had a pianist and a director, and since we do not have a permanent stage, as so many of you do, Herbert Hansen did a fine job of building a temporary stage, and Richard Lee Hansen fixed a fine lighting system which made it very effective.

I would like to pay tribute to all the women who took part. They did a wonderful job and they kept the audience spell-bound with their fine performance. We were very happy that Miss Anna Jensen agreed to be our director, as she worked hard to make it a success. Afterwards Pastor Clayton Nielsen told us about the work and goal of the WMS and four of our women passed the offering plates. We received a very handsome offering which will be sent to our National Treasurer.

Judging by the remarks heard afterwards, everyone was very pleased by an evening well spent. But isn't it always so, when we do things to the glory of God? The women in the kitchen and dining room made the hall very festive with beautiful spring flowers on the tables and in large baskets throughout the room. The women in the play did a fine job of getting costumes amongst themselves, depicting the characters they portrayed.

I think the reason we had the courage to do this program, was because we had already done something similar for the Golden Jubilee several years ago, when our former Pastor's wife, Kirsten Thomsen, had written a play, which we performed with a lot of pleasure and satisfaction too.

Mrs. Martin Grobeck.

Key Woman, WMS, Omaha, Nebr.

## We Pray Together

On the 17th of February, the World Day of Prayer was observed at our church. Elk Horn Lutheran, Bethlehem Lutheran, Bethany Lutheran and Seventh Day Adventist were represented. In spite of bad roads which were covered with a coat of ice, approximately 165 women attended.

Printed programs prepared by the United Church Women of New York were used. These programs were used throughout the world regardless of denomination or race.

It was gratifying to know that throughout the world people shared the same prayers and community fellowship we enjoyed so much. Special musical numbers were rendered by four of the participating churches.

One of the joys of the afternoon was in gathering in our church parlors for refreshments and a social hour together. This was where old friendships were renewed and new acquaintances made.

I believe we all felt as we departed that we had spent a rich and rewarding afternoon as we all deeply realized that throughout our great land, other people were showing their faith and spirit as we were.

Mrs. Everett Johansen.

Audubon, Iowa.

Editor of the "Friendly Visitor" to the women of the Immanuel Lutheran church at Kimballton, Iowa.

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I am a member of the congregation at \_\_\_\_\_ June 5, 1961

Name \_\_\_\_\_

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

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

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