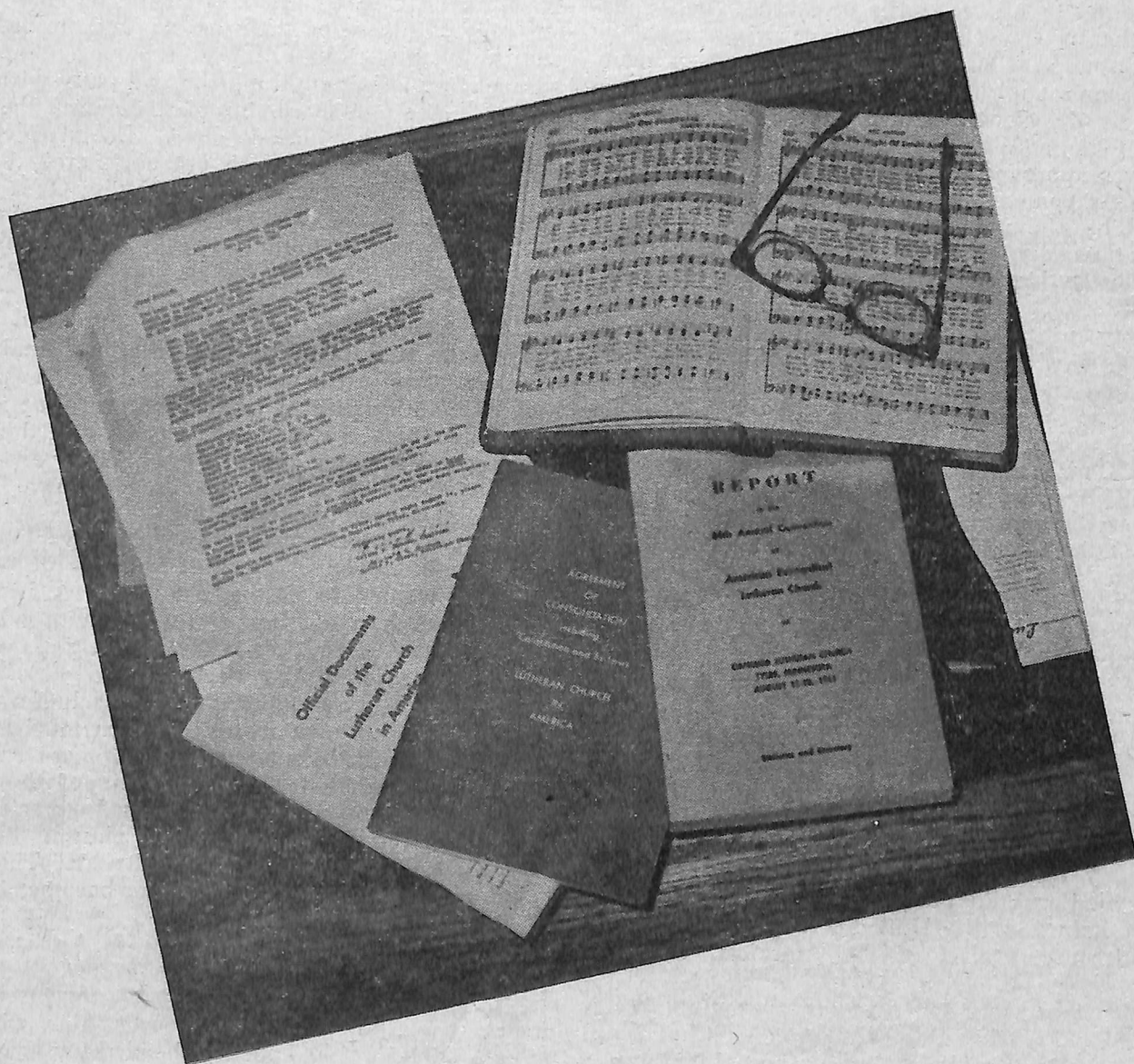


Lutheran

published by:

The American Evangelical Lutheran Church

Tidings



Convention "Tools"

p. 2

Volume XXVIII
Number 2
August 20, 1961

BULLETIN:

Merger Given Final Approval at Tyler Convention

Tyler, Minn., August 17 — By a vote of 260 to 7 the 84th annual convention of the American Evangelical Lutheran Church today gave final approval to a merger with three other Lutheran bodies to form the Lutheran Church in America.

The action by the AELC today concludes the voting on merger by all the bodies involved. The Augustana Lutheran Church, the Suomi Synod and the United Lutheran Church have already given overwhelming approval. Today's vote is the second of two required by the constitution of the AELC. The first vote was taken at Waterloo, Iowa, last year where the merger was approved by a vote of 277 to 8.

An Agreement of Consolidation will now be signed by the president and secretary of the synod thus completing the formalities leading to the constituting convention of the new church in 1962.

The constituting convention is scheduled to be held in Detroit's new Cobo Hall, June 28 to July 1. Delegates to that convention will officially adopt the constitution for the new church and take such other steps as may be necessary for the launching of the Lutheran Church in America on January 1, 1963. The AELC will be allowed 24 delegates, 12 pastors and 12 laymen, at the constituting convention.

Each of the four merging bodies will hold its final convention, also in Detroit, immediately preceding the organization of the new church so that each may wind up its affairs prior to the cessation of its existence on December 31, 1962.

The AELC has long been involved in discussions with other groups looking toward a larger Lutheran fellowship. A "Committee of Lutheran Church Relations" was chosen in 1943 for the purpose of developing "a closer cooperation with the United Danish Evangelical Lutheran Church and with other Lutheran churches." Early efforts met with little success and by 1947 any thought of closer union with the other Danish synod was all but dead. That church, which was later known as the United Evangelical Lutheran Church, is now a part of the American Lutheran Church.

In 1948 steps were taken toward becoming better acquainted with the United Lutheran Church in America. By 1950 affiliation with the ULCA was a live issue. Study and discussion continued for some years and finally issued in a definite proposal to affiliate with the ULCA. The climax of this move came at the convention at Kimballton, Iowa, in 1955. Here the proposal failed to attain the necessary two-thirds majority.

An important factor in the Kimballton decision was the fact that the same convention was presented with an invitation to join the ULCA and the Augustana Lutheran Church in exploring the possibilities of a larger Lutheran merger. This invitation was accepted at that time and merger talks began soon after.

Affiliation was not considered again and almost

The Voice of the Congregation

Perhaps you have been asked by guests who have accompanied you to church, "Why is it that in Lutheran churches the pastor usually reads the prayers out of a book? Why doesn't he make them up himself?"

How do you answer such questions? Or have you wondered about them yourself? On the surface it would seem that a pastor who composes his own prayers is more gifted—perhaps even more religious—than one who follows the printed page.

Of course that is not true. Reading a prayer is not a sign that the pastor is unable to make up his own. We all believe that Christians should be able to pray out of the fulness of their hearts, and in their own words. When we talk with God in our private prayers, we feel free to say anything that we truly wish.

But in the public worship of the church the pastor is not praying for himself alone. He is praying for the whole congregation. We are not merely listening to him say HIS prayers. He is praying OUR prayer, and we must pray with him, saying the words as though they come from our own lips; as though every heart is saying secretly what the pastor is saying aloud.

That means we ought to know the words of the prayers, be able to follow them in a book, make them our own. True, such public prayer lacks the personal and intimate quality of private prayer. But it has a great advantage of its own. The prayers of the church can teach us how we ought to pray. They are usually more unselfish than our own prayers, have broader vision and deeper understanding.

The prayers read in our services have been built up through the experiences of worship of countless men and women in past ages. When we hear them read in church, and follow the words with careful attention we are joined spiritually with a great company of believers around the world.

There is plenty of opportunity for each of us to pray privately, in our own words, with as much freedom as we desire. But in our public worship we unite with millions of Christians in the prayers of the church. This is a great privilege and a blessed experience.

As we prepare to pray in our church the pastor says, "Let US pray," not "Let ME pray." That is the keynote of public prayer. The pastor becomes the voice of the congregation.

Emmanuel Bulletin — Los Angeles, California
F. O. Lund, Pastor.

from the beginning the new merger talks, which culminated today's vote, appeared headed for success.

Lutheran Tidings -- PUBLISHED BY THE AMERICAN EVANGELICAL LUTHERAN CHURCH

Office of Publication: Lutheran Tidings, Askov, Minnesota.

Second class postage paid at Askov, Minnesota.

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

LUTHERAN TIDINGS, ASKOV, MINNESOTA
Return Postage Guaranteed

Editor: Rev. Thorvald Hansen, Box 188, Viborg, South Dakota.

Circulation Manager: Mrs. Svend Petersen, Box 204, Askov, Minnesota.
Member of Associated Church Press

Subscription price: One year, \$1.25; two years, \$2.25

Published semi-monthly on the 5th and 20th of each month.

"Blessed Are the Ears That Hear"

MATTHEW 13:1-23

by: Pastor A. E. Farstrup

One does not have to live very long before he begins to realize that communication with others is important, nor does it take long for him to realize how difficult it can be to put into words that which he wishes to communicate.

It was for this reason that our Lord, while he taught in Palestine, made use of the parable as a means of flashing before his hearers the point of his message. "He told them many things in parables," say both Matthew and Mark. In doing so, Jesus was following the procedure we all must employ if we wish to be understood—using the known as a means to understanding the unknown. He was speaking about the Kingdom of God and over and over we hear him saying, "The Kingdom of God is like," and then we are right in the midst of life as it was lived in the market place, in the fields and in the homes. One English writer, after visiting Palestine wrote:

"The simplest sounds we met
The sower flinging seed on loam and rock;
The darnel in the wheat; the mustard tree.
That hath its seed so little, and its boughs wide
spreading:
And the wandering sheep, and nets
Shot in the dimpled waters, drawing forth
Great fish and small, these and a hundred such
Seen by us daily, never seen aright,
Were pictures for him from the book of life
Teaching by parable."

But the parable is not told merely to make it easier for us to understand. It is also told to make men think and to give depth to their thinking. As one student of the parables has put it, "It appeals to the intelligence through the imagination, and sometimes, like smoked glass, we use to observe an eclipse, conceals in order to reveal. Seen thus the parable is not so much a crutch for limping intellects (as so many illustrations are) as a spur to the spiritual perception."

We do not know exactly when our Lord told the parable of the Sower (or the soil), but Matthew, Mark and Luke have all placed it at the beginning of their collection of parables. It is almost as if they were trying to say to us, "Jesus spoke to us in parables! But before we tell you any of them we want you to hear this one. If you do not take this one to heart it will be of little value for you to hear the others — or for that matter, anything at all about what our Lord did or said." The importance of "listening" is the matter that is before us. Paul puts it this way, "Faith comes from what is heard." (Romans 10: 17)

There are many references to this in scripture. As we read some of them it becomes evident that we are dealing with something much more far reaching than sound waves and auditory nerves. Our Lord was steeped in the language and thought of his people and his times. For them hearing was not an activity that existed apart from the whole of a person's existence. To hear the word of the Lord with the ear, with-

out involving one's self in what is heard, was a sin and could lead only to disaster. When Isaiah stood before the altar in the temple and received his commission to speak for the Lord, he was told: "Go, and say to this people, 'hear and hear, but do not understand; see and see, but do not perceive'." To hear without heeding is aptly described by our Lord in the parable when he says, "When anyone hears the word of the Kingdom and does not understand it, the evil one comes and snatches away what is sown in his heart." It is, it seems, a major part of the devil's program—to close the ears of men! To hear always involves judgment. Either it issues in disregard, or in obedient response. In fact, we are told by biblical scholars that the Hebrew language has no specific word for obey. It is all included in the word hear. As one scholar put it, "The word of the Lord is uttered that it may be obeyed, and to speak of hearing it is to speak of obeying it". This is further stressed in the Old Testament regulation with regard to the slaves who, when given a chance to be a free man, nevertheless chooses to remain with his master and serve him. His ear is then to be pierced with an awl to signify that he has chosen life-long obedience to his master. (Exodus 21: 5-6). To listen to the word will involve us in a manner that will call for the elimination of self-will. There are far too many in our day who lightly sing, "Lord speak to me, that I may speak in living echoes of thy tone," without realizing what Jesus really had in mind when He said, "Blessed...are your ears, for they hear." If we are to speak and witness to Christ in our day, as the disciples were to speak and witness in their day to the things which they had heard and seen, the element of obedience in hearing must be restored. It is not enough to have learned the proper phrases of religion unless our heart and will is involved. **Our** real difficulty is not much different from that of the people of Jesus' day whom he described in Isaiah's words;

"This people's heart has grown dull and their ears are heavy of hearing and their eyes they have closed."

The new English Bible says it more directly:

"For this people has grown gross at heart; their ears are dull, and their eyes are closed."

Will you and I dare to say that this refers only, "to the others?" Is it not a much more prevalent condition in our churches, and with each of us, than we like to admit?

We have now pointed out that the parable of the Sower contains something of a warning for us. A warning, we may add, that arises out of love and concern. Let us now remind ourselves that it also contains a **proclamation**. There is a message to hear and respond to which is more than a cleverly devised tale or a neatly turned phrase. Luke tells us in his version of the parable and its explanation, "The Seed is the Word of God." Matthew calls it, "The Word of the Kingdom"

and Mark says simply, "The sower sows the Word." There can be little doubt that those who first heard our Lord and responded to him in faith took the seed, spoken of in the parable, simply as Christ's message. It was of this message that even the emissaries of the chief priests and pharisees said, "No man ever spoke like this man." (Jn 8:46) It was of this message that Jesus himself said, "When you have lifted up the Son of Man, then you will know that I am He, and that I do nothing on My own authority but speak thus as the Father taught Me." It is the message of which the disciples, who were on the mountain of transfiguration, were reminded as they heard the words from on high, "This is my beloved Son with whom I am well pleased, listen to Him." It is, and may we of his Church also in this generation be continually mindful thereof, the message which we are to bear witness to.

And what is that word?

It is a word about man's lostness in a world which has become hard and cruel because of the coldness of man's heart. A word to the effect that those who are lost, who "like sheep gone astray," are not forgotten. It is a word about a God who cares, and cares to the extent that he does not count the cost to himself, of finding the lost. It is a word about a God who not only finds the lost but, like the shepherds of old, carries him back to the fold and binds up his wounds and restores his soul. It is a word which speaks of a God who establishes His covenant with us in holy baptism and spreads for us His table at which

He has promised to meet us. It is a word about a God who calls His own to serve Him, as His brothers, in the work of their father. It is a word about a power which, once it is let loose in a man, can reconcile him to his God and teach him to see his neighbor as being also a child of God and to honor and respect him as an individual irrespective of differences. It is a word which calls a man, not to run away from the world or to close his eyes to the unpleasantness of life, but to go out into it and to hear patiently, penitently his share of the common burden of guilt. It is a word that constrains a man to love his enemies and to pray for the persecutors rather than to rely on brute force and the law of the claw and the tooth. It is a word that puts all lesser gods, to whom men so easily and readily give their allegiance, to shame. It is a word which gives hope in the midst of our common defeat at the hands of death, and makes us say, "God is our refuge and strength, a very present help in trouble. Therefore we will not fear though the earth should change, though the mountains shake in the heart of the sea: though its waters roar and foam, though the mountains tremble with its tumult." (Ps. 46:1-3)

In short — the seed is the Gospel — the good news! And just as a field can not bear a good harvest without the sowing of the good seed, so mankind remains barren and bears only a harvest of death and destruction unless it encloses unto itself the Gospel of Christ. **Blessed are the ears that hear!**

As we ponder the parable of the Sower, we catch also another note. In contrast to the joy of knowing

that the sower is at work and that the seed is being spread out on all kinds of soil, **this new note is tinged with sadness.** For while the seed is good, it does not automatically insure a good harvest. So much depends upon the reception it is given by the soil. There is the soil that is hard. There is the soil that is shallow. There is the soil which is infested with thorns. Thus it has even been and thus it will ever be. The author of II Timothy warns us that the gospel will never receive full and complete reception. But we are not to become cynical, or disillusioned on that account. Rather, we are to realize that as disciples of Christ, and fellow workers of God, we will also share in the sorrow of the Son of Man when He wept over Jerusalem as He recalled the recalcitrant among His own people. It is easy to become "religious scolds" and to sit in judgment upon our times. But this is not the answer. II Timothy shows us a better, and the only, way.

"Before God, and before Christ Jesus, who is to judge men living and dead, I adjure you by His coming appearance and His reign, proclaim the message, press it home at all occasions, convenient or inconvenient, use argument, reproof, and appeal, with all the patience that the work of teaching requires. For the time will come when they will not stand wholesome teaching, but will follow their own fancy and gather a crowd of teachers to tickle their ears. They will stop their ears to the truth and turn to mythology. But you yourself must keep calm and sane at all times; face hardship, work to spread the Gospel, and do all the duties of your calling." (II Tim. 4:1-5 N.E.B.)

The late D. M. Baillie wrote once of Jesus Christ: "It is not just that He suffered and died (countless others have done that). It is because He went through it with a heart that wept for others and not for itself. This is why the cross of Jesus is a revelation of the very best and highest kind of thing we could ever try to be, and also above all a revelation of the great loving heart of God."

"Blessed are the ears that hear!"

One note more is struck by our text which must be mentioned. That is the **note of hope and confidence.** For in spite of the shortcomings of the soil; in spite of the frustrations and defeats, **there is a harvest.** The sowing has not been in vain for there was soil that enclosed the seed and yielded according to its fertility. "In one case a hundred-fold, in another, sixty and in another thirty." Now, when we know that a harvest of ten-fold was considered good in most instances it is as if Jesus is saying to us: "Look at how plentiful the harvest is! You must not let the hardness, the shallowness, the infestation of the soil defeat you. The word of God will bear its fruit. God will not be defeated."

Certainly this is a message that permeates the entire new testament. A message which we must not overlook. Do you recall the disciples of John who were sent to the Lord to ask, "Are you he who is to come, or shall we look for another?" And do you recall his answer?, "Go and tell John what you hear

(Continued on Page 15)

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To have a low opinion of our own merits, and to think highly of others, is an evidence of wisdom. All men are frail, but thou shouldst reckon none so frail as thyself.

~~~~~  
Thomas A. Kempis.
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## *Convention Highlights and Sidelights*

— by the Editor —

It is Tuesday evening. The hour is late and it is warm but our deadline is at hand and a few comments about this first day in Tyler are in order.

Pastors, delegates and guests received a warm welcome, both literally and figuratively, to the 84th annual convention of the church. It was hot today. The pop stand has already done a land office business. Happily, cooler weather is forecast for the next few days. We hope that the weatherman is 100% right.

Today has been a typical opening day at convention. For many it has been a day of travel. People have been arriving throughout the day and, of course, some came even before today. Unless we are mistaken, people are coming to conventions earlier than they have in the past. Considering that it was only Tuesday afternoon there was a surprisingly large number on hand. In consequence it was a leisurely afternoon for many pastors and delegates. Registering, renewing old acquaintances, making new friends and resting in a shady spot after a hot tiresome journey has been the chief order of the afternoon for many.

For a sizeable number this has been anything but a leisurely day. In some cases it is the second busy day. The synod board met on Monday and again this afternoon. The Home Mission Council, which consists of the synod board and the nine district presidents, met during most of today. The five Findings Committees have been busy sifting through the 210 pages of the annual report, in an effort to complete the major part of their work in advance of the beginning of the business sessions tomorrow.

For our hosts in Tyler this week marks the climax of many busy weeks and months of planning and preparing for this convention. This week will, so to speak, put their plans and preparations to the test. There will undoubtedly be last minute hitches and changes but we rather imagine that our hosts will take them in stride and cope with them successfully. From what we have seen thus far we feel quite safe in saying that Pastor Enok Mortensen and his people have done a great job of planning and preparing.

There are indications that this may prove to be one of the largest, if not the largest convention in AELC history. As of Monday night there were 520 people registered. Of these, 51 are pastors, 211 are delegates and the remainder are guests. It is more than likely there will be a number of others and how many will be here by the weekend is anyone's guess. As one of our hosts facetiously remarked, "It is a good thing we are merging because soon none of our congregations will be able to handle the convention." There were 288 votes at the Kimballton convention in 1955 and 285 at Waterloo last year. It appears quite likely that those figures may be surpassed this year.

Among the guests are a fairly large number of children indicating that quite a few families have

come along. There is already one house trailer parked on the grounds and we understand that two others will be coming tomorrow. In addition there will be one family camped in a tent on the folk-school grounds. We are sure that our hosts are appreciative of the fact that some have been able to thus bring their own housing. For the last couple of weeks we have noted that the **Tyler Journal** has contained ads and appeals to the community to assist the congregation in providing housing. Apparently there has been good cooperation in this for we have been informed that thus far the housing committee has been able to provide housing for all who have asked for such. Of course, as Pastor Enok Mortensen pointed out, "there is no telling what will happen by the weekend."

The Danebod congregation has apparently also received fine cooperation from the community in other ways. With the exception of breakfast, meals are being served in the new cafeteria at the public school. The school is about one mile from the church and the folk-school and before we came, we had wondered just how it was going to work to have 500 people in 300 cars drive back and forth at meal time. This problem has been anticipated and has been neatly handled by having school busses make the round trip with one load after another. Some still drive, of course, but the busses surely ease the traffic and parking problems as well as providing transportation for those who are not driving.

Meals are being served cafeteria style. The cafeteria system necessitates long waits in the serving line, but it is undoubtedly the only feasible method under the circumstances. We expect also that ways will be found to speed the service a bit as the week goes on.

At Danebod everything is spic and span. That there has been much cleaning, painting and repairing is clearly in evidence. In our trip through town for the evening meal we were impressed also with the fact that the whole town appeared to be spic and span. Tyler is a neat and clean town and, unlike many small towns these days, appears to be thriving. It is most unfortunate that there is neither rail nor bus service to a community like this.

The church was filled for the opening service this evening at which synod president, Pastor A. E. Farstrup preached the sermon which is carried in this issue. The capacity attendance this evening did make us wonder what will happen for the ordination service on Sunday afternoon. We'd guess that there would be people hanging from the rafters — except that we don't see the rafters.

The business sessions get under way in the morning and there is a busy week ahead. We'll try to tell you a bit more about that in the next issue.



*A happy day in a pleasant place!*

## Sunset Journal

by: Ellen Nielsen

I have just spent six days at the Solvang Lutheran Home and I'm not quite home yet.

It is morning now and Jenny is shaking out her dust cloth and going over her flowers. The nurse is putting drops in Ma's eyes. Boysen is getting ready to go down to get the mail. Mrs. "BP" and Ann are going along the corridors with linens. The two wonderful Indians (America's first proud citizens) Alec and his uncle, Eddie, are on their calm and busy rounds. Alec is most likely telling his tall **tall** stories to the old folks. My Ma believes every word. She shudders and tells me "Just think, Alec says...." Knud Christiansen springs up out of every flower bed where he is weeding and raking. In the kitchen his wife, Edith, is making those wonderful hungry-making sounds with pots and pans. Many of the men are in the solarium for their morning cup of coffee.

The grounds **smile** in the morning sun! Geraniums, that happy good-natured flower, is everywhere in bloom, flowers crawl up walls gay as paintings. Sun, sun, sun! Not too warm yet.

How the time goes down there! Boysen has distributed the mail, room by room. Any mail for me? Mail for me? There comes Chris to ring the dinner bell. All the doors open. The folks come from all over, singly or two by two or in groups, the weak helping the strong. Big Pete leans heavily on his cane. Dear little absent-minded Marie wants to know is it breakfast or dinner? She makes endless mistakes but smiles through them all. She points to herself. "Where did all these clothes come from?" My Ma says, "Why Marie, you've got two sweaters on!" Marie smiles and says, "Oh, have I?" and keeps mumbling while she struggles out of them.

There, all present in the dining room or the Christensens will know the reason why. Anybody missing? Then see why. There. The tray tables are rolled in, heads turn. What's for dinner today? Such food! (I don't want to go home again!) Not a restaurant that I know of serves such food! (The Christensens are straight from Denmark. She says: Spis! Spis! Eat!) It's amazing to see the old folks enjoy their meal. (I refuse to say senior citizens. I'm old folks too and like to call a spade a spade.) They come to the Home oftentimes thin and neglected and in two weeks they are fat and sleek. No wonder. I'm already too fat, too sleek after six days.

Dinner over. Immediately a group of the ladies begin setting the table for supper. Then siesta in the warm, still California day. A closed city. Only Eddie is finishing up the kitchen. Then he will have his shower and emerge spotless in the whitest of white shirts and go down to the town on errands. Someone

asked him, how do you keep your shirts so white every single day? He told them he had only one shirt, washed it every day and dried it in the oven. Of course that might be a tall story too.

Two-thirty. Smell of coffee in the air, the good Danish eftermiddagskaffe smell. The big urn is set out with cups and plates and beside it a big tray of coffecake covered with a linen cloth. Help yourself. Two-thirty to three. I shouldn't eat again. But I do.

Søren walks around with his pipe in his mouth. He was terribly sick a year ago and for a long time after he got back from big surgery. Suddenly one day we saw him with his pipe. Søren is OK again!

Mrs. Jacobsen is one of the new ones there. She tells us, "Oh, I'm so happy here, so happy!"

Charlie is looking at "his" strip of land. He saw a neglected piece of ground along the back driveway and planted it with bushes and flowers.

Anna is in her room on her corner chair by the big window. She is knitting, her —th pair of socks. Other ladies are sitting in a row in the breezeway watching a game of croquet in progress. The Norwegian lady has been down to the swimming pool in Solvang for her daily dip. She walks down, walks back. Yes, she's a resident. She used to be a masseuse and she's going to keep in trim. She comes back and joins the croquet players.

The Swansons are sitting side by side outside their door, they are always quiet and pleasant. I love him! He told me he liked a certain dress I had worn...the big-flowered one. I love him.

Tilly and Kirsten are sitting in the solarium. Tilly is crocheting. The women at the Home are always busy with their hands.

The two flags spank in the breeze which comes up at four every afternoon. Jacobsen looks at his watch. Not time to take the flag down yet. Boysen goes around to the red Danish post-boxes to collect the mail for sending out.

There's Chris to ring the bell again. The big beautiful dining room gets the last rays of the sun. When supper is over another crew sets the table for breakfast.

As dusk falls the grounds empty of people, the corridor lights come on; it looks very festive. Eddie goes around locking up all the utility rooms. Mrs. "BP" looks in on those who might need her. (Everybody always needs BP. I've never yet seen him finish a meal without jumping up for phone calls, visitors.)

The big dining room and beautiful stainless-steel kitchen gleam in the dim night lights. Such meticulous order! I shall go home and clean house at once.

Warning: Anyone planning to enter the Home had better put in an application at once! It does not obligate you in any way, but then you are on the waiting list. You are free to change your mind at any time.

But who would turn down a room with a view?



# Meet Dr. Wargelin!

**Editor's Note:** This, the fourth and last in a series of sketches of the presidents of the merging churches, was written by the editor on the basis of information supplied to him by Pastor Giles C. Ekola of the Suomi Synod.

Whether he is skiing in Upper Michigan, sharing devotions with his family or presiding at a conference of his church, Dr. Raymond W. Wargelin, president of the Suomi Synod, is known for his ardent participation.

As president of his Finnish background church, Dr. Wargelin carries a heavy load of responsibility. Not only is he deeply involved in the affairs of his own church but he plays an active role in inter-Lutheran affairs. Despite this Dr. Wargelin does not neglect family life. He makes it a point to have family devotions with his wife, his two sons and daughter. Frequent visitors in the Wargelin home are privileged to join the family in meditations and prayer. Likewise, they may be invited to participate in the recreational activities which the Wargelins enjoy. Living on the Upper Peninsula of Michigan, the Wargelins currently enjoy skiing as a favored outdoor sport. However, wherever they have lived, they have taken an interest in and make time to enjoy the chief recreation in the area.

Dr. Wargelin has served his church well in other capacities before coming to the presidency. Ordained in 1936, he served parishes in Berkeley, California and Fairport, Ohio. As a parish pastor for 16 years, Dr. Wargelin became known for his deep concern for people and for his energetic service as a shepherd of souls in hospitals, home and the community as well as at the Sunday worship.

One of his early interests was youth work. As a young pastor on the Pacific coast he played a leading role in organizing the Luther League work on a synodical basis in the Suomi Synod. His enthusiasm was manifested not only in a concern for well organized youth work but also for the development of Bible camps for the experience of Christian fellowship under the guidance of the church.

It was also during these early years in the ministry that Dr. Wargelin served as pastor to the Lutheran students at the University of California at Berkeley. He was one of the organizers of the Lutheran Student Foundation at the University of California.

Long before coming to the presidency of his church Dr. Wargelin was active in synodical affairs. From 1945 to 1948 he was executive director of the Suomi Synod Luther League. For a period of seven years

he served as chairman of the Board of Directors of Suomi College. While serving as pastor of Zion Lutheran Church at Fairport, Ohio, he was president of the Lake Erie Conference. He has also been an instructor at Suomi Theological Seminary at Hancock, Michigan, and editor of THE LUTHERAN COUNSELOR, official publication of the Suomi Synod.

Such a well rounded background helped prepare Dr. Wargelin for service in the highest office in his church. During his first term, which began in 1955, Dr. Wargelin proved to be an able administrator with an intimate knowledge of his church and with a clear view of Lutheranism in America. He was elected to a second four-year term in 1958.

Since coming to the presidency of Suomi, Dr. Wargelin has been active in Lutheran intersynodical activities. For a period of two years he served as secretary of the Lutheran World Service Committee of the National Lutheran Council. In this capacity he visited Japan, Taiwan and Hong Kong in the fall of 1959 observing the work of Lutheran World Service in those areas. He is a member of the Executive Committee of the National Lutheran Council and is vice chairman of the Joint Commission on Lutheran Unity. Dr. and Mrs. Wargelin are currently in Europe where he is visiting Lutheran leaders in a number of countries.

Dr. Wargelin came to the leadership of the Suomi

Synod at a time when his talents and energies were needed to carry out the ongoing program of his own church as well as to guide it into the merger with the American Evangelical Lutheran Church, the Augustana Lutheran Church, and the United Lutheran Church in America to form the new Lutheran Church in America.

Raymond W. Wargelin is the son of Dr. and Mrs. John Wargelin. He was born at Hancock, Michigan on June 25, 1911. He attended high school at Mountain Iron, Minnesota. Following graduation from the Mountain Iron high school, he attended Wittenberg College from which he graduated with a Bachelor of Arts degree in 1933. From Wittenberg he went to Suomi Lutheran Theological Seminary. He was granted his Bachelor of Divinity degree by that school in 1936. While serving in his first pastorate, Holy Trinity Lutheran at Berkeley, California, he attended the University of California there and was awarded his Master of Arts degree in 1940. In 1956 he received a Doctor of Divinity degree from Lutheran Theological Seminary at St. Paul, Minnesota.



Dr. Wargelin with his family



# An American Poultryman in Greece

by: Paul Carlson

WCC STAFF WRITER

A young Pennsylvania poultryman felt a sense of personal satisfaction when the King and Queen of Greece recently dug their forks into plump "Ioannina broilers."

The birds, which dress at a little more than two pounds, are becoming so popular that they are now being shipped from this craggy mountainous region of Epirus in northern Greece as far south as Athens and to such well-known tourist spots as Corfu.

So when the King and Queen made their recent visit to Ioannina, a local hotel owner decided to serve his royal guests the new "kotopoulo" instead of the tough, scrawny native birds.

On hand to receive the order was Paul M. Harnish, son of Mr. and Mrs. Clarence H. Harnish of RD 7, Lancaster, who came here in September, 1959, to assist this remote under-developed area by the use of more up-to-date farming methods.

Harnish carries on his work as a member of one of the several "Teams" maintained under the auspices of the World Council of Churches' Division of Inter-Church Aid and Service to Refugees. Each group is composed of young volunteers from many national and denominational backgrounds who have the necessary skills to lend a helping hand in depressed areas.

Working in close cooperation with representatives of the Greek Orthodox Church and governmental agencies, Paul's main task has been to supervise the large-scale poultry project, which was first launched with few wings and a prayer in 1953.

"At that time," Paul remarked, "the Team tried to give away three-week-old chicks, but there were few takers, because the people are skeptical of trying something new."

This situation has changed dramatically.

The tangible evidence of better quality birds, a ready market and jingling pockets has convinced even the most skeptical villager. In fact, Paul and his associates now find it difficult to meet the demand for chicks.

Today, there are more than 150 villagers who have more than 100 birds in their flocks, and another 300 who raise 50 or more birds at a time, even though they no longer are given away. The chicks are currently sold for six drachmas (about 18 cents) each.

What has the poultry project meant in dollars and cents for this impoverished area of Greece, ravished by 40 revolutions and six wars since the Greek struggle for independence in 1821?

"This year we will be in a position to produce 60,000 broilers which are expected to produce \$30,000 in added income for the raisers," says Harnish. "In addition, about \$8,000 more will go to truckers, retailers and others involved in the program."

One of the most spectacular examples of personal success involves a crippled youth who previously was unable to work. Today, he is raising broilers and earning more than \$130 a month, which is a good income in northern Greece.



WCC Photo

**TEAM WORK:** Christian youth, representing Protestant denominations from several countries, are giving technical assistance in underdeveloped areas in Greece. These ecumenical teams offer assistance in agricultural development, home economics as well as educational opportunities for adults and children alike. U. S. team member, Paul Harnish (right), with Athan Drougas, farmer team interpreter who now heads its highly successful poultry project.

"Officials of the Greek Agricultural Bank have seen the results," says Harnish, "and now they are granting loans to villagers who want to build new poultry houses, and purchase broilers and feed."

Government officials were at first skeptical that the project would succeed. But now the provincial agricultural supervisor is pressing Harnish and his key associate, Athan Drougas, to carry the program into other areas of Epirus.

Harnish attributes the success of the program to a rapid turnover and an eager market. At first, only the more wealthy in Ioannina bought the broilers, but now rich and poor alike sit down to a good chicken dinner. At the start, many villagers passed up the birds because of the rumor that wives would grow beards if they ate them — and for the more down-to-earth reason that chicken had always been more expensive than beef or lamb. This no longer is the case.

The project has received an added boost because of an unusual law in Ioannina, which decrees that restaurants can only serve chicken on Wednesdays. In addition, marketing authorities permit Grade A restaurants to charge one drachma more a plate if they serve the "Ioannina broilers."

Right now, Harnish is working out a system to organize the market in such a way that villagers will not compete against one another.

"At present," he says, "we have this under control and prices are stable, because the demand is great enough and our supply is small enough." Some 1,500 broilers are being produced each week. However,

(Continued on Page 15)



# Our Women's Work

MRS. AAGE PAULSEN, EDITOR

Beaver Crossing, Nebraska



## Home — A Magic Word

Home is the place where we spend most of our time, even if a large part of it sleeping. It is a place where mother kisses our bruises and binds up our wounds. It is a place where father, tired and worn by his work and seeking rest, comes at the close of the day. It is a place where we love and seek to protect one another, even though at times we disagree. It is a place where we seek to be understood when the world sometimes outside misunderstands. It is a place where we can be ourselves, free from the strain of pretense.

Here we make known our dreams and hopes for tomorrow. Here are often born ideas which sometimes change the course of history. It was here that little Jamie Watt played with the kettle in his mother's kitchen and later invented the steam engine. Home is such a magic word, a word that strikes a responsive chord in all our hearts.

But certainly this is true: If we are to have a happy and secure home, we must work at it. We cannot leave it alone. Our homes are really what we make them.

There is a story told of a man whose home had every possibility of success — a lovely wife and two beautiful children. He made this confession after his home was broken up. He said, "If I'd given my family half the intelligence I gave my business, I shouldn't be the lonely, homeless man I am."

After his marriage this man ceased to be the thoughtful lover and became the matter-of-fact husband. He was like so many of us who take for granted those nearest and dearest to us. Really, we do love one another. But we too often fail to express our love. And sometimes we regret it when it's too late. Real love goes beyond feelings to action. It is always giving and giving. Jesus, you remember, knew this principle of action in love. He was always urging people to act. "This do in remembrance of me." "Go, and do thou likewise."

Channing Pollock tells of watching an old man on a busy street in New York city stop a pushcart to buy a bunch of lilacs. Explaining his purpose, he said with a light in his eye, "I've been married for 45 years, and I always bring home flowers or candy on Saturdays." You may be sure he still thinks his wife is a pretty girl, though her hair has long since turned to silver, and she thinks he's about the grandest man in the world, though he walks with a limp.

One reason there are so many broken homes today is because too many partners have let their feelings turn to dust and not grow to action expressing itself in the

....little, nameless, unremembered, acts  
Of kindness and of love.

So, in little ways let us show our love and affection. Let us carry some of the ecstasy of the honeymoon over into the routine of married life, for such helps to make secure married life. The thoughtfulness of a husband, the concern of the wife — these elements enrich our companionship.

When we visit the hospitals, we are impressed with the concern families have for one another when sickness comes. A father will sit by the side of his ill son all night; a mother will stay night and day forgetful of mealtime just to comfort her child. A son or a daughter will make any sacrifice for a parent when sickness comes. All this ties us together as families. Someone has put it like this: "Success may separate us, but trouble makes kinfolks of us all." And indeed, it binds the bonds of families closer together.

Now most partners in marriage measure up to the demands of a crisis, for no sacrifice is too great for the welfare of the other in some emergency. But what we sometimes overlook is our attitude when there is no crisis, when we live the routine, day-by-day existence. These are the testing times.

All of us at one time or another are made aware of some strength we need beyond our own. We feel the pressures of everyday living and know that our little families need a reference beyond themselves. Our homes need a religious tie that binds us together.

Who of us has not felt the strains of modern living making their inroads in the home? This pressure and speed of daily living need to be counteracted by frequent prayer and religious observance in the home and in the church. Dr. Herbert Gray of England was right when he said, "Marriages fail, because people fail; and people fail, because they live without God." We need the wisdom of God. We need the church, and we need some expression of religion within our homes.

Taken from ADULTS AT WORSHIP,  
by Wallace Fridy.

"He (Christ) did not have to face failure in Himself, but He did have to face it in respect of the hopes and desires He had formed for mankind. One of the chief elements in the agony of Gethsemane was the terrific and final adjustment of His spirit to the fact of the almost total failure of His call to His own beloved people. It is one of the grandest things in Jesus that He accepted this failure, and went on to the Cross with love and faith undiminished, so turning the failure, as we believe, into victory."

H. H. Farmer.





## Paging Youth

American Evangelical Luth.  
Youth Fellowship

EDITOR: EVERETT NIELSEN

512 East Washington Avenue  
Bridgeport 8, Connecticut

### This is Answer No. II

Mr. Hypo Thetic  
LYFville, U.S.A.

Dear Hypo,

About a year ago, I got the bright idea that I'd like to go to the National AELYF Convention and Workshop in Wisconsin. Since I live on the East Coast, it figured out to be pretty expensive, so I contacted a few young people, and before I knew it, we had two carloads going. Now, two who went last year are already asking about going in November!

Why all this interest from so far away? Maybe just because it's nice to get out of school. But maybe it's because there is always something WORTH-WHILE at these meetings, too!

I don't know if you're going this year or not, but if you aren't, you're a RIMP (Rimp is a new word for "real ignorant mixed-up people"). I can't figure why anybody would want to stay away from the thrill of a national convention....especially when AELYF is behind it.

Living, studying, worshipping, and having fun together with a gang from all over the USA seems to me to be too much to pass up! Don't be a RIMP.... go to Camp Wesley Woods in Iowa on November 3-5.

E. N.

### A Work Camper Reports

Preparations for the Icelandic Work Camp began on June 13 in New York city, where twelve enthusiastic young people from the United States and Canada met for briefing sessions. Pastor Edward Bash, from the Youth Department of TALC, Minneapolis, was our Camp Director. Roy Oswald, a student from the seminary in Maywood, was in charge of the briefing sessions. The Icelandic Work Camp was a project sponsored by ULCA in connection with TALC and the Icelandic State Church (Lutheran).

After two days of briefing and sight-seeing, we were off for Iceland. Leaving Idlewild airfield at 5 a. m., via Loftleighir (Icelandic Airlines) for Reykjavik, we arrived 11 hours later. We were met by Pastor Bragi Fridriksson and several Icelandic young people. Pastor Bragi (in Iceland, first names are the formal names) was a big Iclander who is in charge of much of the youth work for the city of Reykjavik. Pastor Bragi has served as pastor for the Icelandic Synod, ULCA, in Canada, so there was no language problem. Also, most of the students in Iceland have studied English in the schools.

We were transported by bus to Garthar, where the Work Camp was held, and were housed in the community hall near the Garthar church. Garthar Hall was quite modern (we were expecting to live in tents and were pleased to be sleeping in beds!).

We were joined by several Icelandic young people, and six days later by several young people from Great Britain. These young people came and went, so it is difficult to say how many were with us the duration of the camp. At the peak, we were forty-three, and at our lowest, sixteen.

On Monday, our tasks began as work campers. Our assignment was to begin the renovation of the old church at Garthar. In the last year, a new roof had been placed on the church. Now, it was our job to get the church ready for additional construction. First, we removed the old floor of dirt and rocks from the interior, and excavated a trench and hole for the septic tank. Next, we dug an eight foot basement for the base of a tower which is to be constructed in the near future.

A typical day included WORKING for our breakfast, Bible study during which we studied Colossians (some very interesting discussions resulted since our group consisted of Lutherans, Anglicans, a Baptist, a Presbyterian, and a Roman Catholic), and working until about 4 p. m. At that time, we usually ate a lunch followed by free time. This was often spent swimming in a heated pool in the nearby city of Hafnarfjörður. During the evening, we would have lectures and discussions on various aspects of Iceland and its people. Also, we were most fortunate to have an opera company of work campers which presented "fine" operas (others used a different adjective to describe this "music"! ). The evening closed with Bible study followed by camper-led devotions at 10.

The camp closed on July 8, having spent an active three weeks working. One highlight included a program which we presented at a TB sanatorium. We had attempted to witness to our faith in Christ by following His command to "Go....and make disciples of all nations." We attempted to first make ourselves into disciples, then to accept God's call to serve Him by being a living example of Faith.

### Over the Typewriter

The article, "A Work Camper Reports" is submitted by Mr. Bert Bodaski, an LYFer from Tyler, Minnesota. AELYF paid part of his expenses to and from New York city so that he could attend this Work Camp. Your editor had the privilege of spending a few days in conversation with him after his return and we assure you that his experience was worthwhile. He will be available for talks on his experience in the near future. He will write again for the next issue.

As this issue is being composed, we are preparing to leave for Tyler and the AELC convention. We hope to be meeting with many of you at Youth Night as this goes to press.

School will be opening soon. We hope many of you have decided to enroll at GVC! Wherever you are, we wish you God's blessing as you resume your education.



## OPINION AND COMMENT



CONVENTION CAN HARDLY be called a vacation. A good deal of hard work is involved in attending the many meetings and keeping abreast of the business being considered. But, despite this, we are sure there are many, and we among them, who look forward to the annual convention of the church. It is, in some ways, the highlight of the year. There is something uplifting and inspiring about it. Perhaps it is the fact that one meets old acquaintances and has an opportunity to visit with friends from far and near. We do not discount this. However, there is more involved than this. Here at the convention one sees the church in a large perspective. The problems and the opportunities of the local congregation do not lose their importance but they are seen in a greater context. One is reminded that the church does not stand or fall with what happens at home. One tends to think of the congregation at home as THE church. At convention one sees that it is but a part of the church and that the glory of the local church is that it is not local. At convention we can also see more clearly that the church reaches far beyond the bounds of synods and denominations. Here we get a glimpse of "the Holy Christian Church." Perhaps it is therefore that convention can be such a re-creative experience.

—o—o—

LONG AGO we heard a story of two small boys who were playing with an axe. One placed his finger on a chopping block. The other swung at it. Each thought the other was bluffing — and you can guess the result. These bright summer days it is difficult to realize that all is not well with the world. As we enjoy the beauties of nature and the fellowship of the convention Berlin seems as far off as ever and the end of the year is still four months away. Nevertheless we can't quite shake off the uneasy feeling that we are drawing dangerously close to tragedy. We are confident that neither the East nor the West wants war. If war comes it will be, we believe, because both sides drifted into it. It will be because a point of no return was reached. There comes a point at which it is too late to remove the finger or stop the axe. Responsible leadership, at least in America, is well aware of this. This is not true of some of our more vocal congressmen, senators, military leaders and assorted agitators who seem to think that everything can be settled by loud talk or, if necessary, by a hydrogen bomb. Such people live in a fool's paradise and if they have their way they

may well plunge the world into hell. Certainly this is no time for appeasement. Nothing will be settled in that way. This is simply to postpone the crisis. Nor is this a time for slackening our defenses. Meaningful negotiation can only be conducted by equals and if equality must be measured in terms of destructive power then we must make the best of it. But, this is just as surely a time for something besides threats and counter-threats, arms and more arms. We must not succumb to the fallacious notion that everything short of complete diplomatic victory or armed conflict is appeasement. Happily the door is still open for discussion and negotiation and we are quite hopeful that the cold war will not suddenly become hot. If the climate for discussion and negotiation is calm and deliberate, yet firm, there is room for optimism. It is not yet too late for such a climate to prevail but it may be later than we think.

—o—o—

WHEN A CONGREGATION breaks ground for a new building it seems to be the fashion that a picture of the event must be published. We see a good many such in the various publications which we receive. Often they are quite in order. Too many verge on the ridiculous. Perhaps our sense of humor is distorted but as far as we are concerned the most that can be said for some of these pictures is that they would make good cartoons lampooning the clergy. The incongruity of a pastor in cossack, surplice and stole, wrapped in a raincoat or sheltered by an umbrella, turning a spadeful of wet earth has all the elements of comedy about it. But today we saw a new one. This one is really different. There is no rain and no garb. There is a pastor walking behind a plow pulled by members of his congregation (mostly women on the picture). The caption informs us that a cross was plowed on the site of the new church. Perhaps this is the ultimate in groundbreaking ceremonies. To us it is the ultimate in making a farce of what should be a serious, though joyful, moment in the life of a congregation. Attention farmers: Perhaps here you have a market for that old walking plow that is rusting away out under the trees.

—o—o—

A MINISTER, out of employment and having a strong build, determined that he would apply for work as a policeman. He was called into a private conference with the chief of police, who, after looking him over and being satisfied with his physical fitness, proceeded to secure necessary information as to his alertness and his ability to act wisely and forcefully. Among other questions, the chief asked, "What would you do to disperse an angry crowd?" The minister thought a minute and then said, "I would take up a collection."



## DISTRICT CONVENTIONS

### District I

The congregations of District I are cordially invited to attend the district meeting at Our Savior's Lutheran Church, 30 West Hartford Road, Newington, Conn., September 29-30. Will pastors, delegates and visitors please enroll early to the chairman of the church council or the pastor.

**Mr. Frank Petersen,**  
37 Edgemere Avenue,  
West Hartford 10, Conn.  
**Rev. H. O. Nielsen,**  
42 West Hartford Road,  
Newington 11, Conn.

### District II

The annual convention of District II will be held at the First Lutheran Church of Montcalm County, near Greenville, Michigan. The dates are October 6, 7 and 8, beginning at 8 p. m., on the sixth and closing at noon on the eighth. Both the Settlement and St. John's Churches will be used. Registration will take place in the Settlement Church just north of Gowen. Send registrations to Miss Reeta Petersen, Gowen, Michigan. The highlight of the convention will be Saturday evening when the synod president, the Rev. A. E. Farstrup will be the speaker.

**Howard Christensen, Dist. II Pres.**

### District III

Trinity Lutheran Church, Francisco and Cortez Streets, Chicago, Ill., hereby extends a cordial invitation to the delegates, pastors and other guests who plan to attend the annual convention of District III, AELC, here September 22, 23 and 24, 1961. Please send your reservations to Mr. Donald S. Petersen, 122 N. Greenwood, Park Ridge, Ill. We would appreciate knowing how many to prepare for, both for housing and meals.

**Peter D. Thomsen, Pastor.**  
**Donald S. Petersen, President.**

Congregations are to elect delegates for the business meeting on the basis of one delegate for every 25 voting members or fraction thereof. Each congregation is requested to present a written report of its activities during the past year. The opening service will be Friday evening and the closing program will be an after dinner speaker on Sunday.

**Ivan E. Nielsen, District President.**

### District IV

District IV (Iowa District) of the American Evangelical Lutheran Church will meet in convention September 15-17, 1961, at St. Ansgar's Lutheran Church, West 11th at Byron Streets, Waterloo, Iowa. Each congregation is requested to send one delegate for each 50 voting members or fraction thereof.

Delegates are requested to register with the proper certification of election from the secretary of the congregation with the Credential Committee, St. Ansgar's Lutheran Church, West 11th St., Waterloo, Iowa, before September 10, 1961.

Since this will be the final convention of District IV, AELC guests are especially invited to be present, and likewise the guests are asked to register by the 10th of September with the Hospitality Committee in care of the church at the above address.

**Harold E. Olsen, District President.**  
**Richard H. Sorensen, Host Pastor.**  
**Omar Lett, Congregation President.**

### District V

The annual convention of District V of the American Evangelical Lutheran Church will be held September 29-October 1 at Nathanael and Volmer Lutheran Churches of Dagmar, Montana.

Delegates should be elected to the district convention on the basis of one for every 25 voting members or fraction thereof. We look forward to good attendance, good fellowship and good work together at our district convention.

**Beryl Knudsen, District President.**

The Nathanael and Volmer Lutheran Churches of Dagmar, Mont., invite all District V delegates and guests to the convention to be held in the Nathanael Lutheran Church, September 29-30 and October 1. Lodging will be provided by the hosts. Please send your registration to Carl Johansen, Reserve, Mont.

**Robert Hermansen, Pastor.**  
**Knud Kaae, President.**  
**Nathanael Lutheran Church.**  
**Chris Rasmussen, President.**  
**Volmer Lutheran Church.**

### District VI

The annual convention of District VI of the AELC will be held September 15, 16 and 17 at Our Savior's Lutheran Church, Viborg, South Dakota. Congregations should elect delegates for the business meeting on the basis of one delegate for every 25 voting members or fraction thereof. Visitors are welcome, especially for the devotional meetings. On Sunday afternoon, Dr. Walter E. Carlson, president of the Red River Valley Conference of the Augustana Evangelical Lutheran Church, will speak. May God bless us as we assemble for work, worship and fellowship.

**Calvin Rossman, District President.**

Our Savior's Lutheran congregation at Viborg, cordially invites pastors, delegates and friends to attend the District VI convention to be held September 15-17.

Registrations and requests for housing should be sent as early as possible to Mrs. L. J. Rasmussen, Viborg, South Dakota.

**Thorvald Hansen, Pastor.**  
**Vernon Andersen, President.**

### District VII

District VII of the American Evangelical Lutheran Church will hold its annual convention at St. John's Lutheran Church, Cozad, Nebraska, October 6-8, 1961. The convention will begin Friday afternoon and end Sunday afternoon.

Each congregation in the district is allowed one delegate for each ten voting members or fraction



# Church News From Around the World

## STABILIZING INFLUENCE OF U.N. HELD AID TO PEACE

Staten Island, N. Y.—The United Nations' greatest contribution to world peace was characterized here as its success in helping to "avoid civil conflicts and develop a sense of unity in new nations."

Andrew W. Cordier, under-secretary for General Assembly affairs of the United Nations, told 300 delegates and visitors to the 23rd biennial convention of United Lutheran Church Men at Wagner College here that "the end of colonialism has created the shift in political balance which affects the United States, Europe, Africa and Asia."

The UN aide declared: "We must expect civil dis-

thereof. A report from each congregation must be sent to the district president not later than September 15 in order that they may be duplicated and distributed to the delegates at the convention. May God bless our fellowship.

**Folmer H. Farstrup**, Dist. Pres.

St. John's Lutheran Church, Cozad, Nebraska, extends a cordial invitation to delegates and friends of District VII of the American Evangelical Lutheran Church to attend the convention October 6-8, 1961.

The church is located three miles north and 5½ miles east of Cozad. For those coming from the east there are church markers on Highway 30 indicating directions. These are located five miles west of the water tower in Lexington. Please send your registration to Mr. Roy Stapp, Cozad, Nebr., by October 2, if at all possible. We pray for God's blessing on this convention.

**V. P. Hald**, President.

## District IX

St. Paul's Evangelical Lutheran Church of Tacoma hereby extends a cordial invitation to the pastors, delegates and any members and friends of our churches in District IX who wish to share in the fellowship to attend the annual district convention to be held at St. Paul's, 1310 South L Street, September 23-24.

Please send your registration to the secretary, Mrs. Fred C. Madsen, Rt. 3, Box 1660, Auburn, by September 15.

**Carl Laursen**, Pastor.

**Willard Dergan**, President.

The annual convention of District IX, AELC, will be held Saturday and Sunday, September 23-24, 1961, in St. Paul's Lutheran Church of Tacoma. The opening service conducted by Pastor Ted Thuesen will start September 23, 9 a. m., and the business meeting the same morning at 10 o'clock. Each congregation will kindly present a typewritten report on its life and work during the past year. Delegates entitled to mileage will please bring credentials.

Let us have maximum participation in this convention, and please pray that God will bless us as we meet for the last time in St. Paul's Lutheran Church.

**Jens Chr. Kjaer**, District President.

cord and even civil war in new nations. The United Nations has given these new nations a direction, a channel for their nationalism which produces internal unity within the country and, at the same time, gives them a dignified platform on which to express themselves."

Mr. Cordier, a one-time member of the U. S. State Department, who participated in the planning of the United Nations, admitted that sometimes America's foreign policy is defective.

"You Americans," he quoted an official of a foreign government which was receiving U. S. financial assistance, "often scratch where it doesn't itch." The fact that much of America's financial resources have often been misdirected, Mr. Cordier said, is true. However, he was more concerned with the motive for giving.

"When you give in pride," he explained, "the recipient is often humiliated. It is difficult to receive a gift when it is given in the wrong spirit. We need to study the psychology of giving in America," Mr. Cordier declared.

"Again and again we need sincere confidence in people — in their capacity to make a contribution even if they are unschooled and illiterate. Regardless of their intellectual ability they are in a position to make a contribution on a moral plane."

## DR. PELIKAN TO JOIN YALE DIVINITY SCHOOL FACULTY

Chicago—Dr. Jaroslav J. Pelikan, Jr., 37-year-old theological scholar, writer and teacher, has been named professor of ecclesiastical history at the Divinity School of Yale University effective July 1, 1962.

Dr. Pelikan will resign as professor of historical theology at the University of Chicago's Federated Theological Faculty to accept the appointment.

An ordained minister of The Lutheran Church-Missouri Synod, he has been with the Chicago faculty since 1953. Previously he taught at Valparaiso (Ind.) University and Concordia Seminary, St. Louis.

Dr. Pelikan is regarded as a leading Protestant authority on the Protestant-Roman Catholic dialogue and had participated in many discussions with prominent Protestant and Catholic theologians on Christian unity.

His book *THE RIDDLE OF ROMAN CATHOLICISM*, hailed by Catholic critics as a notable contribution to the dialogue, won the 1959 award of the Abingdon Press, a publishing house of The Methodist Church. He also is the author of *FROM LUTHER TO KIERKEGAARD*, *FOOLS FOR CHRIST*, *LUTHER THE EXPOSITOR*, and *THE SHAPE OF DEATH*.

He is co-author of several other books and has served as departmental editor for religion of the *ENCYCLOPEDIA BRITANNICA*.

Dr. Pelikan is a member of the commission on faith and order of the World Council of Churches and a board member of the Foundation for Reformation Research.

Son of a Missouri Synod pastor whom he still assists at Trinity Lutheran Church, Chicago, Dr. Pelikan



attended Concordia College, Fort Wayne, and received his bachelor of divinity degree at Concordia Seminary, St. Louis, in 1946. At the same time he received a doctor of philosophy degree from the University of Chicago.

### UNITED CHURCH OF CHRIST APPROVES UNITY INVITATION

Philadelphia—The General Synod of the United Church of Christ has agreed to accept an invitation to enter into unity discussions with the Protestant Episcopal, Methodist and United Presbyterian churches in the United States.

The recent United Presbyterian General Assembly asked the Episcopalians to join it in inviting the other two bodies to negotiate a plan of union. The four-way merger proposal was originally made by Dr. Eugene Carson Blake, stated clerk of the United Presbyterian Church.

While the Protestant Episcopal Church cannot act on the Presbyterian proposal until its meeting in Detroit next fall, the United Church synod approved a resolution to respond affirmatively "if and when" the invitation is received.

### PAPAL ENCYCLICAL APPEALS FOR HELP TO UNDERDEVELOPED NATIONS

Vatican City—Pope John XXIII has declared that "the biggest problem of modern times" is to help underdeveloped nations rise from their "permanent state of poverty, misery and hunger," while still respecting their political and national rights.

In a far-reaching 25,000-word encyclical examining the social and economic problems of the age, the Pope noted that "the solidarity which binds all men and makes them members of the same family" imposes upon nations which enjoy abundance of material goods the responsibility to aid those countries whose citizens "lack even the elementary rights of the human person."

But, he warned, the economically developed political communities have to struggle against the temptation to profit from their technical and financial cooperation so as to influence the political situation of the less developed countries with a view to bringing about plans of world domination.

"If this takes place," he continued, "it must be explicitly declared that it would be a new form of colonialism, which, however cleverly disguised, would not for all that be less blameworthy than that from which many peoples have recently escaped...."

The Pope's discussion of aid to underdeveloped countries is similar in spirit to the findings of a consultation on European responsibility to Asia and Africa, which was held in Denmark, in 1958, under the auspices of the World Council of Churches. At that time, the consultants urged sensitivity to the claims of the emerging nations, and recommended that economic aid should generally be on an international and multi-lateral basis.

### US METHODIST STUDENTS ISSUE STATEMENT

Nashville, Tenn.—The National Conference of the Methodist Student Movement (USA) has called for the termination of the House Un-American Activities Committee, urged the United States to "cease uni-

laterally blocking the admission" of the People's Republic of China into the United Nations, and opposed federal aid to parochial schools.

The conference also went on record in favor of universal disarmament, and registered strong opposition to racial discrimination. It declared: "All persons in the church (should be urged) to speak out and to lend their fullest support to all movements toward integration within the structures of the church at all levels and in all related institutions."

The conference, the policy-making body of the Methodist Student Movement, was attended by about 80 top students and adult MSM leaders. The MSM includes Wesley Foundations and similar Methodist student centers at most of the nation's state and independent schools and other MSM groups at Methodist colleges and universities.

Practices of the House Un-American Activities Committee "are not in keeping with a democratic ideal which promises to protect the rights and liberties of the individual," the conference said. "The approach of any investigating committee which incriminates and tends to establish the guilt of a suspect in the public eye without trial is in violation of our system of justice in which innocence is assumed until guilt is proven."

In reference to the admission of China into the UN, the student conference said that the US should allow discussion of the question to take place in the UN General Assembly. "We recognize the UN as the representative body of the nations of the world and the need for including in this body all nations in its work toward peace," it declared. "In light of this realization a critical re-examination of the policy of diplomatic recognition on the part of the US, in reference particularly to Communist China, is imperative. The membership of Communist China in the UN would open the way for communication."

Though the conference opposed federal aid to parochial schools, it favored it for "public primary and secondary school systems." "In the realm of higher education," the group added, "the case is slightly different. We believe that support in the form of loans for building and grants for research is justifiable so long as the standards of the institutions meet the requirement of the various accrediting agencies and are open to public attendance."

### WCC OFFICIAL STRESSES ECONOMIC GAP

Philadelphia, Pa.—The gulf between the world's "haves" and "have nots" is the greatest cause of unrest and will have to be substantially narrowed in the interest of international peace, Dr. Leslie E. Cooke of Geneva, has told a meeting here.

Dr. Cooke, director of the Division of Inter-Church Aid and Service to Refugees of the World Council of Churches, addressed 1,500 delegates to the biennial General Council of the Congregational Christian Churches. He pictured the world's privileged one-third, virtually confined to Western Europe and North America, as having: 17 per cent more food than it needs; an average of almost two rooms per persons; three-fourths of the world's doctors, and an average life span of 68 years.

By contrast, he said, the remaining two-thirds of



the world's people, most of them in Asia, Africa and Latin America, have 24 per cent less than their food needs; housing that averages five persons to a room; one-fourth of the world's doctors and an average life span of 32 years.

"Three great words — peace, justice and freedom — are always on our lips, and are the slogans of politicians and pulpsters," he added, "but Asians and Africans see the West as wanting them without any disturbance of the status quo of their own personal or national standards of living. We give of our surpluses, but we do not readily share our privileges. Such service may be our escape from acceptance of social responsibility, and it could be that such efforts as are now being made will prove too little and too late."

## "Blessed Are the Ears That Hear"

(Continued from Page 4)

and see: the blind receive their sight, and the lame walk, lepers are cleansed and the deaf hear, the dead are raised up, and the poor have good news preached to them. And blessed is he who takes no offense at me."

We live in an age, and belong to a generation, which demands results. We study statistical charts on everything. We are elated or depressed depending on the rise or fall of the production curve. We are grateful when we can report an increase in church membership and can see that the church is being planted in more and more communities. And believe me, this is important! But when we start to probe beneath the surface a bit we are not nearly so elated. As we think in terms of man's humanity, his basic motives, the values that determine and guide his practical choices from day to day, the growth of juvenile, not to mention adult, delinquency, the cold and hot wars and rumors of wars, the breakup of homes, the increase of alcoholism, the ruthlessness of an industrial civilization which demands a large pool of mobile workers thus making them rootless in the land, the denial of simple justice to those of other races in our land, the conscious and concerted efforts to create suspicion and distrust by Birch Society people and many others, then our souls are not only saddened, but the temptation to take offense lies near at hand: Yes, one would be tempted to say with the scoffer:

"Where is the promise of His coming? For since the fathers fell asleep, all things continued as they were from the beginning." (II Peter 3:4)

But the man of faith must resist this temptation. He will remind himself that "the Lord is not slow about his promise....but is forbearing....not wishing that any should perish, but that all should reach repentance." (II Peter 3:9) He will be comforted, as well as challenged, by the vision of the harvest. For the seed is good. His primary concern will always be that he hear and obey in the place where he happens to be — and for the rest, to let the Spirit do His work in His own way and according to His time table.

Writing somewhat along this line in his

excellent book, "The Edge of the Edge," Theodore E. Matson says:

"Now, not tomorrow, is the time to be willing to be used. God doesn't wait until we are perfect to use us. He is willing to use the imperfect instruments. What matters is that the instruments should be available for him to use. The results of our efforts are in his hands, not in ours. He tells us that we are to take no thought to the harvest but only to the proper sowing."

As we gather to consider with each other the affairs of our common life as a church, we shall be discussing many and varied plans of action and procedure. It may well be that we shall be thinking also in terms of concluding the chapter in American Church history called the American Evangelical Lutheran Church. Let us then remind ourselves that we will not find the right way to discharge our stewardship unless there is a disposition, on the part of each of us, to listen for more than what seems expedient and easy at the moment. The convention perforce must deal with practical matters, but we dare not overlook our convention theme: "This is my beloved Son, listen to Him!" For our decisions reflect our real concerns. Therefore we need to listen, **intently** that our concerns are aligned with the concerns of God; **repentantly** that we not perpetuate past errors; **gratefully**, recalling that by God's great mercy "we are born anew to a living hope through the resurrection of Jesus Christ from the dead, and to an inheritance which is imperishable, undefiled and unfading" (II Peter 1:3-4); **obediently**, "that we may be used to translate" the gospel in our day; **humbly**, acknowledging that His is the kingdom, the power and the glory!

Then having listened, let us be about our tasks with eagerness and joy. He awaits also us. If we are to be faithful servants in these days of transition we must not withhold any areas of life from the Master. As we meet together may it be in the spirit of the prayer, used daily for many years by Thomas Arnold, headmaster of the famous Rugby School:

"O Lord, we have a busy world around us. Eye, ear and thought will be needed for all our work to be done in the world. Now, ere we again enter upon it on the morrow, we would commit eye, ear and thought to Thee. Do Thou bless them and keep their works Thine,.... Amen."

## Gertrude D. Sorensen

Pain purges out the gathered dross of life  
And leaves the spirit bare of earth's  
additaments,....

Bare to the hand of God — and God is  
LOVE.

So, when you suffer, clasp His wounded  
hand,

Creep close and lay your weary head  
Upon His breast, and there, close-pressed,  
Unite your pains with His, and you shall  
feel

The heart that broke for you still beating  
strong

The never-dying love of God for all man-  
kind.

So writes John Oxenham....

## OUR CHURCH

**Oahu, Hawaii:** Pastor Haakon Jorgensen, who has been visiting his daughter, Else, and his son-in-law here, suffered a stroke on July 14, which has caused a paralysis in his left side. Pastor Jorgensen retired a few years ago after having served in the AELC for many years. For several years he served as president of the synod.

**Maywood, Illinois:** Dr. Johannes Knudsen, AELC pastor and professor at Chicago Lutheran Theological Seminary here has been invited to teach a history course at the Augustana Seminary at Rock Island, Illinois, during the winter quarter. He will commute from Maywood once each week to teach the two-hour course.

**Des Moines, Iowa:** Miss Ruth Farstrup, daughter of Synod President and Mrs. A. E. Farstrup, was united in marriage with Mr. Stanley Longman at a service, performed by her father, at the Luther Memorial Church here on Friday evening, August 11.

**Askov, Minnesota:** Mrs. Svend Petersen of Askov, has been named by the Synod Board of Publication to the position of Circulation Manager for LUTHERAN TIDINGS, a position held by her late husband.

In our worship bulletin this morning the following:

Confiding — Lord, I know not what I ought to ask of Thee; Thou only knowest what I need; Thou lovest me better than I know how to love myself. O Father! give to Thy child that which he himself knows not how to ask. I dare not ask either for crosses or consolations; I simply present myself to Thee. Behold my needs which I know not myself; see, and do according to Thy tender mercy. Smite, or heal; depress me, or raise me up; I adore all Thy purposes without knowing them; I am silent; I offer myself in sacrifice; I yield myself to Thee! I would have no other desire than to accomplish Thy will. Teach me to pray; pray Thyself in me....

There were no eulogies the day we laid Gertrude Sorensen to rest. This was her own wish. So, I'm sure she would not want a tribute of many words here either.

Both the above excerpts remind me of her. Her acceptance of the intense suffering these past many months — her strength in prayer — her depth of communion with her God — her life an ever-ready gift of selfless service to all around her in His name.

We loved her — We miss her. We thank God for her.

Thyra R. Nussle.

## An American Poultryman in Greece

(Continued from Page 8)

Harnish is hoping that this figure will jump to 2,500 within the next few months.

With the birds selling for 50 to 55 cents a pound, villagers last year pocketed between 24 to 30 cents a broiler, Harnish estimated. Since then, White Rock hens crossed with Cornish Game cockerels have



been introduced as breeding stock. The result has been that marketing time has been cut to 10 weeks. So profits are expected to be even higher in 1961.

Energetic Paul Harnish, a former 4-H club member and a graduate of Lancaster Mennonite high school, brought into the program the experience gained on his father's dairy-poultry farm, which raises some 4,000 layers.

Recalling the night he arrived in Ioanina, Paul confided that he was immediately impressed by the living conditions of many villagers, which in some respects are worse than those in the slum areas of the United States.

"However, there is a difference," he observed, "because these people often have no facilities to improve since their natural resources are so limited."

In the midst of poverty, apathy born out of wars and revolutions, and the reluctance to try new methods, Paul and his associates have had to introduce modern poultry techniques in line with the Greek axiom, "Sigah, Sigah" — "Slowly, Slowly."

Among the projects planned for the future is the establishment of a cooperative brooding program, under which villagers will be able to borrow the necessary equipment and raise day-old chicks. Since electricity is not available in many villages, kerosene brooders will be used.

Has the work in mountainous Greek villages been rewarding for Pennsylvania-bred Harnish?

"I have particularly liked the idea of a self-help program because it creates a sense of satisfaction within a person," he says. "Our program is not only helping this generation, but will be of lasting benefit to the people in the years to come."

**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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August 20, 1961

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

Name \_\_\_\_\_

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

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

JENSEN, JENS M.  
TYLER, MINN.  
RTE. 2,  
6-3

## Acknowledgment of Receipts by the Synod Treasurer

FOR THE MONTH OF JULY, 1961

### For The Synod Budget:

#### Unassigned Receipts:

(By Congregation)

|                                   |           |
|-----------------------------------|-----------|
| Detroit, Mich. ....               | \$ 400.00 |
| West Denmark, Luck, Wis. ....     | 300.40    |
| Alden, Minn. ....                 | 425.00    |
| Circle Pines, Minn. ....          | 91.00     |
| Newington, Conn. ....             | 330.00    |
| Askov, Minn. ....                 | 300.00    |
| Des Moines, Iowa ....             | 1,000.00  |
| Los Angeles, Calif. ....          | 500.00    |
| Newell, Iowa ....                 | 756.00    |
| Tyler, Minn. ....                 | 1,512.00  |
| Clinton, Iowa ....                | 225.00    |
| Ringsted, Iowa ....               | 550.20    |
| Gayville, S. D. ....              | 756.00    |
| Viborg, S. D. ....                | 300.00    |
| Cedar Falls, Iowa ....            | 67.20     |
| Racine, Wis. ....                 | 336.40    |
| Minneapolis, Minn. ....           | 300.00    |
| Byram, Conn. ....                 | 156.03    |
| Dannebrog, Greenville, Mich. .... | 120.00    |
| Omaha, Nebr. ....                 | 190.00    |

Correction of June receipt from Muskegon (s. b. Pastor's contribution) .... 63.96

#### For Pastor's Pension Fund:

|                                            |          |
|--------------------------------------------|----------|
| West Denmark, Luck, Wis. ....              | \$ 86.60 |
| Newington, Conn. (Pentecost offering) .... | 71.50    |

#### For Home Missions:

|                                                  |         |
|--------------------------------------------------|---------|
| Des Moines, Iowa, from Mrs. Minnie Mathisen .... | \$ 5.00 |
|--------------------------------------------------|---------|

#### For Presidents' Travels:

|                       |          |
|-----------------------|----------|
| Viborg, S. D. ....    | \$ 50.00 |
| Fredsville, Iowa .... | 20.00    |

#### For Santal Mission:

|                                                                                                                                       |          |
|---------------------------------------------------------------------------------------------------------------------------------------|----------|
| Alden, Minn., from the Sunday School ....                                                                                             | \$ 27.42 |
| Newington, Conn., from Einar Lerche ....                                                                                              | 2.00     |
| Maywood, Ill., from Mr. and Mrs. Clarence Petersen in memory of Mr. Axel Teisen ....                                                  | 5.00     |
| Hampton, Iowa, from the Ladies' Aid for the support of a Santal Child ....                                                            | 30.00    |
| Circle Pines, Minn., from the Sunday School ....                                                                                      | 10.35    |
| Withee, Wis., from the Sunday School ....                                                                                             | 42.00    |
| Des Moines, Iowa, from Miss Dagmar Miller in memory of Mrs. Marie Knudsen and Mrs. Gertrude Sorensen ....                             | 5.00     |
| Withee, Wis., from Mr. and Mrs. Andrew Olsen in memory of Mrs. J. L. J. Dixen ....                                                    | 1.00     |
| Racine, Wis. ....                                                                                                                     | 5.00     |
| Lucedale, Miss., from friends in memory of Mrs. Marie Knudsen In memory of Mrs. Alfred Sorensen from Mr. and Mrs. A. C. Pedersen .... | 27.00    |
| Gayville, S. D., from the Sunday School ....                                                                                          | 2.00     |
| Des Moines, Iowa, from Mrs. Minnie Mathisen ....                                                                                      | 3.50     |
| Alden, Minn., in memory of P. C. Petersen ....                                                                                        | 5.00     |
| Omaha, Nebr., Sunday School ....                                                                                                      | 25.00    |
| Lucedale, Miss., Granly Sunday School, in memory of Mrs. Marie Knudsen ....                                                           | 5.72     |
|                                                                                                                                       | 7.00     |

Total budget receipts from congregations ..... \$8,987.36  
Previously acknowledged ..... \$37,970.78

TOTAL TO DATE ..... \$46,958.14

#### Other Budget Items:

##### Pastor's Pension Contributions:

|                                |          |
|--------------------------------|----------|
| Rev. Axel Kildegaard ....      | \$ 31.75 |
| Rev. Howard Christensen ....   | 36.25    |
| Rev. Harald Knudsen ....       | 12.45    |
| Rev. Harold Petersen ....      | 13.00    |
| Rev. Holger Jorgensen ....     | 22.50    |
| Rev. Harris Jespersen ....     | 21.99    |
| Rev. Erik Moller ....          | 8.70     |
| Rev. H. O. Nielsen ....        | 23.75    |
| Rev. Harold Petersen ....      | 7.50     |
| Rev. Harald Petersen ....      | 20.00    |
| Rev. Erik Moller ....          | 15.00    |
| Rev. J. C. Kjaer ....          | 27.00    |
| Rev. Arnold Knudsen ....       | 22.00    |
| Rev. Beryl Knudsen ....        | 22.50    |
| Rev. Carl Laursen ....         | 18.50    |
| Rev. John Christensen ....     | 20.42    |
| Rev. Charles Terrell ....      | 21.00    |
| Rev. Gudmund Petersen ....     | 18.00    |
| Rev. V. Duus ....              | 17.49    |
| Rev. Alfred Sorensen ....      | 50.00    |
| Rev. Ove Nielsen ....          | 120.00   |
| Rev. Niels Nielsen ....        | 9.00     |
| Rev. K. Kirkegaard-Jensen .... | 24.00    |
| Rev. Joseph Siebert ....       | 24.00    |
| Rev. Edwin Hansen ....         | 63.96    |
| Rev. Ivan Nielsen ....         | 25.00    |
| Rev. John Enselmann ....       | 45.00    |
| Synod President ....           | 9.50     |

Total for month ..... \$ 750.26  
Previously acknowledged ..... \$2,036.33

\$2,786.59

TOTAL BUDGET RECEIPTS TO DATE, JULY 31, 1961 ..... \$49,744.73

#### Received for Items Outside of the Budget:

##### Lutheran World Action:

|                                              |           |
|----------------------------------------------|-----------|
| Detroit, Mich. ....                          | \$ 100.00 |
| Circle Pines, Minn. ....                     | 15.75     |
| Byram, Conn. ....                            | 34.80     |
| Grayling, Mich., from the Sunday School .... | 2.35      |
| Askov, Minn. ....                            | 45.60     |
| Withee, Wis. ....                            | 418.40    |
| Newell, Iowa ....                            | 114.90    |
| Tyler, Minn. ....                            | 245.70    |
| Clinton, Iowa ....                           | 25.00     |
| Ringsted, Iowa ....                          | 73.00     |
| Gayville, S. D. ....                         | 121.20    |
| Cedar Falls, Iowa, St. Peter's ....          | 8.40      |
| Racine, Wis., from a friend ....             | 505.00    |
| Minneapolis, Minn. ....                      | 38.00     |
| Newington, Conn. ....                        | 252.73    |
| Waterloo, Iowa (May receipt) ....            | 100.00    |
| Omaha, Nebr. ....                            | 1.35      |

Previously acknowledged ..... \$2,102.18  
..... \$6,348.19

TOTAL TO DATE ..... \$8,450.37

#### Received for Church Extension Fund:

Bethesda Lutheran Church, Newark, N. J. .... \$5,000.00

#### Received for District IV Home Missions:

From district treasurer ..... \$ 275.00

Respectfully submitted,

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